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Notes.

THE BONASUS, THE BISON, AND THE BUBALUS.

Herodotus, in the passage in which he describes the camels of Xerxes as attacked by lions on their march across the upper part of the Chalcidic peninsula, through the Pæonian and Crestonian territories, mentions incidentally that there were, in his own time, wild oxen in this region, whose horns, of immense size, were imported into Greece (vii. 126.; see "N. & Q.," 2nd S. viii. 81.).

Aristotle adverts to the bonasus in several passages of his works on natural history; and in one he gives a detailed description of the animal (*Hist. An.*, ii. 1. and 16.; ix. 45.; *De Part. An.*, iii. 2.). The following is a summary of his account:—The bonasus, in appearance, size, and voice, resembles an ox. It has a mane; its colour is tawny; and it is hunted for the sake of its flesh, which is eatable. Its horns are curved, and turned towards one another, so as to be useless for attack. Their length is somewhat more than a *σπιθαμή*, or palm (= 9 inches); their thickness is such that each contains nearly half a choos (= nearly 3 pints), and their colour is a shining black. It is a native of Pæonia, and is found on Mount Messapius, which forms the boundary of Pæonia and Mædica. The Pæonians call it by the name of *monapus*. (*H. A.*, ix. 45.; compare Camus, *Notes*, vol. ii. p. 135.)

The preceding account of Aristotle is repeated in an abridged form in Pseud-Aristot. *de Mirab.* 1., where the name of the mountain is corrupted into "Ἡσάωνος, that of the animal into βόλωνος, and the Pæonian name into μόνάπος; and in Antig. Caryst., *Hist. Mir.*, 53., where the name of the mountain is corrupted into Μάρσωνος, and the Pæonian name of the animal into μόνωτος. There is a short notice of the same animal in Zelian, *Nat. An.*, vii. 3., where its Pæonian name is said to be μόνωψ. The account of Aristotle is briefly reproduced by Pliny, *N. H.*, viii. 16.

Messapius is known as the name of a mountain in Bæotia (*Æsch. Ag.*, 284.; *Strab.* ix. 2. § 13.), and as the ethnic appellative of tribes in Locris and Iapygia (*Thuc.*, iii. 101.); but the mountain of that name on the borders of Pæonia is only mentioned in the passage of Aristotle just cited. Pæonia is the country lying between Macedonia and the territory inhabited by the Thracian tribe of the Mædi. (See Dr. Smith's *Dict. of Anc. Geogr.*, art. MÆDI.)

Pausanias, writing about 170 A.D., and therefore at an interval of about 500 years from Aristotle, states that he had seen Pæonian bulls in the Roman amphitheatre, which he describes as shaggy over the whole body, but particularly on the breast and neck (ix. 21. 2.). He likewise records a brazen head of a bison, or Pæonian bull, dedicated at Delphi by Dropion, son of Deon, king of Pæonia; and he proceeds to give a detailed account of the manner in which these savage animals were hunted. He speaks of them as an extant species, and says that they are the most difficult of all animals to take alive (x. 13.).

Oppian, the author of the *Cynegetica*, a poem composed about 200 A.D., describes the bison (*βίσων*), and states that its name was derived from its being an inhabitant of *Bistonian* Thrace. It has (he says) a tawny mane, like a lion. Its horns are pointed, and turned upwards, not outwards; hence it throws men and animals upright into the air. The tongue of the bison is narrow and rough, and with it he licks off the flesh of his prey (*Cyn.*, ii. 159—175.).

Athenæus, xi. c. 51., illustrates at length the ancient custom of drinking from horns; and he cites Theopompus as stating, in the 2nd book of his *Philippica*, that the kings of Pæonia, in whose dominions there were oxen with horns so large as to hold 3 and 4 choes (9 and 12 quarts), used them as drinking cups, with silver and gold rims round the mouth.

An epigram in the Anthology, attributed to the poet Antipater (who lived about 100 B.C.), describes the head of a wild bull, dedicated by Philip of Macedon, which he had killed in the chase, upon the ridges of Orbelus. This mountain was situated on the Pæonian frontier of his kingdom (*Anth. Pal.*, vi. 115.). An extant epigram of

Addæus the Macedonian, who was contemporary with Alexander the Great, likewise celebrates the feat of Peucestes, in killing a wild bull in the defiles of the Pæonian mountain of Doberus; the horns of which he converted into drinking cups, as a memorial of his prowess (*Anth. Pal.*, ix. 300.). It is remarkable, that this epigram in the Vatican MS. is inscribed, 'Αδαίου εἰς Πευκέστην τὸν καλούμενον ζόμβρον λοχεύσαντα: for ζόμβρος is evidently the same word as *zubr*, which, according to Schneider, *Ecl. Phys.*, vol. ii. p. 25. (Jena, 1801), was anciently *zombr* or *zimbr*, the native Polish name of the Aurochs, to which reference will be presently made.

The Pæonian bull of Herodotus and Theopompus, the Pæonian bonasus of Aristotle, the Pæonian bison of Pausanias, and the Thracian bison of Oppian, are evidently the same animal. Wild oxen, of great ferocity, are mentioned by Varro as abundant in Dardania, Media, and Thrace at his own time (*R. R.* ii. 1. 5.).

Besides the Pæonian bonasus or bison, other races of oxen are mentioned in antiquity as distinguished by the size of their horns. Thus Ælian (*Nat. An.* iii. 34.) states that the horn of an Indian ox, containing three amphoræ, was brought to Ptolemy the Second. (A Greek amphora = 8 gallons 7 pints.) Pliny (viii. 70.) says that the horns of Indian oxen are four feet in width. The same writer reports that the northern barbarians were accustomed to drink out of the horns of the urus; two of which contained a Roman urna (= 2 gallons 7½ pints). Some horns of a Sabine ox, of great size, were preserved in the vestibule of the temple of Diana on the Aventine at Rome, and were illustrated by a sacred legend. (Livy, i. 45.; Val. Max. vii. 3. 1.; Victor, *de Vir.* iii. 7.; Plut. *Quest. Rom.* 4.) The Molossian oxen had very large horns, the shape of which was described by the historian Theopompus. (*Athen.* xi. p. 468. D.) Buffon remarks that some of the species of ox have horns of great size: there was one (he says) in the Cabinet du Roi, 3½ feet in length, and 7 inches in diameter at the base; he adds that several travellers declare themselves to have seen horns which contained 15 and even 20 pints of fluid. (*Quad.* tom. v. p. 75.)

An account of a carnivorous race of wild oxen in Æthiopia is given in Agatharchides, *de Mari Rubro*, c. 76. with C. Müller's note; Diod. iii. 35.; Strab. xvi. 4. 16.; Ælian, *Nat. An.* xvii. 45.; Plin. *N. H.* viii. 30. Most of the details are fabulous. It may be observed that Oppian, in the passage above cited, describes the Pæonian bison as a carnivorous animal.

According to Cæsar, three wild animals were found in the Hercynian forest. 1. An ox having on its forehead one horn with antlers. 2. The alces. 3. The urus, a large ox with a horn of

great size, which was used as a drinking horn. (*B. G.* vi. 26—8.)

Macrobius, *Sat.* vi. 4. s. 23., commenting on Virg. *Georg.* ii. 474., "Silvestres uri," says:—"Uri Gallica vox est, quæ feri boves significantur."

In the tragedy of Seneca, Hippolytus thus addresses Diana:—

"Tibi dant variæ pectora tigres,
Tibi villosi terga bisontes,
Latisque feri cornibus uri."—*Hipp.* 63—5.

Pliny (viii. 15.) distinguishes the bison jubatus from the urus, and makes them both natives of Germany. He considers them as animals unknown to the Greeks, and therefore as different from the Pæonian ox, the description of which he copies from Aristotle; for in another passage he states that the Greeks had never ascertained the medicinal properties of the urus and the bison, although the forests of India abounded with wild oxen (xxviii. 45.).

According to Solinus, .c. 20., in the Hercynian forest, and in all the north of Europe, the bison abounded; a wild ox with a shaggy mane, swifter than a bull, and incapable of domestication. He likewise states that the horns of the urus were of such a magnitude, as to be used for drinking vessels at the tables of kings.

The bison was one of the animals brought to Rome for the combats or *hunts* in the circus. Thus Martial describing the prowess of a certain Carpophorus, in fighting with wild animals in the Roman amphitheatre, says: "Illi cessit atrox bubalus atque bison." (*Spect.* 23.) Again, in speaking of the games of the circus, he says:—

"Turpes esseda quod trahunt bisontes."—i. 105.

Lastly, in his enumeration of a number of things which are not so worn as the old clothes of Hedyllus, he includes—

"Rasum caveâ latus bisontis."—ix. 58.

—an allusion to the cage in which the animal was kept at Rome. Compare Horat. *Art. Poet.*, *ad fin.*: "Velut ursus objectos cavere valuit si frangere clathros." Dio Cassius (lxxvi. 1.) describes a great celebration of games in the time of Severus (202 A.D.), at which 700 animals were let loose and slain in the amphitheatre, namely, bears, lions and lionesses, leopards, ostriches, wild asses, and bisons. "The latter," says Dio, "is a species of oxen, savage both in its race and its appearance" (βαρβαρικὸν τὸ γένος καὶ τὴν ὄψιν).

The bubalus is coupled by Martial with the bison; he mentions them both as animals killed in the games of the circus. Pliny (viii. 15.) states that the bubalus was in his time commonly confounded with the urus; whereas the former was properly an African animal, resembling both the ox and the deer. Herodotus (iv. 192.) and Polybius (xii. 3.) mention the bubalus as an African

animal, and the latter speaks of its beauty. Strabo (xvii. 3. s. 4.) makes it a native of Mauritania, and couples it with the dorcas. According to Oppian, the bubalus is a stag, less than the euryceros, but greater than the dorcas. Cyneg. ii. 300-314. (The platyceros of Pliny, xi. 45., is a stag.) Ammianus Marcellinus (xvii. 15. s. 14.) says that *capreoli* and *bubali* are found in the arid plains of Egypt. Philostratus (*Vit. Apollon.* vi. 24.) describes βουπάρη and βοῦτραγος in Æthiopia. "The latter (he remarks) partake of the natures of the ox and the stag." It is recorded by Dio that C. Fufetius Fango, a commander sent by Caesar to Africa, having retired into the mountains after a defeat, was alarmed at night by a herd of bubali which ran across his encampment, and which he mistook for the enemy's horse, and that he killed himself in consequence (xlviii. 23.; compare Appian, *B. C.* v. 26.).

Gesner and Buffon conceive the bonasus of Aristotle to be the European bison or aurochs. Cuvier (notes to the French translation of Pliny, tom. vi. 416.), identifies the bonasus of Aristotle with the aurochs, and accounts for the curvature of the horns in the bonasus by supposing that it was an accidental peculiarity of the individual described by Aristotle. The author of the art. *Bison* in the *Penny Cyclopædia* likewise identifies the bonasus of Aristotle with the aurochs. But Camus (*Notes sur l'Hist. d'An. d'Arist.*, p. 138.) thinks that the European bison and the ancient bonasus were distinct species of wild oxen, which is likewise the conclusion of Beckmann in his excellent note, *Aristot. Mir.* p. 11.

An account of the fossil oxen, and of their remains, is given by Pictet in his *Traité de Paléontologie* (ed. 2.), tom. i. p. 363-6. Pictet (p. 364.) considers the urus as an extinct species. The fossil oxen of the British isles are described in Professor Owen's *Hist. of Brit. Foss. Mamm.*, p. 491-515.

A peculiar race of wild oxen, having an affinity to the extinct species, is still extant in the forest of Bialavieja, which is situated in the government of Grodno in Lithuania, at no great distance from the confines of Prussia and Russia, and which covers an area of twenty-nine square German miles of fifteen to a degree. These oxen, known in Germany by the appellation of aurochs, bear the native Polish name of *Zubr*. Their number in 1828 was estimated to be between 700 and 900. The aurochs or European bison is described as being of great weight and of enormous strength, but as a slow mover: it is stated that he can master three wolves. He has large horns, and a long shaggy mane. The existing species has always been confined to Lithuania, and probably to the forest of Bialavieja; where it has been preserved, in consequence of this district having been kept untouched, as a hunting ground for the

kings of Poland. A full and authentic account of the aurochs, and of the forest which it inhabits, is given in the elaborate work of Sir Roderick Murchison, M. de Verneuil, and Count Alexander von Keyserling, *On the Geology of Russia in Europe* (1845, 4to.), vol. i. pp. 503. 638. Two young animals of this species, a male and a female, were, in consequence of the application of Sir Roderick Murchison, presented by the Emperor Nicholas to the Zoological Society of London: but unfortunately they died in a short time. Professor Owen has informed me that he dissected the young male, but found its anatomy so closely agreeing with the description by Bojanus in the *Nova Acta Acad. Natur. Curios.*, 4to. tom. xiii., as not to require recording in the Proceedings of the Zoological Society. Many preparations of the bones and viscera were made for the Museum of the College of Surgeons, one of which shows the difference in the number of ribs between the European and American bisons, the former (or aurochs) having fourteen and the latter fifteen pairs. For a copious history of the wild oxen of Europe, see Griffith's *Cuvier*, vol. iv. pp. 411-8., 4to.

The Pæonian bonasus, or bison, appears to have been a species of wild ox, cognate, but not identical, with the aurochs. The ancient bonasus, like the modern aurochs, was confined to a single and limited tract of Europe; but since, unlike its modern congener, it was not preserved in a royal forest, it became extinct. The aurochs would long ago have met the same fate, if its race had not been perpetuated by the accidental protection which it has received from the kings of Poland and the emperors of Russia. The unwieldy size of the aurochs, and its slowness of movement, would, notwithstanding its enormous strength, have soon made it the prey of men, if it had not been intentionally preserved from destruction; and its savage nature would have prevented it from being perpetuated in a state of domestication. It may be remarked that the horns of the bonasus, as described by Aristotle, resemble in shape the horns of the Indian buffalo.

The ancient bubalus appears originally to have been a species of antelope, found in Northern Africa (*Antilope bubalus* of Pallas). It is called *Behr-el-wash*, or wild ox, by the Arabs: in size it is equal to the largest stags (*Penny Cycl.*, art. ANTELOPE, No. 61., vol. ii. p. 90.). A full account of the *bubale* is given by Buffon, *Quadr.*, (tom. v. p. 309.; tom. x. p. 180.): he identifies it with the same species of North African antelope or gazelle, to which he gives the appellation of *vache de Barbarie*. The same view is taken by Camus, *Notes sur l'Hist. d'An. d'Aristote*, p. 146. Bochart (*Hierozycon*, ii. 28.; iii. 22.) likewise considers the bubalus as a species of stag. The herd of animals which ran across the encamp-

ment of Fango at night, and which he mistook for the enemy's horse, were doubtless a herd of this species of antelopes, and not of buffaloes, as the word *βουβάλλιδες* in Dio is erroneously rendered in Smith's *Biogr. Dict.*, art. FANGO.

The transfer of the name *bubalus* from an antelope to a wild ox, which had become common in the time of Pliny, and was the established use in later times, doubtless originated in the supposed derivation from *βους* or *bos*. This etymon is given by Isidore Origin. (xii. 1.), though he designates the *bubalus* as an animal found in Africa, which cannot be tamed. When Martial speaks of the *bubalus* and *bison* being killed in the Roman circus, he refers to wild oxen; it is certain that wild animals of this genus were transported alive to Italy, and slain in the combats of the amphitheatre. Pausanias states that the Pæonian bulls had been exhibited in his time at Rome; bison are expressly mentioned by Dio as included in the great spectacle of Severus; and Martial even speaks of bison being harnessed to Celtic cars on a similar occasion.

Agathias states that when Theodebert, king of the Franks, was hunting in his dominions (in some German or Belgian forest) in 552 A.D. he met with his death in the following manner:—

"While he was on his way to the chase, he was encountered by a bull, of great size and extended horns; not of the tame kind, which has been broken to the plough, but an inhabitant of the woods and mountains, accustomed to attack everything which it meets. These wild oxen are, I believe, called *bubali*; and they abound in this region: for the valleys are covered with trees, the mountains are in a state of wildness, and the climate is cold; circumstances in which this animal delights. Theodebert, seeing one of these bulls rushing upon him from a thicket, stood to receive the onset with his lance; but the bull missed his aim, and was carried against a tree, the force of the blow overthrew the tree, and Theodebert was killed by the fall of one of the branches." (i. 4.; compare Gibbon, c. 41. vol. v. p. 206.)

Gregory of Tours likewise records an event which grew out of the anger of King Guntram at a *bubalus* having been killed without his permission in a royal forest in the Vosges in 590 A.D. (x. 10.; *Dom Bouquet*, vol. ii. p. 369.). In the sixth century, therefore, wild oxen were preserved in forests for the hunting of the Frankish kings. An adventure of Charlemagne near Aix-la-Chapelle is described by the Monachus Sangallensis (ii. c. 11. in Pertz, *Mon. Germ. Ant.* vol. ii. p. 751.), who says that he was in the habit of going into the forest to hunt the bison or the urus; and that on one occasion his boot was torn in an encounter with a wild bull.

The law of the Alamanni inflicts a penalty on any person who kills a bison or a *bubalus*. "Si quis bisontem, bubalum, vel cervum prugit (?), furaverit aut occiderit, xii. sol. componat." (*Lex Alamann.* tit. 99. § 1.) A similar provision occurs in the Law of the Bavarians: "De his canibus

qui urus vel bubalos, id est, majores feras, quod *svartzwilt* dicimus, persequuntur, si de his occiderit, cum simili et vii. solid. componat." (*Lex Bajuvar.* tit. 19. s. 7.)

The *Nibelungen Lied*, a poem of the 13th century, likewise commemorates the hunting of the bison. Thus it is said of Gunther and Hagen:—

"Mit ihren scharfen Spieren sie wollten jagen Schwein.
Bären und Wisende: was mochte Kühneres gesein?"
V. 3671. ed. v. der Hagen.

Again, in another place:—

"Darnach schlug er schiere ein 'n Wisent und ein 'n
Elk,
Starke Ure viere und einen grimmen Schelk."
V. 3753—4.

In which passage *Schellk* appears to denote a red deer.

A "wisentshorn" is mentioned v. 8018. Von der Hagen, in the *Glossary*, derives *wisent* from *bisen*, *bissen*, to rage; but the word is manifestly a corruption of *bison*.

Paulus Diaconus, indeed, states that *bubali* were first introduced into Italy in 596 A.D., and caused great astonishment to the inhabitants. "Tunc primum caballi sylvatici et bubali in Italiam delati, Italiae populis miracula fuerunt." (iv. 1. in Murat. *Script. Rer. It.* vol. i. p. 457.) The *bubalus* here signified appears, however, to be the buffalo, which still exists, in a state of domestication, in different parts of Italy, but particularly in the Roman Campagna and the Pontine Marshes, where these animals have long been preserved by the government of the Popes. See Buffon, *Quadr.* tom. v. p. 52. and the valuable communication of Monsignor Caetani (whose family had long reared the buffalo in the Pontine district), inserted by Buffon in tom. x. p. 67. Buffon remarks that the buffalo was unknown in ancient Italy, and that the animal introduced in the sixth century was of the Indian or African breed.

The word *bubalus*, as appears from passages cited by Ducange in v., also occurs in mediæval writers under the forms *busulus* and *buslus*; and hence have been derived the Italian *bufalo* or *busolo*, and the French *buffle*. This origin of the modern Romance forms is pointed out by Monsignor Caetani in Buffon, who, in illustration of the conversion of *b* into *f*, compares the Italian *bifolco* from the Latin *bubulcus*.

Instead of the Italian word *buffalo*, which is now employed by naturalists, our ancestors used the word *buff*, from the French *buffle*, to designate the animal. They likewise used *buff-skin* and *buff-leather*, for the skin and leather of the buffalo. See the *Etymologica* of Junius and Skinner, Cotgrave's *French Dictionary*, Todd and Richardson in v. Johnson, in his Dictionary, has the following explanation:—

"Buff. n. s. a sort of leather prepared from the skin of the buffalo; used for waistbelts, pouches, and military accoutrements. 2. The skins of elks and oxen dressed in

oil, and prepared after the same manner as that of the buffalo. 3. A military coat made of thick leather, so that a blow cannot easily pierce it."

The word *buffle* bears the same meaning in French: "Buffle se dit aussi d'un cuir de buffle ou autres animaux, préparé et accommodé pour porter à la guerre comme une espèce de juste-au-corps." (*Dict. de l'Acad.*) The word "bûffe, buffle, buffet, coup de poing, soufflet," is, according to Barbazan, cited by Roquefort in v., derived from *buffle*, because thick gloves (still called *buffle*) were made of the hide of the buffalo.

Monsignor Caetani, in Buffon, tom. x. p. 81., states that the skin of the Italian buffalo is used for the traces of ploughs, and for the coverings of boxes and trunks; and that it is not employed, like that of the ox, for making the soles of shoes, because it is too heavy, and admits the water.

The expression "to stand buff," for "to stand firm," which occurs in Hudibras's epitaph:—

"And for the good old cause stood buff,
'Gainst many a bitter kick and cuff,

alludes to the thick leather jerkin which served as a defence. As the leather used for this jerkin was of a tawny hue, the word *buff* came to denote a colour ("buff-coloured"); hence it acquired as an adjective the sense which it now commonly bears in English, and which is peculiar to our language. This acceptance of the word is however of no great antiquity; the earliest writer from whom it is cited is Goldsmith; and it is not even mentioned in Johnson's *Dictionary*. We may, therefore, conclude that the phrase "blue and buff," for the colours of the Whig party, does not ascend beyond the middle of the last century.

G. C. LEWIS.

THE BEFFANA,

An Italian Twelfth Night Custom.

The Beffana is said to have been an old woman, who was busily employed in cleaning the house when the three kings were journeying to carry the treasures to be offered to the infant Saviour. On being called to see them pass by, she said she could not just then, as she was so busy sweeping the house, but she would be sure to see them as they went back. The kings however, as is well known, returned to their own country by another way; so the old woman is supposed to be ever since in a perpetual state of looking out for their coming, something after the manner of the legend of the wandering Jew. She is said to take great interest in the welfare of young children, and particularly of their good behaviour. Through most parts of Italy on the twelfth night the children are put to bed earlier than usual, and a stocking taken from each and put before the fire. In a short time there is a cry, "Ecco la Beffana!" and the children hurry out of bed, and rush to

the chimney; when lo! in the stocking of each is a present, supposed to have been left by the Beffana, and proportioned in its value to the behaviour of the child during the past year. If any one has been unusually rebellious and incorrigible, behold! the stocking is full of ashes. This degrading and disappointing circumstance is generally greeted by a torrent of tears, and the little rebel is then told, if he or she will promise most faithfully to be better behaved for the future, the stocking shall be replaced, and perhaps the Beffana may rely on the promises of amendment, and leave some little present as she comes back. Accordingly the child is put to bed again, and in a short time the cry is again raised, "Here's the Beffana," and the child jumps up, runs to the stocking, and finds some little toy there, which of course the parents have placed there in the interim. Any misbehaviour during the following year is met with, "Oh! you naughty child, what did you promise on Epiphany? No more presents will you get from the Beffana."

On the preceding night a sort of fair is held, consisting of the toys so to be presented, which is crowded to excess. On one occasion when I witnessed it at Rome, the soldiers were sent for to clear the way, as the people got so closely packed there was no means of getting about. The interest excited could scarcely be believed in England.

The name Beffana is probably a corruption of Epiphania.

A. ASHPITEL.

Poets' Corner.

THE ALDINE ARATUS.

In the Catalogue of the portion of the Libri library sold by Messrs. Leigh Sothorby and Wilkinson in August, the Lot 138. stands thus:—

"138. ARATI Solensis Phenomena, cum Commentariis, Græce. Accedit Procli Diadochi Sphæra Thoma Linacro Britanno Interprete ad Arcturum Cornubia Valliaque Illustrissimum Principem.

"FIRST EDITION, LARGE PAPER, VERY RARE, unknown to Renouard, folio (Venetiis apud Aldum, 1499).

"This is a portion of the Aldine Edition of the *Astronomi Veteres* taken off separately, probably for the use of Aldus himself, as there are several marginal notes in his AUTOGRAPH. No copy of the complete work on large paper is known. Prefixed to the translation of Proclus are the Dedication to Alberto Pio Prince of Carpi, the letter of the celebrated William Groenyn to Aldus, dated London, VI Cal. Sept. and the Dedication of Linacre to the Prince of Wales."

I have long been somewhat incredulous about "Very rare" books, and my scepticism has not been diminished by finding that (so far as I can judge from a cursory comparison) a volume which has been on my shelf some forty years just answered this description. Not being acquainted with the handwriting of Aldus, I cannot tell whether the Greek MS. notes in the margin of my

copy are his autographs; but I see nothing in their character or ink which should lead one to doubt that they may be. It occurred to me that if there were two copies thus annotated or corrected, there would probably be more; and I should be obliged to any readers of "N. & Q." who have access to the catalogues of large collections, if they would give me information; and also if they would tell me what Lot 138. of the first day's sale at the Libri sale sold for.

Having this occasion to mention my copy, may I be allowed to state, very briefly, one or two particulars respecting it which are not entirely without interest, and may perhaps elicit some farther Notes and Queries?

(1.) About the middle of the book, at the beginning of the sheet N of the Greek text, on a page most of which is blank, there is written

*"Domino Edouardo Wotono hunc librū donec
dedit Joannes Foxus. 1529."*

A more recent hand (probably a good way on in the succeeding century) has written on the side of this inscription—

"He made the booke of martyres;"

and underneath the name of Fox has added "*Magdalenensis.*"

(2.) On what was a blank page at the end of the book, there is what I suppose to be an elaborate horoscope, of which I do not understand much more than what follows:—

*"Elnerie nobilissima
filiae Comitiss Wygor
niæ præclarissimi
genitura. An. D. 1527
die Aprilis 28. hora fere
vndecima ante meri-
die."*

(3.) The book having been rebound, and the fly-leaf having parted from the board, some more modern hand (but still of the seventeenth century) has written on it a copy of political verses, eighteen in number, which may perhaps be known to those who are better acquainted with the poetry of the period. They begin:—

*"Come imp roiall come away
Into black night we'll turne bright day."*

I must not, however, trespass too much on your columns, and will at present only add, that the title-page of the volume is marked with the H. M. familiar to book collectors. If this should meet the eye of any such who has a priced catalogue of Mr. Meen's books, I should be glad to know what the Aratus sold for.

S. R. MAITLAND.

Gloucester.

BANKRUPTS DURING THE REIGN OF ELIZABETH.

At a time when the law of bankruptcy is about to be revised, it may not be uninteresting to the

readers of "N. & Q." to look back at a list of persons whose failures in trade seem to have given alarm to the country; and it may be presumed from its date, the 17th of Elizabeth, to have been the moving cause of the revise taking place of the bankruptcy law as it had existed from its first institution in the 34th of Henry VIII.:—

List of Bankrupts, as preserved in the Lansdowne MS., vol. xiii. art. 13. of the Thirteenth Year of Queen Elizabeth; specifying the several Places throughout the Kingdom where the Bankrupt failed, and in most instances the amount for which he became registered as a Bankrupt.

*"London. George Harmer, grocer, bankrupt for 1000l.
London. William Cowper, vyntner, for 200 marks.
Newe Sarum. John Cannon, chapman, for 300l.
London. John Blackman, grocer, for 600l.
London. Wilfride Lawtie, seryviner, for 300l.
Somerset. Henry Grenefall, of Ilmynster, for 300l.
London. Richard Lethiers, dyer, for 1000 marks.
Norff. John Keyrk, tanner, for 300l.
Devon. Roger Androwe, for 120l.
London. Gesserey Goffe, draper, for 600l.
London. Peter Vegleman, for 2000l.
London. William Longe, for 2000l.
Yorke. John Johnson, merchant, for 300l.
Norff. Richard Skarle, chapman, for 600l.
Southwarke. Danne Weston, for 400l.
Brystowe. George Higgyas, merchant, for 1000l.
Carmarthen. William Lloyd, chapman, for 100l.
Shrewsbury. Roger Benyngton, draper, for 400l.
Civitat. Sar. George Snelgar, tanner, for . . .
London. Robert Turner, for 300l.
London. James Stocke, goldsmyth, for 300l.
London. Raffe Burton, clothier, for 105l.
London. Thomas Parker and William Parker, for 300l.
London. Richard Sharpe, mercer, for 1000l.
Cornewall. Nicholas Morcombe, merchant, for 100l.
London. Anthony Tucke, for 2000l.
Hallyfax. Wyllyam Cater, clothier, for 1000l.
Bark. Bryan Chamberlan, for 6000l.
Devon. Pawle Yarde for 100l.
Forkeshire. William Carter, clothier, for 600l.
London. Thomas Staynton, mercer, for 3000l.
London. William Bodye, merchant, for 400l.
London. Charles Hobson, chaundeler, for 500l.
Coventry. Walter Pyper, alias Stone, clothier, for 300l.
London. Fawke Salter, for 800l.
Surr. William Childe, for 400l.
Deron. John Tucker, merchant, for 400l.
Safforne Wallden. William Clarke, tanner, for 400l.
London. Ellys Hamer, mercer, for 500l.
Exeter. Anthony Halstaffe, merchant, for 400l."*

HENRY ELLIS.

THE KING'S SCUTCHEON.

I copy the following from a deposition in the Domestic Papers of the State Paper Office, under the date of 1620, June 17. The whole paper contains an account of a squabble at an inn in Norwich, in which William Paslew, one of the messengers in ordinary of the King's chamber, was seriously hurt. Paslew was staying at the inn upon Council business, when, at about eleven o'clock at night, the inmates were aroused by "a great extraordinary knocking" at the gate. Paslew had just before accompanied some persons

who had called upon him to the inn yard, and having wished them goodnight, had stepped into the kitchen to have a gossip with the landlady. Attracted by the uproar at the gate, he again went out into the yard; and just at that moment, the chamberlain of the inn opened the gate and admitted a *magnate* of that country, Mr. Augustine Sotherton, accompanied by one Mr. Mileham. The extract to which I now wish to draw attention will tell the remainder of the story:—

“When the said Mr. Sotherton and Mr. Mileham were come into the yard,* and the said Paslew, seeing and knowing them, did friendly salute them, asking them if they pleased to drink a cup of wine, which the said Paslew called for, and courteously put off his hat, and stood still bare, and drunk to him, the said Mr. Sotherton, and told him that he knew well his father, saying that he was an honest gentleman and a merchant; whereupon the said Mr. Sotherton *bodd* the said Paslew *leave* prating of his father; unto which the said Paslew answering, said, ‘I say nothing but well of your father.’ ‘No,’ said Mr. Sotherton, ‘you are a prating knave.’ ‘No,’ said Paslew, ‘I am no knave, I am the King’s servant;’ and *therewith shewed him his Majesty’s Scutcheon, hanging there upon the breast of the said Paslew.* Unto which the said Mr. Sotherton said: ‘Are you the King’s man? No! you are a counterfeit, and a cheating knave.’ Unto which Paslew replied, and said: ‘A better man than you would not have said so. If your father had been alive, he would not have said so.’ With that the said Mr. Sotherton drew out his *Stillato*, and struck the said Paslew there with upon the head, being still bare-headed, and broke his head, so that the blood ran down about his face to the quantity of a pint at least, and so continued bleeding as that they had much ado to stanch it.”

Another witness describes the wound given to Paslew as “a cut, of the length of an inch and a half at the least, down to the skull.”

The circumstance of an English gentleman of the reign of James I. wearing, and using, his *siletto* is one worthy of notice; but I specially wish to ask your correspondents whether they can refer me to any example, either in reality or in engraving, of the kind of badge which is here termed “the King’s Scutcheon” (*scutchin* in the original), and is described as if hung round the neck of Paslew.

JOHN BRUCE.

ALEXANDER OF ABONOTEICHOS AND JOSEPH SMITH.

No one can read the graphic account which Lucian gives of his contemporary the oracle-monger Alexander, — a little pamphlet in which the author’s keen sense and inborn hatred of charlatans are seen to the best advantage, — without being struck by the marked resemblance which the history bears to that of the founder of Mormonism.

Thus in chapter ten we are told that Alexander commenced his career by discovering *brazen plates* in the temple of Apollo at Chalcedon, which promised the speedy advent of Æsculapius and his father Apollo. Again, by appealing to ancient le-

gends and by winning the support of existing oracles, Alexander produced much the same effect upon his Paphlagonian neighbours as Smith and his successors have done among our Bible-reading populations, by promising a city of the blessed in the West, and by a caricature of Old Testament institutions. In chapter forty-two we find husbands ready to surrender their wives to be “sealed” to the prophet, and, if he did but deign to cast his eye upon them, rejoicing as though the happiness of the house were thenceforth secure. Alexander’s jealousy of “the Atheists” (*i. e.* Christians and Epicureans) has its parallel in the Mormon treatment of “Gentiles,” which, however, it must be confessed, is but a natural result of the cruel persecutions which broke up the settlement at Nauvoo. The claim to the gifts of healing, of tongues, and of revelations, is also common to the two impostors, and in the followers of both we see the same implicit obedience, even in matters which would seem least of all to admit of external interference, the same surrender of fortune, and often of an unspotted reputation, to a delusion openly denounced by intelligent bystanders. Would that we could add that the ends of the two were the same; would that Smith, like Alexander, had been suffered to die in peace, and that his blood had not been shed to become the seed of a spurious church!

To complete the parallel it need only be added that the chief followers of Alexander the impostor and of Smith disputed the succession to their masters’ inheritance of successful lying much as the captains of Alexander of Macedon fought for the dominion of the world. J. E. B. MAYOR.

St. John’s College, Cambridge.

PEELE’S “EDWARD I.”

There are two passages in this play which show in a remarkable manner how most glaring typographical errors may escape the notice or baffle the sagacity of even the most acute critics. It is well known that this play has been edited by Mr. Dyce, and criticised by Mr. Mitford, and yet the passages in question are unnoticed or unexplained.

In p. 91. (Dyce’s 2nd edit.) the Novice says to the Friar, who had desired him to hie to the town and return “with cakes and muscadine and other unkets good and fine:”—

“Now, master, as I am true wag,
I will be neither late nor lag,
But go and come with gossip’s cheer,
Ere Gib our cat can lick her ear.
For long ago I learned in school
That lovers’ desire and pleasures cool.
Saint Ceres’ sweets and Bacchus’ vine,
Now, master, for the cakes and wine.”

It is so printed and pointed by Mr. Dyce, and

neither he nor Mr. Mitford makes any remark on it; and yet surely the four last lines are at least very like nonsense. Now I think it is easy to make good sense of them by supposing them to be a paraphrase of the Terentian *Sine Cerere et Libero friget Venus* which the Novice had "learned in school." I would amend them thus:—

"For long ago I learned in school
That Love's desire and pleasures cool
Sans Ceres' wheat and Bacchus' vine.
Now, master, for the cakes and wine."

At p. 104. we read:—

"But specially we thank you, gentle lords,
That you so well have governed your griefs
As, being grown unto a general jar,
You thuse King Edward, by your messengers,
To calm, to qualify, and to compound:
Thank Britain's strife of Scotland's climbing peers."

On this last line Mr. Dyce says, "There is some mistake here." Mr. Mitford is silent. Would it not be sound criticism to read the last two lines as follows?—

"To calm, to qualify, and to compound
Th' ambitious strife of Scotland's climbing peers."

By the way, *Guenthian*, the name of the Friar's mistress, is the Welsh female name *Gwenllian*, and it is properly accented. THOS. KEIGHTLEY.

Minor Notes.

SIR ISAAC NEWTON ON THE LONGITUDE.—In a MS. Diary of Sir John Philipps, the fourth baronet of Picton Castle (ob. 1736), I find the following interesting entry:—

"Jan. 9, 1724, I waited upon Sr Is. Newton with Mr Semler's book concerning y^e Longitude. He said there was no other way of finding the Longitude at sea, than by improving y^e method whereby it is found by land, i. e. by y^e eclipses of the moon, and y^e inmost satellites of Jupiter; that the unequal structure of y^e earth with regard to y^e magnetical veins contain'd therein was y^e occasion of y^e inequality of y^e dipping needle; that clock-work was rather keeping y^e longitude than finding it, and that he believed no clock cou'd be so justly made and regularly ordered as to keep y^e ship's way for any considerable royaume without y^e loss of many leagues. That 'twou'd be very difficult to measure the way of y^e sea by any other method than what is used at present, because y^e ship will carry the surface of y^e water along with it."

What would Sir Isaac have said could he have beheld the marvellous perfection to which the construction of the marine chronometer has been brought in the present day?

JOHN PAVIN PHILLIPS.

Haverford west.

RELICS OF ARCHBISHOP LEIGHTON.—Extract of a letter from Mr. Leighton Dennett, Woodman-cote Place, October 16, 1859, to James Reid, Esq., Wellfield, near Glasgow:—

"With regard to Archbishop Leighton I am afraid I shall not be able to furnish you with much information,

more than is generally known to everybody who has read his works. I believe you are aware that my father holds a little farm at Horsted Keynes that was Archbishop Leighton's, which is in his possession, on account of his being the nearest living heir. He has also his coat of arms engraved on a silver seal attached to a piece of the watch chain that Archbishop Leighton wore, which is steel, the impression of which I enclose. We have also a copper-plate of his likeness, from which at different times there has been a great many struck off, and the plate is now much worn. It is about the size of a quarto volume, and from its general appearance one would be inclined to think it must have been the frontispiece of some work, although it is not the same as we generally see bound up with Leighton's works, but certainly the features in both are similar—the inscription on the plate is as follows, Robertus Leightonus S.S. Th professor Primarius et Academicæ Edinburgæ Præfectus, Aetatis 46."

The impression of the seal above referred to is enclosed: would the Editor be pleased to describe it to his readers.

G. N.

[The seal bears the arms of Leighton, a lion salient, and the crest a lion's head erased. It is not an archiepiscopal seal, but was probably the seal of Leighton when a young man, as the helmet is that of an esquire. The helmet and lambrequin show it to be a seal as early as Charles I. or earlier; the colours are consequently not marked. According to Nisbet the arms of Leighton are argent, a lion salient gules.—ED. "N. & Q."]

LONGEVITY OF CLERICAL INCUMBENTS.—A Note in "N. & Q." (2nd S. viii. 53.) on this subject reminds me that when sixty years of age in 1848 I had occasion for a certificate of my baptism, and on proceeding to my native town, Ingatestone, co. Essex, after a lapse of half a century, I found the same rector living, the Rev. John Lewis, who was so at the period of my birth and baptism, and had the custody of the old Registers, there being no register of births in those days. The old gentleman was still hearty at the age of eighty-six, and recollected me and my parents, and himself handed me the required document. He survived only a few months from that time.

JNO. BANISTER.

Charter-house, London.

CARTHAGINIAN BUILDING MATERIALS.—Brixey's private hotel at Landport, near the railway station, has been partly built with the materials of a house in Portsmouth recently pulled down to form a site for the new barracks. One of the chimney-pieces has been transferred to the coffee-room. It is a fine specimen of marble-work, and evidently had been constructed by a connoisseur and traveller (Qy. who?). The frieze is of Egyptian green marble in a bordure or moulded band of white alabaster. Deeply engraved in well-formed Roman capitals is—

BASILICA PTOLOEME ALEXANDRIA. MAR. 21.
1801."

On the north jamb immediately under the necking and a patera is cut "CARTHAGE," and on the south side in a corresponding situation "D. B. C. 146."

This Carthaginian marble is very beautiful; it has dark red veins on a light brown. A. J. DUNKIN.

SWIFT'S COTTAGE AT MOOR PARK. — A short time ago, being at Waverley Abbey, I was invited to see a cottage which was said to have been inhabited by Swift. It is a very small low building, at the end of Moor Park (which, as is well known, was formerly the seat of Sir William Temple), and appears to have been the house of some of the labourers. Over the door of one of the rooms the following lines are painted: —

"Plerumque gratæ divitibus vices;
Mundæque parvo sub lare pauperum
Cenæ, sine aulais et ostro,
Sollicitam explicuere frontem."

These lines, which you will remember are from Horace, *Carm.* iii. 29., seem ill to accord with that spirit which never was at ease but among coronets and mitres. They are said to have been placed there by Swift's order; but if so, the inscription must have been renewed, for, from the appearance of the paint, it can scarcely be twenty years old. Sir William Temple died 1699, and Swift, as it appears from a letter to Stella, Sept. 1710, was afterwards on bad terms with the family. From its appearance it seems difficult to believe that he ever inhabited the cottage; though such is the tradition. Can any reader of "N. & Q." give any farther information on the subject? A. A.

Poets' Corner.

Queries.

REV. THOMAS BAYES, ETC.

Before I make my Query let me second the proposal made in p. 456. preceding, that decision should not be announced on subjects which cannot be discussed. It is not to the credit of our age that abstinence on this point is necessary for peace: but it cannot be denied that on all subjects on which men think warmly it is openly avowed, by four persons out of five at least, that opinions contrary to their own are *offensive*. A century and a half ago opinions might be openly stated, and *opinions about opinions* as openly: we have rescinded the second permission, and are therefore obliged to rescind the first. We are a tender and ticklish race. I forget what *illidnth* of an inch Newton found for the thickness — or rather thinness — of a soapbubble; but the skin of an educated man will beat it in time, if we go on as now.

Unquestionably no banner of any side in religious or political controversy has ever been displayed in "N. & Q." Whether this be due to the discretion of contributors or to the suppression of the editor is among the secrets of the editor's desk; and had better remain so. But there is a diminutive of the banner called a *banderol* or

bannerol, of which I believe each knight had one for himself: and this is sometimes half unfurled; and more frequently of late than in former years. In the very admonition which I now second there is a division of the members of one church into "High Churchmen and Puritans," which is very like a *banderol*: though perhaps all that is meant is, as in Swift's celebrated case, that the piebald horses of all degrees of mixture shall by common intendment be included under black and white horses.

There are many ingenious ways of unfurling the *banderol*. A person may contrive to let us know that he thinks &c. is &c. and not &c. by his mode of informing us that "the pages of 'N. & Q.' are not the place to discuss whether &c. be &c. or &c." Again, there are clever modes of eliminating all but the opinion which is to be insinuated. "Grandmamma," said the little boy, "I wish one of us three was hanged; I don't mean pussy; and I don't mean myself." This little boy, now grown up, has written several articles in "N. & Q.," and some of no mean merit: and he writes under more than one signature.

Your journal is a kind of public pic-nic, at which each person is expected to present his dish quite plain, without any condiment except salt. There are difficulties about any other arrangement. "Ah!" said an epicure at a public table, "Peas! the first this season! Capital!" — shaking pepper over them all the time. His opposite neighbour thereupon scattered the contents of a little box over the dish, quietly observing, "Sir! you like pepper; I like snuff." *Nec lex justior ulla.*

I was led to these reflexions by a Query which I have to make, in which, by very little management, I might have shaken the flag of heresy in the faces of the orthodox of all varieties. In the last century there were three Unitarian divines, each of whom has established himself firmly among the foremost promoters of a branch of science. Of Dr. Price and Dr. Priestley, in their connexion with the sciences of life contingencies and chemistry, there is no occasion to speak: their results are well known, and their biographies are sufficiently accessible. The third is Thomas Bayes, minister at Tunbridge Wells, where he died in 1761. Whiston belongs to an older period, though he must have been long the contemporary of Bayes: and so does Humphrey Ditton. It might be made a query which wrote *most*, Whiston or Priestley. I see Priestley's writings set down as making seventy octavo volumes; and the Whiston list was too long for the *Biographia Britannica*! Could any good references be given for complete lists of the writings of both?

To return to Bayes. I want to find out more about him: and therefore state all I know. He first turns up, in 1736, as one of the writers in the

celebrated Berkleian controversy about the principles of fluxions:—

"An introduction to the Doctrine of Fluxions, and defence of the mathematicians against the objections of the author of the Analyst, so far as they are designed to affect their general methods of reasoning. London: Printed for J. Noon . . . 1736, 8vo."

This very acute tract is anonymous, but it was always attributed to Bayes by the contemporaries who write in the names of authors; as I have seen in various copies: and it bears his name in other places.

Whiston, in his Autobiography (p. 425., 2nd ed.), mentions a conversation he had at Tunbridge Wells with Bayes in 1746. He calls Bayes the successor of Humphrey Ditton, who it thus appears was also Unitarian.

But the work on which the fame of Bayes will rest is his paper in the Philosophical Transactions for 1763, and the supplement in the volume for 1764. These papers were communicated after Bayes's death by Mr. Richard (afterwards Dr.) Price. They are the mathematical foundation of that branch of the theory of probabilities in which the probabilities of the future are matter of calculation from the events of the past. Bayes shows a very superior mathematical power: and Laplace, who makes but slight mention of him, is very much indebted to him. More justice has been done by Dr. C. Gouraud, in his short *Histoire du Calcul des Probabilités*, Paris, 1848, 8vo.

"Bayes, géomètre anglais, d'une grande pénétration d'esprit, déterminait directement la probabilité que les possibilités indiquées par les expériences déjà faites sont comprises dans des limites données, et fournit ainsi la première idée d'une théorie encore inconnue, la théorie de la probabilité des causes et de leur action future conclue de la simple observation des événements passés."

Bayes gave more than the *première idée*: he worked out a method for solving problems involving large numbers of cases: not so easily used as Laplace's method *helped by tables*, but far more easy than could have been expected. Accordingly, Bayes is one of the chief leaders in the mathematical theory of probabilities. What he did was of small extent, judged by paper and print, but of fundamental importance and wide consequence: he is of the calibre of De Moivre and Laplace in his power over the subject. He chose to keep his researches to himself, and they would probably have been lost but for Dr. Price: of whom I may add that he appears as a far more powerful mathematician in his explanations and comments upon Bayes than in any part of his own writings on his own subjects.

I have ascertained that there is no chance of any of Dr. Price's papers being in existence, at least of those which have any reference to the time at which Bayes was alive. A. DE MORGAN.

THE THROW FOR LIFE OR DEATH.

I want an authority for the following, recorded in the *Familie Magazijn* for 1859, p. 271.:—

"As King William III. of England, the Stadtholder of the Netherlands, was besieging Namur in 1695, sundry soldiers from his army suffered themselves to be seduced by the want which reigned in the camp to go a marauding, though such a transgression of the martial law had been forbidden on pain of death. Most of these marauders were caught by the country people and killed: only two of them were able again to reach the camp unscathed. In the mean while, however, their absence had been noticed, and without delay they were sentenced to death. Already the following morning it had to be executed by hanging.

"The morning had dawned, and the necessary preparations were being made to follow up the verdict. The general-in-chief, however, to whom both the condemned were known as brave soldiers, wanted to save one of them, and thus commuted their yesterday's judgment in so far, that they should have to throw at dice for their life.

"In former times it often was the custom, in the application of military punishments, when the judge did not desire to bring the law home upon all the delinquents, to let it be decided by lot, who should be free and who should suffer. And so it also happened in this case, that both the marauders were led to a drum, in order thereupon to cast the decisive throw. A few hundred paces farther the fatal pole already stood erect, and its aspect rendered the scene, so awful in itself, still more impressive. Full of anxious expectation, a group of officers, the regimental chaplain, and the executioner, silently and with an earnest mien surrounded the poor fellows. With a shaking hand one of the condemned now took up the dice, which were offered to him. He threw . . . two sixes! But, as soon as he noticed what he had cast, he wrung his hands in despair and gave himself up as lost. Who, however, will picture his delight, when, in the next moment, he saw that his fellow also had thrown . . . two sixes!

"The commanding officers were not a little stricken with this strange occurrence, and stared at each other in mute astonishment. They were nearly at a loss how to act. But the orders which had been given to them were too precise, that they should have dared to deviate from them: so they commanded both the men to throw again. This was done: the dice were cast, and indescribable was the universal amazement, when in the throws of both there upturned . . . two fives! Loudly the spectators now called out, that both should be pardoned. The case, indeed, was extraordinary, and the officers thus resolved to ask for new directions in such an out-of-the-way predicament, and momentarily to put off the execution.

"To get further orders, they accordingly applied to the court martial, which they still found assembled. Long was the discussion, but at last the disheartening reply was given, that new dice had to be tendered to the delinquents, and that again they had to try their lot. Once more both of them cast, and, lo . . . each had thrown two fours!

"'This is the finger of God!' said all present.

"The officers, now quite upset, again laid down the strangeness of the case before the still deliberating court martial. This time, even over the members of that court, there crept a shudder. They began to distrust the justice of their sentence, and resolved to make the decision of the dilemma, whether or not the judgment should be executed, depend on the general-in-chief, whose arrival they every moment expected.

"The Prince of Vaudemont came. Immediately he was informed of the singular fact, and, in order better to appreciate the case, he made both the Englishmen appear before him. Now, they had to tell him all the circumstances of their clandestine desertion of the camp and everything besides, that had occurred to them. The prince listened attentively, and when they had spoken, his mouth uttered to the poor culprits the word of 'Pardon.' 'It is impossible,' quoth he, 'in such an uncommon case, not to obey the voice of divine Providence.'"

J. H. VAN LENNÉP.

Zeyst, near Utrecht, Dec. 17, '59.

AN EXCELLENT EXAMPLE: PORTRAIT OF RICHARD II.—William Lambarde, Esq., Keeper of the Records in the Tower, wrote a "Pandectæ of all the Rolls, Bundles, &c., in the Tower of London," whereof Queen Elizabeth had given to him in charge, 21 Jan. 1600-1. He records the following speech from her:—

'Her Majestie chearefully received the same into her Hands, saynge you intended to present this Booke unto mee by the Countie of Warwicke; but I will none of that, for if any subject of myne doe mee a service, I will thankfully accept it from his owne hands. Then openinge the Booke, sayes, you shall see I can read," &c.

The Queen "demanded whither I hadd seene any true Picture or lively Representation of his Countenance or Person. To which Lambarde replied, 'None but such as be in comon Hands.' And Her Majesty continued,

The Lord Lumly, a lover of Antiquities, discovered it fastened on the backside of a doore of a back Roome wich hee presented unto mee, praynge with my Good Leave that I might putt itt in Order with my Auncestors and Successors. I will commaund Tho. Kneavett, Keeper of my House and Gallery at Westminster, to shew it unto thee."

Is this portrait extant?

"Being called away to prayer, shee putt the Booke in her Bosome, having forbidden mee, from the first to the last, to fall uppon my knee before her, concluding, 'Farewell, Good and honest Lambarde.'—1601, 4th August."

W. P.

PEPPERCOMB.—I shall feel obliged to any one who will enlighten me as to the origin of the name of Peppercomb, a pretty little comb opening on the Bristol Channel halfway between Bideford and Clovelly.

The only other instances I know of the word Pepper appearing in names of places are Pepper-Hill, near Launceston, Cornwall, and Pepper-Harrow, near Godalming, Surrey, and in both these cases also I am ignorant of the cause of the nomenclature.

N. S. L.

OLIVER GOLDSMITH.—His room or garret in Trinity College, Dublin, was held in veneration by the students; and a piece of glass on which he had written his autograph was handed down from tenant to tenant as a sacred relic. It is now no longer there! What became of it?

GEORGE LLOYD.

MEMORIAL OF A WITCH.—In Lord Rollo's Park, Duncomb, Perthshire, is a stone cross bearing this inscription:—

"Maggy Walls burnt here as a witch, 1657."

Will any of your numerous readers state if they know of any other memorial to an unfortunate witch?

CHATTODUNUS.

YOFTREGERE.—In Alton church (Hants) is the following inscription, which, as nearly as I could do so, is copied *verbatim et literatim*:—

"Xofr Walaston grome of y^e chambers & on of y^e yoft-regere unto Hen. viii. Ed. vi. Philip & Marye & Elizth."

I suppose this awkward-looking word to be as-tringer, or one of the description of falconers, given by many old authors. Juliana Berners (ed. Wynkyn de Worde, 1496, b. iij recto) says, "Ye shall understonde that they ben callyd Ostregeres that kepe goshawkes or tercelles;" and Cowell (*Law Dict.*) says "Ostringers, falconers, properly that keeps a goshawke."

Can any of your readers give more information on the subject, and does it throw light on the disputed passage in *All's Well that Ends Well*—'enter a gentle Astringer?'

A. A.

Poets' Corner.

CRISPIN TUCKER.—Where can I meet with any account of this worthy, said to have been a poetaster and bookseller on old London Bridge somewhere about the beginning of the last century. Are any broadsides, poems, or books written or published by him still to be met with? C. T.

THE FOUR FOOLS OF THE MUMBLES.—In *The Daily Telegraph* of Dec. 6th was a capital leader on the "Four Merchants of Liverpool," in the course of which the writer mentioned that:—

"An old Welsh story, entitled the 'Four Fools of the Mumbles,' relates how certain Cambrians proved themselves the supreme Idiots of the Universe."

Where is the story of the Four Fools of the Mumbles to be found?

AMBROSE MERTON.

CLEANING A WATCH ON THE SUMMIT OF SALISBURY SPIRE.—The papers from time to time note the circumstance that some daring person has climbed this spire to oil the weathercock. This is a dangerous feat, as the top of the spire is 404 feet from the ground. It is ascended by ladders for about three-fourths of its height, which are fixed inside the spire. A small door then opens, and the adventurer has to climb the rest of the way by a series of irons, something like the handles of flat irons, which are fixed in the stone work, and by which he is able to make his way to the top to complete his dizzy work. About forty years ago, I am told, some persons were assembled at the "Pheasant" in Salisbury, and were talking about this feat, when a watchmaker, of the name of Arnold, who was present,

offered for a small wager to ascend the spire; to take with him his tools and a watch; to take the watch to pieces on the very top of the spire; to clean it properly, and bring it down in less than an hour. He accordingly climbed the spire, fixed his back against the stem of the weather-cock, completed his task, and descended within the given time. This is so curious a circumstance in the annals of horology, I should be glad of the exact date, if any readers of "N. & Q." could furnish it.

A. A.

Poets' Corner.

ACCIDENT ON THE MEDWAY.—A correspondent in the *Maidstone Journal* (Dec. 24, 1859) in describing an ancient cannon lately found in the river at Gillingham Reach, says that whilst making inquiries respecting the discovery, he was informed of a singular occurrence which is related to have happened some sixty or seventy years since, and which is believed to be unnoticed in any of the Kentish annals:—

"At the period in question, the captain of a ship of war lying in the Medway, at no great distance from the Gun Wharf, gave a ball on board, and whilst the festivities were at the highest, the vessel suddenly sank, and but few escaped a watery grave. Our informant said he had heard his grandmother frequently relate the anecdote, and her vivid recollection of seeing the ladies and officers brought out of the river in full dress and laid upon the Gun Wharf."

Can any of the readers of "N. & Q." furnish any information respecting this catastrophe?

ALFRED J. DUNKIN.

Dartford.

TEMPLE BAR QUERIES.—If any of your correspondents could give me any information concerning the early history of Temple Bar, I should feel greatly obliged, especially with reference to the following points of inquiry. Who built the present Bar? The City or the Government?—Was the former Temple Bar of wood or of stone? If the latter, when was it built?—When were the rails and posts removed, and the first bar erected across the street?—Was that bar removed in James I.'s reign?—Have there been three bars? Answers to any of these Queries would greatly oblige me, or any communications privately addressed.

J. A. G. GUTCH.

52, Upper Charlotte Street,
Fitzroy Square.

TRANSLATIONS MENTIONED BY MOORE.—In reading, lately, Moore's *Memoirs and Journal*, I found in the latter, under date 2nd Sept. 1818, mention made of "a collection of translations from Meleager, sent to me with a Dedication to myself, written by a Mr. Barnard, a clergyman of Cave Castle, I think, Yorkshire. They are done with much elegance. I had his MS. to look over." Can you or any of your readers state whether such a work was ever published, and when and

where? and if a copy of the book is now procurable, at what price, and from whom?

I would ask the same questions as to another passage in the same *Journal*, under date 22nd Aug. 1826, wherein the poet acknowledges receipt of "a letter from a Mr. Smith sending me a work (*Translations from the Greek*) by Leopold Joss." What was the title of this work, by whom published, and where now to be got? SENEX.

BISHOP PREACHING TO APRIL FOOLS.—Full fifty years ago, before you had taught us to make a note, I had an old story book, square, and with many woodcuts. One story was: "How a German Bishop, after the manner of Howlglass, did preach to a Congregation of April Fools." The bishop was represented with a crozier in his hand, and a sword by his side. Can any reader of "N. & Q." oblige me with the story, which I have completely forgotten, as well as the name of the book?

P. J. T.

THE YEA-AND-NAY ACADEMY OF COMPLIMENTS.—Lately I picked up at the stall of a "flying stationer" an imperfect copy of a book, which has verified the saying, "A groat's worth of wit for a penny." The running title of it is, "The Yea-and-Nay Academy of Compliments." It appears to me a cleverly written performance, and curiosity induces me to inquire of the Editor of "N. & Q." who was its author?

From numerous local references, it looks to be the production of a London scribe. Its entire object is to show up through a variety of phases of character the Friends or Quakers, named the "Bull-and-Mouth people," and who seem to have been under considerable obloquy and persecution for their principles.

A jocular anecdote, related at p. 28. of "Friend B. a Quakering vintner," who had sold some wine to the king—a "prince of very excellent humour"—but which wine Friend would not deliver till he had obtained an interview with the king as to its payment, makes me think that the allusion is to the "merry monarch," and that the book may date some time in the reign of Charles the Second.

G. N.

BALLAD OF THE GUNPOWDER TREASON.—Can any of your correspondents supply a copy of the real original ballad of the gunpowder treason? Every one almost can give you a couplet or so, and there it stops. Few would imagine how very difficult it is to obtain the entire ballad as sung on the 5th of Nov. a century ago.

M. H.

DISPOSSESSED PRIORS AND PRIORESSES.—Have any biographies at any time been published of the priors and prioresses who were deprived of their monasteries by Henry VIII.? I wish to ascertain the subsequent fate of Agnes Sitherland, who was the last prioress of the Nunnery of Grace-Dieu at Ashby-de-la-Zouch, and surrendered it

on the 27th of October, 1539. According to Nichols, in his *History of Leicestershire*, she received sixty shillings reward, and a pension, the amount of which, however, he does not mention. Has not some pious Catholic recorded the sufferings and deaths of these persons? T. E. S.

SUPERVISOR.—In the reign of Queen Elizabeth, and earlier periods, I find many references to the supervisors of the counties of England, and also the supervisors of North Wales and of South Wales. Where can I learn what were the duties of this officer, who appears to have received a fee from the crown? I do not think he acted as "surveyor," in the present meaning of that word; but I imagine that he was more of a local receiver of rents for the crown. I shall be glad to have a certified explanation of the duties of the officer.

W. P.

AMERICA KNOWN TO THE CHINESE.—In an Indian paper some time ago appeared a letter from a correspondent in China, in which it was asserted that a Chinese book had been discovered, containing an account of a voyage to Mexico in the fourth century of the Christian Era. Has anything been heard about this at home? EXUL.

Bombay Presidency.

CRESWELL: SLAVES.—About five years ago, a paragraph went the round of the papers to the effect that an owner of slaves, named Creswell, had died in America, at New Orleans or St. Louis I think, intestate. This was afterwards followed by another paragraph relating to the sale, &c., of his property. A relation of mine is anxious to learn the title and dates of any newspaper containing them; but references to American papers would be preferable.

S. F. CRESWELL.

Radford, Nottingham.

AUTHORSHIP.—Will any reader be so good as to tell me who were the authors of these two books?—

1. "The History of the Church of Great Britain from the Birth of Our Saviour until the Year of Our Lord 1667." London, 1674, 4to." (The Dedication signed "G. G.")

[By George Geeves. *Vide* the Rev. H. F. Lyte's *Sale Catalogue*, Lot 1646; and Straker's last *Catalogue arranged according to Subjects*, no date, art. 6110.]

2. "De Templis: a Treatise of Temples. London, 1638, 12mo." (The Dedication signed "R. T.")

A TEMPLAR.

HERBERT'S SUNDAY.—Can any of your correspondents call to mind an old church tune, to which those words of George Herbert may be set, "Oh day, most calm, most bright!" &c. 6, 8, 8, 8, 8, 6?

VRYAN RHAGED.

THOMAS RANDOLPH.—Thomas Randolph was Master of the Posts and Chamberlain of the Exchequer to Queen Elizabeth. In *Historical Notes* he is mentioned as Sir Thomas, and is said to have

been four times ambassador to Scotland, and to have died in 1590. He married Mrs. Ursula Coppinger, and had a son Ambrose. His second child Frances married Thomas Fitzgerald, who, with his wife, was buried at Walton-upon-Thames. What were his arms, and was he related to the poet Thomas Randolph, who died in 1634? or to Dr. John Randolph, Bishop of London in 1809? I should be grateful for any farther information relating to him.*

SHILDON.

PETRARCH.—Some months ago I observed an announcement of some new discovered Italian poetry of Petrarch. Has the fact been confirmed, or has anything more transpired as to the supposed discovery of farther poems by the lover of Laura?

VAUCLUSE.

Queries with Answers.

A CASE FOR THE SPECTACLES.—I have lately met with a volume with the following title:—

"A Case for the Spectacles, or a Defence of Via Tuta, the Safe Way, by Sir Humphry Lynde, Knight, in answer to a Book written by J. R. called a *paire of Spectacles*. Together with a treatise Intituled *Stricture in Lyndomastygem* by way of supplement to the Knight's answer, where he left off prevented by death. And a Sermon Preached at his Funerall at Cobham, June 14th, 1636. By Daniel Featley, D.D. London: Printed by M. P. for Robert Milbourne, at the signe of the Unicorn in Fleet Street, neere Fleet Bridge, 1638."

Where can I find any account of this controversy, and any particulars in connexion with Sir Humphry Lynde and Daniel Featley, D.D.? Who was the R. mentioned in the title-page? At p. 17. of the work a "Mr. Lloyd the Romanist" is spoken of in terms that lead one to suppose he was the author of the *Paire of Spectacles*. At p. 18. the same person is called John Floyd, and the name occurs, spelt in this manner, at pp. 116. 127. 142.; p. 145. he is said to be a "Jesuite." Is anything known of this Lloyd or Floyd?

LIBYA.

[On June 27, 1623, a discussion took place at Sir H. Lynde's house on the Romish controversy. Drs. Featley and White on one side, and the Jesuits Fisher and Swete on the other. A report of the debate was published by command of Archbishop Albot, entitled *The Romish Fisher Caught and Held in his Owne Net*; or a True Relation of the Protestant Conference and Popish Difference: a Justification of the one, and Refutation of the other, in matter of Fact and Faith. By Daniel Featley, D.D. 4to. 1624. The names of the persons present at this discussion are given at p. 46. *A Case for the Spectacles*, &c. has been republished by the Reformation Society in Gibson's *Preservative against Popery*, Supplement, vol. v., edited by R. P. Blakeney, M.A.]

"TREPASSER: TO DIE."—I shall feel much obliged to any correspondent of "N. & Q." who will furnish me with the exact value and origin of the

[* Thomas Randolph is noticed in our last volume, pp. 12. 34.—ED.]

above ancient French word. Is it a single or compound word; and, if the latter, can it be an abbreviation of *oultre-passer*, as if one should say "to pass out of time?" An answer will oblige A. B. R.

[The French etymologists derive *trépasser*, through its corresponding noun *trépas*, death (in old Fr. *trespas*, It. *trapasso*, Romance *traspas*, *trespas*), from L. *trans* and *passus*; and *Ménage* is very decided in maintaining that the Fr. *très* (of disputed origin) is from the L. *trans*. We think, however, that some consideration is certainly due to our correspondent's suggestion that *trépasser* may possibly be an abbreviation of *oultrepasser*, taking *oultre* (formerly *oultre*) as a Fr. modification of the L. *ultra*, and at the same time bearing in mind that we have in It. *oltrappassare*, *oltrépassare*, and in Romance *outrapassar*, *oultrepassar*.]

LIFE OF LORD CLIVE.—Who has collected the best account of this extraordinary man? Or must his Life be sought for in the history and the journals of the times in which he lived?

RYAN RHEDG.

[Consult *The Life of Robert Clive*, collected from the Family Papers, communicated by the Earl of Powis, by Major-Gen. Sir John Malcolm, K.C.B., 3 vols: 8vo., 1836. Also "Lord Clive," by the late Lord Macaulay, in *The Traveller's Library*, 1851.]

"A PROPOS DE BOTTES."—Can any one tell me the origin of the phrase *à propos de bottes*?

SELRACH.

[In offering the received explanation of this phrase, it is necessary to premise that on this side of the Channel, we use the expression in a sense somewhat more limited than that attached to it by the French. We say "*à propos de bottes*" (or "*à propos to nothing*"), when a subject is "*brought in neck and shoulders*." But in France they apply the phrase to any thing that is done without motive. "*Il dit des injures à propos de bottes*." "*Il se fâche à propos de bottes*." The saying is thus accounted for. A certain Seigneur, having lost an important cause, told the king (François I.) that the court had *un-booted* him (*l'avait débotté*). What he meant to say was, that the court had decided against him (*Il avait été débouté*, cf. med.-Lat. *debotare*). The king laughed, but reformed the practice of pleading in Latin. The gentlemen of the bar, feeling displeased at the change, said that it had been made *à propos de bottes*. Hence the application of the phrase to any thing that is done "*sans motif raisonnable*," or "*hors de propos*." (Cf. *Bescherelle on botte*.) A slightly different explanation, but to the same effect, is given by Carpentier under *debotare*, Du Cange.]

"THE RAGMAN'S ROLL."—What is the origin of this title to the catalogue of names of those Scots who swore fealty to Edward I.?

DORRICKS.

[So many conjectures have been offered respecting the origin of the uncouth appellation, "Ragman Rolls," that we must refer our correspondent to the editorial Preface to *Instrumenta Publica sive Processus super Fidelitatibus et Homagiis Scottorum Domino Regi Anglie Factis* A.D. 1291—1296 (Bannatyne Club), 4to. 1834, edited by T. Thomson, as well as to Dr. Jamieson's elaborate illustrations of the meaning of this word in his *Etymological Dictionary*, 4to. 1808. Mr. Thomson says, that "it seems to be abundantly obvious that in diplomatic language the term *Ragman* properly imports an indenture or other legal deed executed under the seals of the parties; and consequently that its application to the Rolls in question

implies that they are the record of the separate *ragmans*, or sealed instruments of homage and fealty, executed by . . . Dr. Jamieson is inclined to suggest by what seems to be the most frequent use of it, implying accusation or crimination. It must, however, be confessed (adds Mr. Thomson) that after all the origin of *Ragman* still remains a problem for future lexicographers."]

CLAUDE, PICTURES BY.—According to Smith's *Catalogue of Painters*, Claude's "Judgment of Paris" is in the possession of the Duke of Buccleugh. I should be obliged to any reader of "N. & Q." who would inform me in which of his Grace's collections it is contained. Also in what collection is Claude's "Cephalus and Procris," which, when engraved by Vivares, was in the possession of Lord Clive?

II. S. ORAM.

[Of "Cephalus and Procris" there are two pictures in the National Gallery. Of the "Judgment of Paris" there are four; one in the collection of the Duke of Buccleugh, and one formerly in that of the Prince of Peace at Rome.]

Replies.

WATSON, HORNE, AND JONES.

(2nd S. viii. 396.)

It would be satisfactory if MR. GUTCH's Query should draw forth any sermon written by the Rev. George Watson. I never yet met with one, nor can I find mention of his name and works in any Catalogue which I have consulted. Their scarcity will presently be explained. The sermon, of which Mr. JONES speaks in MR. GUTCH's extract, is thus alluded to by Bishop Horne, in his *Commentary on the Nineteenth Psalm*:—

"If the reader shall have received any pleasure from perusing the comment on the foregoing Psalm, he stands indebted to a Discourse entitled 'Christ the Light of the World,' published in the year 1750, by the late Rev. Mr. George Watson [of University College] for many years the dear companion and kind director of the author's studies; in attending to whose agreeable and instructive conversation he has often passed whole days together, and shall always have reason to number them among the best spent days of his life; whose death he can never think of without lamenting it afresh: and to whose memory he embraces, with pleasure, this opportunity to pay the tribute of a grateful heart."—*Bishop Horne's Works*, vol. ii. p. 119.

The same prelate has appended the following note to his own striking and beautiful sermon, "The prevailing Intercessor":—

"The plan and substance of the foregoing Discourse are taken from one published some years ago, by my late learned and valuable friend the Rev. Mr. Watson. But it always seemed to me that he had much abated the force and energy which the composition would otherwise have possessed, by introducing a secondary and subordinate subject. I was therefore tempted to work up his admirable materials afresh."—*Works*, vol. iv. p. 370.

An interesting sketch of Mr. Watson's character, with a high tribute to his talents, will be

found in Jones's *Life of Bishop Horne*. The latter, as we have seen, was Mr. W.'s pupil, and was so delighted with his tutor that he remained an entire vacation in Oxford in order that he might prosecute his studies under one who is described as "so complete a scholar, as great a divine, as good a man, and as polite a gentleman, as the present age can boast of."

Jones states that Mr. Watson never published any large work, and will be known to posterity only by some occasional pieces which he printed in his lifetime. He notices a sermon preached before the University of Oxford on the 29th May, "An Admonition to the Church of England," and a fourth sermon "On the Divine Appearance in Gen. xviii." This last sermon, Jones adds, "was furiously shot at by the Bushfighters of that time in the *Monthly Review*." To this attack Mr. Watson returned a reply, so able, in Jones's opinion, that if he wished to contrast Mr. Watson with his reviewers, he would put the letter into any reader's hand, of which he supposes "*no copies are now to be found, but in the possession of some of his surviving friends.*" Dr. Delany made honourable mention of this reply in the third volume of his *Revelation examined with Candour*. From the foregoing remark Watson may have printed his sermons and other works solely as gifts to his friends, and which will account for their scarcity.

He probably induced both his young friends, Jones and Horne, to adopt the opinions of Mr. Hutchinson.

These opinions, we know, were embraced by other excellent men; the Lord President Forbes (pronounced by Warburton "one of the greatest men which ever Scotland bred"), Parkhurst, and Mr. W. Stevens were in the list, but the number was small, as the system was obscure, and somewhat unattractive. "As the followers of Hutchinson did not form a distinct Church or Society, and continued to belong to the Church with which they were formerly connected, they did not so far give way to schism as to compose a sect."*

No men could have been less inclined than Hutchinson's friends to constitute themselves a party, "that bad thing in itself;" and though they were spoken of with contempt and acrimony, they could have replied with Hooker, "to your railing we say nothing, to your reasons we say what follows." At the early age of nineteen Horne sat down to attack the Newtonian system, and at twenty-one he unwisely published his work; it was entitled,—

"The Theology and Philosophy in Cicero's *Somnium Scipionis* explained, or a brief Attempt to demonstrate that the Newtonian System is perfectly agreeable to the Notions of the wisest Ancients, and that Mathematical Principles are the only sure ones. London, 1751." 8vo. Pp. 55.

* Mosheim's *Ecc. Hist.* vi. 304. note.

A copy of this rare tract was lent me by my late valued friend Mr. Barnwell of the British Museum in 1830. I have never seen a second.

Horne's friends were sensible of its faults: so was the author, who doubtless used his best endeavours to suppress it. It appeared afterwards in another and unexceptionable form. Amongst the comments passed upon it there is a bitter one by Warburton, who tells his friend Hurd, "there is one book, and that no large one, which I would recommend to your perusal, it is indeed the *ne plus ultra* of Hutchinsonianism."*

We must not take leave of Bp. Horne without adverting to one of the most exquisite works in our language, his *Commentary on the Psalms*. He had drank deeply of that "celestial fountain," as the Book of Psalms has been well called, and he tells us that whilst pursuing his daily task, "food and rest were not preferred before it." The result was the production of a work, prized by both the young and the old, described as "a book of elegant and pathetic devotion," but which deserves the far higher epithet of evangelical.

Walpole, in 1753, speaks of the Hutchinsonian system as "a delightful fantastic one," and somewhat rashly concludes that it has superseded Methodism, quite decayed in Oxford, its cradle!† "One seldom hears anything about it, in town," he adds; and certainly it was not likely to engage Walpole's attention beyond that of furnishing matter of ridicule for his pen.

Hutchinson's own writings were given to the world in 1749—1765, in thirteen octavo volumes. Their slumber for years on book-shelves must have been deep and undisturbed. A short but masterly notice of the author will be found in Whitaker's *Richmondshire*, i. 364.

J. II. MARKLAND.

GEORGE GASCOIGNE THE POET.

(2nd S. viii. 453.)

I may take upon me to answer the question put by G. H. K. to the authors of the *Athenæ Cantab.*, as I believe the only documentary evidence "relative to the George Gascoigne who was in trouble in 1548," is a passage that has recently passed under my editorial review in a volume (entitled *Narratives of the Reformation*) prepared for the Camden Society, but not yet issued to its members. It occurs in the *Autobiographical Anecdotes of Edward Underhill* (formerly in part published by Strype) and is as follows:—

"I caused also Mr. Gastone the lawyer, who was also a greates dicer, to be apprehendid; in whose howse Alene (the prophecier) was mouche, and hadde a chamber ther,

* Warburton's *Correspondence*, p. 86.

† *Correspondence*, vol. ii. 257.

where was many thynges practesed. Gaston hadde an old wyffe who was leyde under the borde alle nyght for deade, and when the womene in the mornynge came too wynde her, they founde thatt ther was lyffe in her, and so recovered her, and she lived aboute too yeres after.

"By the resworthe off souche as came to seke for thynges stollen and lost, wiche they wolde hyde for the nonst, to bleare ther husebandes' ies withalle, saynge 'the wyse mane tolde them,' off souche Gastone hadde choyce for hym selfe and his frendes, younge lawers of the Temple."

To the name of "Gastone" I have appended this note:—

"This is probably the true name, and not Gascoigne. One of the Knights of the Bath made at the coronation of Queen Mary was Sir Henry Gaston.

And in the Appendix I have added these further remarks:—

"The authors of the *Athena Cantabrigienses*, vol. i. p. 374. are inclined to 'fear' that this was George Gascoigne, afterwards distinguished as a poet. Still there is room to hope to the contrary, not only because Gascoigne's flowers of poesy did not begin to bud until 1562, whereas poets generally show themselves at an early age: but further, because 'Gastone the lawyer' had 'an old wife' as early as the date of Underhill's anecdotes, that is, about 1551."

The names *Gascoigne* and *Gaston* are, I presume, really distinct, and not interchangeable, like *Berkeley* and *Burlett*, *Fortescue* and *Foskew*, *Throckmorton* and *Trogmorton*, *Foljambe* and *Fulgham*, and some others: but of this I am not sure, and should be glad to be further informed.

JOHN GOUGH NICHOLS.

We beg to refer G. H. K. to Strype's *Memo-rials*, ii. 114. Strype cites Fox's MSS.

C. II. & THOMPSON COOPER.

Cambridge.

BARONY OF BROUGHTON: REMARKABLE TRIAL.

(2nd S. viii. 376. 438.)

Although, as G. J. says, there never were a provost and bailies of the barony of Broughton, there existed at the beginning of last century, and long previously, a court presided over by a Baron Bailie appointed by the superior of the barony and regality of Broughton (otherwise Brochtoun and Burghton), who also possessed the office of Justiciar.* At one time the burgh and regality of Canongate, part of Leith, and lands in the counties of Haddington, Linlithgow, Stirling, and Peebles, were included under his jurisdiction, while originally the whole formed part of the lordship of Holyrood House. The magistrates of Edinburgh afterwards acquired the superiority of Canongate and other lands, and the Governors of

Heriot's Hospital the greater part of the remainder. A remarkable instance of the exercise by this court of the highest criminal jurisdiction occurred 142 years ago.* Two boys, the sons of Mr. Gordon of Ellon, Aberdeenshire, were murdered on 28th April, 1717, by their tutor Robert Irvine, in revenge for their having blabbed some moral indiscretion on his part which they had witnessed. This took place on a spot now forming part of the new town of Edinburgh, but then open ground, and, being in sight of the Castle Hill, it is said persons walking there saw the deed committed. The murderer was taken *red-hand*, i. e. immediately after the fact, and put on his trial on 30th April before the Baron Court of Broughton, when, being convicted by a jury, he was sentenced to be hanged next day at Greenside (now a part of Edinburgh), having his hands first struck off. This sentence was accordingly carried into execution on 1st May, and his body was thrown into a quarry hole near the place of the murder. In this the bailie followed the usage of inferior criminal courts possessed of such jurisdiction, of trying and executing criminals within three suns, although the act 1695, cap. 4, extended the time of execution to a period not exceeding nine days after sentence. In such an atrocious case there could be no room for the royal mercy. It has been erroneously stated that the perpetrator of this crime was taken before the Lord Provost of Edinburgh as High Sheriff, who had him tried, convicted, sentenced, and executed within twenty-four hours. This is negated by the above facts, which are derived from the contemporary notices contained in three numbers of the *Scots Courant* newspaper. It certainly seems startling that at that period the comparatively humble judge of a court of barony and regality to the south of the Forth should have exercised such high functions, and that these powers still existed in 1747, when the Heritable Jurisdiction Abolition Act (20 Geo. II. c. 43.) was passed.

R. R.

BOCARDO (2nd S. viii. 270.) — It is here stated (on the authority of *Mares*) that Bocardo was "the old north gate of Oxford, taken down in 1771," and used as a prison. The following additional information may be acceptable.

In the Preface to Pointer's *Oxonienis Academia*, the author says:—

"Bocardo (which is now—i. e. 1749—the City Prison for Debtors and Felons) was then (i. e. the thirteenth century) their Public Library, where not only Books were kept, but University Records preserv'd."

* Sir Lewis Bellenden of Auchineule had a charter in 1591 of the barony of Broughton, and his grandson Sir William Bellenden was, 10 June, 1661, created Lord Bellenden of Broughton.

* On a previous occasion, John Balleny, bailie of the regality of Broughton, having waived his privilege of exclusive jurisdiction in a case of murder, took his seat as cojusticiar on the bench of the Supreme Justice Court, 14 February, 1621.

It is singular that no reference is made to in Ingram's *Memorials*.

Warton's couplet from the *Newsman's Verses* for 1772 has already been given. The following note is appended to the couplet in *The Oxford Sausage*:—

"BOCARDO. The City Gaol, &c. taken down by the Oxford Paving Act."

Bocardo is also mentioned in the same book, in *The Castle Barber's Soliloquy*, 1760.

In the rare Latin poem *Oxonium Poema*, 1667 (from which I quoted the description of Old Mother Louse, of Louse Hall, 2nd S. vii. 404.) the author passes from Baliol College, and thus speaks of Bocardo:—

Jame pete Bocardi Turres, Portasque
patentes,
Atque obolum (si forte tenes) q̄a dives
egenis."

He then describes Carfax Conduit and church, ("Carfaxe quasi quatrevois,") and thus refers to the Castle:

"A tergo stat cum veteri Vetus agger
Castrum.
Nec procul hinc furca est, Fures et
scorta cavete."

CUTHBERT BEDE.

SPoon INSCRIPTION (2nd S. viii. 512.)—Although your correspondent does not ask for an explanation of the inscription upon the spoon, one cannot answer his inquiry—"whether it is probable that this spoon was used in the rite of baptism?"—without attempting to ascertain what the inscription means, crabb'd as it is. It consists of German mixed with Latin, and runs thus:—

"AN. NO. 1669.

DASBLVT . ESV. CHRIST. GOTESSOIN. DERMA
GVNSREIN VONALLEN SVNDEN

CHRIST TVML. BABEN. ASTF. ALBES SER
DENALENS. WASSEN."

This, verbally divided, and reduced to ordinary type, becomes—

"An. no. | 1669.
Das | Blut. | esu | Christ. Gotes | Sohn der | ma
g | uns | rein | von | allen | Sunden. |
Christ tum | l. baben. | ast | f. al | bes ser |
den | alens. | Wassen."

That is:—

"Anno 1669.

Das Blut Jesu Christi, Gottes Sohn, der ma-
cht uns rein von allen Sünden. (See 1 John i. 7., Luther's
Version.)

Christum Hebbaben ist siel besser
den allens Waschen."

This, certainly, is not very first-rate German; but it may be thus rendered:—

"Anno 1669.

"The blood of Jesus Christ, the Son of God, makes us
clean from all sin.

"To love Christ is better than all washing."

"Den" (denn) is an old Ger. form of "dann,"

than, now "als": just as in old Eng. *than* was occasionally spelt *then*.

It seems very probable that the spoon may have been either a baptismal gift, or in some way or other connected with the rite of baptism.

Without an opportunity of inspecting the "head with long flowing wig," one can hardly venture to conjecture whom or what it represents.

Ilone, in his *Every Day Book*, Jan. 25., describes an old practice at christenings of presenting spoons called Apostle-spoons, the full number being twelve. Persons who could not afford this gave a smaller number, or even a single spoon with the figure of the saint after whom the child was named, or to whom the child was dedicated, or who was the patron saint of the donor.

THOMAS BOYS.

Mrs. MYDDLETON'S PORTRAIT (2nd S. viii. 377. 423.)—A highly respectable tradesman of this city has in his possession a portrait of Mrs. Myddleton. It was originally in the possession of the late Sir Edward Hales, Bart., of Hales Place, near this city. It is a half-length, and has every appearance of being authentic. The lady wears a pearl necklace, and is habited in a low dress of crimson, with white or yellow. The hair is in small curls.

JOHN BRENT, Jun.

Canterbury.

LINGARD'S "ENGLAND." EDINBURGH AND QUARTERLY REVIEWERS (2nd S. viii. 469.)—The two articles on Dr. Lingard's *History of England*, in the *Edinburgh Review*, were written by John (not W.) Allen. This is acknowledged by himself in his "Reply to Dr. Lingard's Vindication, in a Letter to Francis Jeffrey, Esq., London, 1827," in these terms:—

"I have never made a secret of my being the author of the two articles in the *Edinburgh Review* on Dr. Lingard's *History of England*."

In an account of John Allen, published in Knight's *English Cyclopædia*, he is said to have taken a degree in medicine at Edinburgh in 1791. In 1795 he published "Illustrations of Mr. Hume's Essay concerning Liberty and Necessity." Forty-one articles in the *Edinburgh Review* are attributed to him on subjects chiefly connected with the British constitution, and with French and Spanish history. The earliest article on constitutional subjects attributed to him is that on the Regency question, May, 1811. In the number for June, 1816, he is said to have written an elaborate essay on the constitution of Parliament. The latest article which he is supposed to have contributed to the *Review* is that on church rates, October, 1839. He wrote the "History of Europe" in the *Annual Register* for 1806; and in 1820, a "Biographical Sketch of Mr. Fox." In 1830, he published an "Inquiry into the Rise and Growth of the Royal Prerogative in England;" and in

1833, a "Vindication of the Ancient Independence of Scotland." He died April 3, 1843. His character has been eloquently drawn by his friend Lord Brougham, in the third series of the "Historical Sketches of the Statesmen of the Time of George III."

"A Reply to Dr. Lingard's Vindication of his *History of England*," as far as respects Archbishop Cranmer, by the Rev. H. J. Todd, appeared in 1827.

The article in the *Quarterly Review*, vol. xxxiii., on the Reformation in England, and that in vol. xxxvii. on Hallam's *Constitutional History of England*, are ascribed to Robert Southey by a writer under the signature of "T. P." in the *Gentleman's Magazine* for June, 1844, p. 579. ΑΛΙΕΥΣ.

HORSE-TALK (2nd S. i. 335.)—In making this Query, J. K., of Wandsworth, Surrey, assured your readers, "It involves an etymological question of considerable interest to students of the legal and constitutional history of England, as I hope to be able to show in your pages hereafter." But, although answers were received from your learned correspondent F. C. H. (who anticipated what I had to say on Norfolk horse talk), from Mr. STEPHENS, and others, J. K. has not fulfilled his promise. I am curious (and may I say) somewhat incredulous as to any such results; may I therefore call upon him to lay it before your readers? Let me add a contribution to the history of horse talk. In "Robyn Hode and the Potter" (2nd ballad in Ritson) occurs the following stanza (lines 113—117):—

"Thorow the help of howr ladye,
Felowhes, let me alone;
Heyt war howte, seyde Roben,
To Notynggam well y gon."

There can be little doubt, I think, though Ritson queries the meaning of "Heyt war howte," that it was Robin's exclamation to his horses, when with the potter's cart and horses, he

"... droffe on hes wey
So merry ower the londe.
Heres mor and after ys to saye
The best ys behinde."

As some of your readers, too, will say if J. K. fulfils his promise. E. G. R.

Miscellaneous.

NOTES ON BOOKS, ETC.

LORD MACAULAY, the brilliant Orator, the exquisite Poet, the unrivalled Essayist, and the greatest Historian which our age has seen, has been added to the list of the mighty dead. Wednesday, the 28th of December, 1859, deprived England of him who has in so many ways shed lustre upon her glorious literature. Lord Macaulay has died full of honours, if not of years, and on Monday he will be laid in the "one cemetery only worthy to contain his remains"—in that temple of silence and reconciliation

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We have a few words to say respecting some of our contemporaries. *Fraser* is quite up to the mark. Mr. Peacock's *Memoir of Shelley* is extremely interesting. The Laureate's *Sea Dreams*, and *Tom Brown at Oxford*, Chaps. VII., VIII., and IX., give value to *Macmillan*. *Bentley's Quarterly Review* starts with a strong political article, *The Coming Political Campaign*, and has another, *Mill on Liberty*. The paper on *The Ordnance Survey* is amusing and instructive. The same may be said of that on *Domestic Architecture*. The literary articles are four in number, and well varied—*George Sand*, *Ben Jonson*, *Modern English*, and *Greek Literature*, and the Number, which fully maintains the reputation which the Review has obtained, concludes with a Biographical Sketch of *The Earl of Dundonald*.

Notices to Correspondents.

Among other articles of interest which we have been compelled to postpone until next week, are papers on The Gowry Conspiracy, The Sweeper of the Crossings, Bazels of Baize, Sea Broaches, Suffragan Bishop of Norwich; together with many Notes on Books, and the Monthly Feuilleton on French Literature.

THE INDEX to the volume just completed will be delivered with "N. & Q." of the 21st instant.

P. H. B. will find in Shakspeare's *Coriolanus*, Act I. Sc. 3:—

"He has such a confirmed countenance,
I saw him running after a gilded butterfly."

V. D. P. The Letter of Cromwell to his daughter Bridget Ireton, of which you have kindly forwarded us a copy, has been printed by Carlyle, vol. i. p. 213, edition, 1857.

Replies to other correspondents in our next.

35. for

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THE GOWRY CONSPIRACY.

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Foremost amongst the writers is Mr. George Nicholson, who was in Edinburgh when the plot was discovered, and who writes from that city on the 6th of August, 1600, to Sir Robert Cecil, Secretary of State. He gives us a long account of the different circumstances attending the execution of the plot, both before the King arrived at Gowry's House, and after, when the Master made his attack upon him; his information being evidently taken from the report first current in Edinburgh, and which was doubtless circulated by the Council. His letter is interesting and minute. I give it nearly verbatim as far as relates to Gowry, omitting here and there a few words:—

"It may please your Honour,

"This day morning, at 9 hours, the King wrote to the Chancellor's Secretary and to others, and to one of the Kirk . . . and the King's Secretary told me, That yesterday the Earl of Gowry sent the Master his Brother, Mr. Alexander Ruthven, to the King, hunting in Falkland Park [and told him], that his Brother the Earl had found in an old Tower in his house at St. Johnston's a great Treasure, to help the King's service with, which he said his Brother would fain have the King go to see

quickly that day: Whereon, after the King had hunted a while, and taken a drink, he took fresh horse, and discharged his Company, with the Duke (of Lennox) and the Earl of Mar, then in company with him, and taking only a servant with him, rode with the Master. The Duke (of Lennox) and the Earl of Mar though yet followed, and the King met by the way the Lord of Inchaffray, who also rode with him to St. Johnston's, where the King coming, the Earl meeting him carried him into his house, and gave him a good dinner, and afterwards went to dinner with the rest of the Company. The Master, in the mean time of their dinner, persuaded the King to go with him quietly to see it (the Treasure), and the King discharging his Company from following, went with the Master from staitth to staitth, and chamber to chamber, looking for it, the lords behind him, until he came to a chamber where a man was, whom the King thought was the man that kept the Treasure.

"Then the Master caught hold on the King, and drew his dagger, saying he (the King) had killed his Father and he would kill him. The King with good words and measures, struggled to dissuade him, saying he was young when his father, and divers other honest men, were executed; that he was innocent thereof; that he had restored his Brother, and made him greater than he (ever) was; that if he killed him (the King), he would not escape nor be his heir. That he presumed Master Alexander had learned more divinity than to kill his prince, assuring him and faithfully promising him that if he would leave off his enterprize he would forgive him and keep it secret, as a matter attempted upon heat and rashness only. To this the Master replied: 'What he was preaching that should not help him. He should dye.' And that therewith he struck at the King, and the King and he both fell to the ground. The Master then called to the man there present to kill the King: the man answered he had neither heart or hand. And yet he is a very courageous man. The King having no dagger, but in his hunting clothes with his horn, yet defended himself from the Master; and, in struggling, got to the window, where he cried 'Treason,' which Sir Tho. Erskine, John Ramsey, and Doctor Harris hearing, ran up after the King, but found the door shut as they could not pass. Sir John Ramsey knowing another way, got up, and in to the King, who cried to John he was slain: whereon John out with his Rapier, and killed the Master. In the mean time the Earl of Gowry told the Duke and the rest that the King was gone away out at a back gate, and they ran out, and Gowry with them; but missing him, the Earl said he wold go back and see where the King was. The Earl took with him a steel Bonnet and two Rapiers, and ran up the stairs. Sir John Ramsey meeting him with drawn sword, Sir Thomas Erskine and Doctor Harris being then come to join, after sundry strokes in and killed the Earl; Sir Thomas being hurt, and Doctor Harris mutilated and wanting two fingers. [During] this stir The Townsmen, and Gowry's friends in evil, appearing, said they would have account where the Earl was . . . and to pacify them the Duke and Earl of Mar were sent to the Magistrates, and so quieted, [and] the King and his Company got away. The King thanking God for his deliverance. Yesternight he knighted, as I hear, John Ramsey and Doctor Harris, but the Secretary told it not me.

"Upon this, letters came from the Courts, the whole Counsell here (at Edinburgh) convened, and in, and at one of the clock rose and came all to the Market Cross; and there, by sound of trumpets, intimated, but in brief, the happy Escape of the King; and then in, and . . . made (order) in Council for the people to thank God for it, and in joy thereof to ring bells and build bonfires. Mr. David Lindsay, standing at the Cross,

made a pithy and fit exhortation to the people to pray God for it; and therewith he prayed and praised God for the same, the whole Counsel on their knees on the Cross, and the whole people in the streets in like sort. The bells are yet ringing, the youths of the town gone out to skirmish for joy, and bonfires are to be built at night.

"The Council go this tyde over to the King for further deliberation in this matter. The King at his return to Falklands quickly caused [to be] thrust out of the house from the Queen, Gowry's two sisters. . . . and swore to root out the whole house and name.

"Upon the Convening of the Council, the Ports of the Towne were shut for apprehending Gowry's other brothers, and the lands are to be given to these new knights and others.

"This is the information and report come here by the Proclamation, which some yet doubt to be fully so.

"Gowry's Secretary is taken, and matters hoped to be discovered by him.

"Your honors

"Humbly at Comaundment,

"GEO. NICOLSON."

The improbabilities of this story even then, it appears, were apparent, and the people seem to have doubted the truth of it from the first. In another letter, dated the 11th of August, also written to Cecil, and by Nicholson, we are told farther:—

"The Doubt of the truth thereof still increaseth exceedingly; and unless the King takes some of the Conspirators, and gives them out of his hands to the Town and Ministers to be tried and examined for the confessing and clearing of the matter to them and the people, upon the scaffold at their execution, a hard and dangerous contempt will arise and remain in the hearts of the people, and of great ones, of him and his dealings in this matter. For it is begun to be known that the Report coming from the King differs. That the man that should have been in the Chamber for killing the King, should be able, and yet without heart or hand, should have many names, and yet that no such man should be taken, or known or judged to be" (exist).

In a letter of a later date (August 14th), we have a minute account of the proceedings that, subsequently took place at the Cross. This Gowry conspiracy must have caused James much humiliation:—

"On Monday the King came over the water to Leith, then he went to the Kirk, heard Mr. David Lyndsay make a pithy exhortation to him to do justice to his deliverance, and afterwards the King came up to this town (Edinburgh); and at the very Market Cross here, Mr. Galloway, his Minister, making Declaration of the matter, and taking upon his soul and conscience that it was cruel murder intended by Gowry against the King, The King then, in the same place where the Officers make their Proclamations, confirmed what Mr. Patrick (Galloway) had said, and with exceeding wonderful protestations vowed to do, and to do justice without solicitation of Courtiers."

We have, besides these two letters, some farther account from the same individual. In a letter to Cecil of the 21st of August he says:—

"The more the King dealeth in this matter, the greater doth the doubts rise with the people what is the truth. Mr. John Rind, the Pedagogue, has been extremely booted, but confesseth nothing of that matter against the

Earl or his Brother. Neither do Mr. Thomas Cranston or George Cragengelt confess anything to argue any matter or intent in the Earl (as I heard). These men have protested the same very deeply, and that in case torture make them say otherwise, it is not true or to be trusted. Already the Hangman of this Town is sent for and gone to the King, to execute some or all of them."

W. O. W.

THE CROSSING SWEEPER.

I have more than once heard the following very remarkable story from a venerable friend who was, rather more than twenty years ago, one of the principal members of my congregation; who had himself heard it from the gentleman to whom the incident happened, and who was his highly respected personal friend. Its substantial truth may, therefore, be confidently relied on; while its remarkable character seems to make it worthy of preservation among "N. & Q."

The late Mr. Simcox, of Harbourne near Birmingham, a gentleman largely engaged in the nail trade, was in the habit of going several times a year to London on business, at a period when journeys to London were far less readily accomplished than they are at present, being long before the introduction of railways. On one of these occasions he was suddenly overtaken by a heavy shower of rain, from which he sought shelter under an archway, as he had not any umbrella with him, and was at a considerable distance from any stand of coaches. The rain continued for a long time with unabated violence, and he was consequently obliged to remain in his place of shelter, though beginning to suffer from his prolonged exposure to the cold and damp atmosphere. Under these circumstances he was agreeably surprised when the door of a handsome house immediately opposite was opened, and a footman in livery with an umbrella approached, with his master's compliments, and that he had observed the gentleman standing so long under the archway that he feared he might take cold, and would therefore be glad if he would come and take shelter in his house—an invitation which Mr. Simcox gladly accepted. He was ushered into a handsomely-furnished dining-room, where the master of the house was sitting, and received from him a very friendly welcome.

Scarcely, however, had Mr. Simcox set eyes on his host than he was struck with a vague remembrance of having seen him before; but where or in what circumstances, he found himself altogether unable to call to mind. The gentlemen soon engaged in interesting and animated conversation, which was carried on with increasing mutual respect and confidence; while, all the time, this remembrance kept continually recurring to Mr. Simcox, whose inquiring glances at last betrayed to his host what was passing in his mind. "You

seem, Sir," said he, "to look at me as though you had seen me before." Mr. Simcox acknowledged that his host was right in his conjectures, but confessed his entire inability to recal the occasion. "You are right, Sir," replied the old gentleman; "and if you will pledge your word as a man of honour to keep my secret, and not to disclose to any one what I am now going to tell you until you have seen the notice of my death in the London papers, I have no objection to remind you where and how you have known me.

"In St. James's Park, near Spring Gardens, you may pass every day an old man who sweeps a crossing there, and whose begging is attended by this strange peculiarity; that whatever be the amount of the alms bestowed on him he will retain only a halfpenny, and will scrupulously return to the donor all the rest. Such an unusual proceeding naturally excites the curiosity of those who hear of it; and any one who has himself made the experiment, when he happens to be walking by with a friend, is almost sure to say to him, 'Do you see that old fellow there? He is the strangest beggar you ever saw in your life. If you give him sixpence he will be sure to give you five pence halfpenny back again.' Of course his friend makes the experiment, which turns out as predicted; and, as crowds of people are continually passing, there are numbers of persons every day who make the same trial; and thus the old man gets many a halfpenny from the curiosity of the passers-by, in addition to what he obtains from their compassion.

"I, Sir," continued the old gentleman, "am that beggar. Many years ago I first hit upon this expedient for the relief of my then pressing necessities; for I was at that time utterly destitute; but finding the scheme answer beyond my expectations, I was induced to carry it on until I had at last, with the aid of profitable investments, realised a handsome fortune, enabling me to live in the comfort in which you find me this day. And now, Sir, such is the force of habit, that though I am no longer under any necessity for continuing this plan, I find myself quite unable to give it up; and accordingly every morning I leave home, apparently for business purposes, and go to a room where I put on my old beggar's clothes, and continue sweeping my crossing in the park till a certain hour in the afternoon, when I go back to my room, resume my usual dress, and return home in time for dinner as you see me this day."

Mr. Simcox, as a gentleman and a man of honour, scrupulously fulfilled his pledge; but having seen in the London papers the announcement of the beggar's death, he then communicated this strange story to my friend. Whether he mentioned his name or not, I cannot tell; but I do not remember ever to have heard it, nor did I feel at liberty to ask for it. The friend from whom I heard this narrative died in 1838, and from his

manner of relating the incident I should infer that it had probably taken place some twenty or thirty years before.

As the interest of this narrative altogether consists in its being a statement of *fact*, though strange as any fiction, I think it my duty to authenticate it with my name and address.

SAMUEL BACHE,
Minister of the New Meeting-House,
Birmingham.

December 21, 1859.

P.S. I have to-day read the foregoing narrative to Robert Martineau, Esq., a magistrate of this borough, who authorises me to say that he has a distinct recollection of it, having himself heard it from the same friend, and is also able, therefore, to authenticate this statement. S. B.

THE GRAFFITI OF POMPEII.

As many of your readers will be doubtless interested in all that relates to the city of Pompeii, I venture to send you a few notes descriptive of the following work:—

"*Graffiti de Pompéi. Inscriptions et Gravures tracées au stylet recueillies et interprétées par Raphael Garrucci. Seconde édition, 4to. Paris, 1856. Text, 4to. and Atlas of Plates.*

These notes are founded upon the text of this work, or are extracts from an article in the *Edinburgh Review*, No. 224., October, 1859; but more especially from a most interesting tract,

"*Inscriptiones Pompeianæ, or Specimens and Facsimiles of Ancient Inscriptions discovered on the Walls of Buildings at Pompeii, by Dr. Christopher Wordsworth. 8vo. London. J. Murray, 1837.*"

Now what are these Graffiti? Street scribbings found rudely traced in charcoal or red chalk, or scratched with a stylus in the plaster of the walls or pillars in the public places of the city. A Londoner whose memory is well stored with whitewash of this kind, who can recall the gallant fleet which sailed down of aforetime the long brick wall of Kew Gardens, who remembers the pressing appeals made to him to secure his fortune by "Go to Bysh's Lucky Corner," who can revive the moral injunctions which met him on all sides of "Try Warren's" or "Buy Day and Martin's Blacking," whose patriotism was stirred by "Vote for Liberty and Sir Francis Burdett," or whose humanity was awakened by "an appeal on behalf of Buggins and his six small children," may perhaps smile at a work which has exhumed in some respects not very dissimilar whitewash, although generally of a higher character, and of which the "scribble" is accompanied by a learned dissertation. But constituted as man is, he has ever an interest in all that illustrates the social history of man. We live through associations — with the past

through knowledge—with the future through faith. It is a form of that belief in the eternity of being which lies in the inward recesses of the soul. It is this which impels men to travel, which leads to the exploration of the vestiges of antiquity, which makes the graves to give up their dead, whether it be the rude tomb of a Saxon chief, or the city of Pompeii recovered and bared to the glarish eye of day, by the continuous labours of the most eminent archæologists.

In this respect, in relation also to the early period of Western civilisation in a form whether as regards religion, laws, manners, and customs now utterly passed away, the ruins of Herculaneum and Pompeii possess an interest superior to all others. The ruins of the East, of Egypt, Greece, and Italy are portions of a whole, the fragments of successive ages of continuous mental development; but the remains of Pompeii may be considered as the perfect monument of a city which went down into the grave whilst the sound of revelry was in its streets, and the pulse of life was thick beating in its veins. Here society presents itself as it lived and moved and had its being. Knowledge, arts, public pursuits, social customs and manners, general depravity and moral aspects, the individual and the general, here alike are shown in the deep shadows of a once bright day. These street scribblings then possess much interest. Graffiti, as may be readily supposed, are of great antiquity. They are found among the ruins of Egypt from the days of the Ptolemies to those of Victoria: in the peninsula of Sinai, amid the ruins of Greece and Italy. Aristophanes, Lucian, Plautus, and Propertius allude to them. In the city of Rome the eloquence of walls was very powerful. It aided the Agrarian Laws of Tiberius Gracchus, as it would now the Manchester platform of John Bright. Sometimes they are quotations from Ovid, but there are none from Horace. This is natural. Ovid presented to the Pompeian the reflex subjectivity of his own thought; Horace charms by a severe style; the first is the poet of sensuous feeling, the latter of cultivated intellect. The oldest Latin MS. perhaps in existence is a scribble which carries us back in imagination from the present to A.D. 18, "TI CAESARE TERTIO GERMANICO CAESAR. ITER. COS."

Next an advertisement for a game of rackets to be played. Inscriptions which record the badge of slavery by their own grammatical forms. An appeal to the Pilicrepi or ball players to vote for Fermus at the next election of municipal officers. A legal threat? "Somius threatens Cornelius with an action the day after tomorrow." These words were probably scrawled by some slave on the stucco while the lawyers of Pompeii were engaged in pleading.

Then scraps of poetry, doggrel verses, notices of

a spot visited. A name, with the intimation the owner was a thief. Verses in praise of a mistress. Notice of lost property, and rewards for its recovery. Philosophical apophthegms. School-boys' scrawls, to aid perhaps the recital of the morning lesson, and first lines in penmanship. Lampoons, caricatures, and indications of the most morbid, disgusting, lascivious ribaldry. Others are of higher pretension, as attempts to parody the pompous style of epistolary dispatches. "Pyrrhus, C. Heio conlegæ salutem. Molestæ fero quod audiui te mortuam; itaque Vale." Dr. Wordsworth adds, p. 71., an effusion of railleury somewhat similar is the following: it is a slave's character: "Cosmus nequitiae est magnussimæ." The new superlative, "magnussimæ," coined for the occasion, may remind you of the story of his eminence Cardinal York, who was irritably tenacious of his royal dignity, and when asked at dinner in too familiar a style, as he thought, whether he could taste a particular viand, replied, "Non ne voglio, perche il Rè mio padre, non ne ha mangiato mai, e la Regina mia madre maiissimo." To this may be added lists of champions in the arena, enumerating their victories.

It may be doubtful whether literature and art have lost much by the destruction of Pompeii. Extremes meet; the highest point of wealthy civilisation touches upon the extreme of intellectual debasement. We may have lost some great memorials of art, of an imaginative and graceful form of decoration, the reflection of the happy sensuousness of an Italian people living beneath the influence of a joyous sky, and a philosophy which taught in strains of the highest poetry that man should prefer the present to the future, the actual to a possible ideal,—omit to think of the morrow, and seize with ecstasy the brimming cup of pleasure which the Day presented to his lips—but nothing which could teach nations how to live, could add an invention to promote social happiness, or a virtue which could stimulate as example, has perished beneath the ashes of this CITY OF THE PLAIN.

S. H.

A DIFFICULT PROBLEM SOLVED DURING SLEEP.

In his *Volksmagazijn voor Bürger en Boer* (vol. ii. p. 27.), the Rev. J. de Liefde relates a remarkable case of somnambulism: and, though it is the first time I have seen it in print, I can very well remember that my father often told me the same. The author writes:—

"In 1839 I fell in with a clergyman (he is now dead: but of his truthfulness I never yet entertained a doubt), who communicated to me the following incident from his own life's experience:

"'I was,' said he, 'a student at the Mennonite Seminary at Amsterdam, and frequented the mathematical

lectures of Professor van Swinden.* Now it happened that once a banking-house had given the Professor a question to resolve, which required a difficult and prolix calculation. And often already had the mathematician tried to find out the problem, but as, to effect this, some sheets of paper had to be covered with ciphers, the learned man, at each trial, had made a mistake. Thus, not to overfatigue himself, he communicated the puzzle to ten of his students, me amongst the number, and begged us to attempt its unravelling at home. My ambition did not allow me any delay. I set to work the same evening, but without success. Another evening was sacrificed to my undertaking, but again fruitlessly. At last I bent myself over my ciphers, a third evening. It was winter, and I calculated to half past one in the morning . . . all to no purpose! The product was erroneous. Low at heart, I threw down my pencil, which already, that time, had beciphred three slates. I hesitated whether I would toil the night through and begin my calculation anew, as I knew that the Professor wanted an answer the very same morning. But lo! my candle was already burning in the socket, and, alas! the persons with whom I lived had long ago gone to rest. Thus I also went to bed, my head filled with ciphers, and, tired of mind, I fell asleep. In the morning I awoke just early enough to dress and prepare myself to go to the lecture. I was vexed at heart, not to have been able to solve the question, and at having to disappoint my teacher. But, O wonder! as I approach my writing-table, I find on it a paper, with ciphers of my own hand, and, think of my astonishment! the whole problem on it, solved quite aright and without a single blunder. I wanted to ask my *hospita* whether any one had been in my room, but was stopped by my own writing. Afterwards I told her what had occurred, and she herself wondered at the

Jean Henri van Swinden, born at the Hague June the 8th, 1746, died March 9th, 1823; Art. Liberal. Mag. et Phil. Dr. in June 1766, after having publicly defended a dissertation *De Attractione*: appointed Professor of Natural and Speculative Philosophy at the Academy of Francken, towards the end of the same year; inaugurates his lecture by an oration *De Causis Errorum in Rebus Philosophicis*; gets just renown and bad health in consequence of his observations concerning Electricity, the Deviation of the Magnetic Needle and Meteorology, printed in the works of the most celebrated learned Societies of Europe; his *Recherches sur les Aiguilles Aimantées et leurs Variations*, of more than 500 pages, in 1777, got the Medal of the Paris Academy of Sciences, and his *Dissertatio de Analogia Electricitatis et Magnetismi* next year is crowned with the prize by the Electoral Academy of Bavaria; nominated Professor at Amsterdam of Philosophy, Mathematics, Astronomy, and Physic in 1785, he takes up this post with a public speech, *De Hypothesibus Physicis, quomodo sint e mente Newtonis adhibende*. In 1798, he, with Aeneas, is committed to Paris to take part in the deliberations about the new system of weights and measures: and, of these deliberations, he is called to make a report; first to the Class of Mathematical and Natural Sciences, and then to the whole Institute.—For an account of his life and very numerous writings, see *Hulde aan de Nagedachtenis van Jean Henri van Swinden* (te Amsterdam bij C. Covens en P. Meyer Warnars, 1824), containing, from pp. 1—72, a panegyric in his honour by Dr. David Jacob van Lennep, and, from pp. 73—100, a poem in his praise by Hendrik Harmen Klijn. A List of his Lectures and Discourses in the Society *Felix Meritis*, section *Natural Philosophy*, fills pp. 103—110, whilst the enumeration of his *Works*, occupies pp. 111—122.

event; for she assured me no one had entered my apartment.

“ ‘Thus I must have calculated the problem in my sleep, and in the dark to boot, and, what is most remarkable, the computation was so succinct, that what I saw now before me on a single folio sheet, had required three slates-full, closely beciphred at both sides, during my waking state. Professor van Swinden was quite amazed at the event, and declared to me, that whilst calculating the problem himself, he never once had thought of a solution so simple and so concise.’ ”

J. H. VAN LENNEP.

Zeyst, near Utrecht.

Minor Notes.

NOTES ON REGIMENTS (*passim*).—Allow me to call attention to what I humbly conceive to be a curious blunder in the motto of the 5th (Princess Charlotte of Wales) Regiment of Dragoon Guards: “*Vestigia nulla retrorsum*.”

The birthplace of these words is Horace, 1 *Epist.* i. 74:—

“Olim quod vulpes ægroto cauta leoni
Respondit, referam: Quia me *vestigia* terrent
Omnia te adversum spectantia, *nulla retrorsum*.”

Thus the real meaning is, the fox is too cautious to enter the lion's den; the notion of a trap terrifies us; let us have nothing to do with the enemy, because there is *danger*.

A mistake as absurd as quaint when considered in connection with any British regiment, and specially with one bearing on its colours the proud titles “Salamanca,” “Vittoria,” “Toulouse,” “Peninsula,” “Balaklava,” &c.

I wonder if the Regimental Records give any explanation of the motto. W. T. M.

Hongkong, Anniv. Balaklava, 1859.

THE STUART PAPERS.—Inquiry was made in “N. & Q.” (2nd S. ii. 112.), whether there was any known list of persons on whom titles were conferred by James II. after his abdication, and by his son and grandson. A well-informed correspondent in reply (2nd S. iii. 219.) gave some information in respect to a particular patent, but knew not of any published or MS. lists. I think it well, therefore, to inform your correspondent that Browne, in the Appendix to his *History of the Highlands*, gives a large collection of letters from the Stuart Papers, and amongst them one from Mr. Edgar, secretary to the Chevalier, to young Glengary, wherein he says (iv. 51.),—

“His Majesty being at the same time desirous to do what depends on him for your satisfaction, he, upon your request, sends you here enclosed a duplicate of your grandfather's warrant to be a peer. You will see that it is signed by H. M., and I can assure you it is an exact duplicate copie out of the book of entries of such like papers.”

Here then is proof, of what might reasonably have been assumed, that there was a “book of entries” of such grants. Is that book in exist-

ence? Is it amongst the Stuart Papers in the possession of Her Majesty?

How much it is to be regretted that those historical documents are not in the British Museum. At the present rate of publication the contents will not be known to our historians for half a dozen centuries. The first volume of the Atterbury Correspondence (from that collection) was published in 1847, and I am still hoping to live to see the second.

T. S. P.

WRITERS WHO HAVE BEEN BRIBED TO SILENCE.

—Is there any truth in the allegation made by Cox, in his *Irish Magazine* for March, 1811, namely, that the Rev. Dr. Charles O'Connor, librarian to the Duke of Buckingham at Stow, printed in 1792, at Dublin, *A History of the House of O'Connor* (2 vols. 8vo.), but that "administration felt alarmed that such a picture of British arrogance and Irish subjection should go abroad, and bought it up. It was offered up as a burnt offering in those very cells in Dublin Castle that once enclosed an O'Donel, an O'Neil," &c., &c. "This book was one of the most interesting on Irish affairs." Is there any copy accessible of this *History of the House of O'Connor*? The Rev. Dr. Charles O'Connor was formally suspended by Archbishop Troy in 1812. He occasionally wrote under the signature of "Columbanus." W. J. F.

A CHILD SAVED BY A DOG.—Is the following a fact?—

A Dundee paper states that as a railway van was going along Keptie Street, a child was in danger of being run over. Seeing this, a mastiff dog belonging to Mr. W. Reid, flesher, sprung from the side paving, seized the astonished and frightened child by the clothes, and placed it in safety to the delight of a great number of lookers on."

I have this from the *New York Independent*, vol. xi. No. 573. for Thursday, Nov. 24, 1859.

J. H. VAN LENNEP.

Zeyst, near Utrecht.

USE OF THE WORD "SACK."—The accompanying extract from the parish register of Havering-atte-Bower, Essex, will, I think, be interesting to the readers of "N. & Q.," inasmuch as it exhibits a curious fact, and also as showing the common and ordinary use of the word *Sack* at a period which I confess caused me some surprise, seeing that during the last century the editors of Shakspeare are so full of conjecture as to what this word applied:—

"At a vestry held at St. Marie's Chappel, Havering, y^e 9th of Nov. 1717," among other things it was agreed:

"Likewise y^e a pint of Sack be allowed to y^e Minister y^e officiates y^e Lord's Day y^e Winter Season.

"Present,

"T. Shortland, Chaplain,"

and six others.

JOHN GLADDING.

Queries.

MS. POEMS BY BURNS.

Having lately purchased a volume of Burns' *Poems*, dated Edinburgh, April, 1787, being the 3rd edition, I was surprised to find when I got it home that at the end of the volume were several pieces in manuscript writing, which I presume were pieces that the poet had composed shortly after the volume was printed: several blank pages had evidently been inserted for the purpose of being written on when it was bound. Could any of your numerous correspondents give any information whether the handwriting is by Burns, or whose handwriting? if not his, whether it is any member of the family? It is printed by Strahan, Cadell, & Creech, Edinburgh, and has the whole of the original subscribers' names inserted with the number of copies, alphabetically arranged, beginning with the "Caledonian Hunt, 100 copies," &c., &c. The number of pieces in writing is thirteen—five are evidently in the handwriting of a female. Now Cunningham says, in his edition, that the Epistle to *Captain Grose*, which is in *this volume* in manuscript, dated 22nd July, 1790, was not in print before 180—: it is dedicated to A. De Cardonnel, who was an antiquary. I should like to know more about the man, as my volume has also the arms of Mansf^t S. *de Cardonnel* Lawson, with the motto, "Rise and shine," pasted in the inside: although Cunningham does say that it was known to exist in manuscript before that date, viz. 180—. The pieces are these, viz.:—

"Sketch. The first thoughts of an Elegy designed for Miss Burnet of Monboddo."

"Epigram on Capt. Grose."

"Queen Mary's Lament."

"Epistle to A. De Cardonnel, (beginning) 'Ken ye ought o' Capt. Grose?'"

"Tam O'Shanter. A Tale."

"Holy Willies Prayer."

These are in a lady's handwriting.

"On seeing a wounded Hare limp by me which a fellow had shot."

"Song: 'Anne thy charms my bosom fire.'"

"A Grace before Dinner."

"Let not woman e'er complain: tune 'Duncan Gray.'"

"Sent by a lady to Robt. Burns: 'Stay my Willie—yet believe me.'"

"Here's a health to ane I lo'e dear."

"On Sensibility: to Mrs. Dunlop of Dunlop."

"Highland Mary."

"Ye banks and braes, and streams around
The castle o' Montgomery."

I trust you will excuse the length of this epistle, as I found I could not do justice to it unless I gave you full particulars, hoping you will be able to throw some light on the writing, and the name Cardonnel; as I think the gentleman may have been a personal friend of the poet's, and some relation may be living who can explain the matter.

T. SIMPSON.

BAZELS OF BAIZE.

In Malcolm's *Londinium Redivivum*, vol. ii. p. 147., an extract is given from a MS. of John Stowe, which states that "Seven *Bazels of Baize* had been sent into Christ's Hospital, and that as many more would have been sent, but for the late interruption of Joscelyn Briznan, and his unlawful supporters of Castle Baynard Ward." This was in July, 1585. This Joscelyn Briznan was a retailer of ale, called at that date "a Tipler," and the *Baize* which he was required to send to Christ's Hospital, was exacted from him as a fine for trespasses which he had committed in following that business.

Bayse-maker.—In Chambers's *Journal*, Oct. 16, 1858, p. 258., in an enumeration of copper tokens (the *Harringtons* alluded to "N. & Q.," 2nd S. viii. 497.), there is mention of a token issued by a *Bayse-maker*. Neither the issuer's name, nor the place where it was issued, is mentioned.

Bayze or *bayes*, see Skinner's *Etymologicon Linguae Anglicanae*, where the following explanation is given of these words:—

"To play or run at Bayze. Vox omnibus nota, quibus fanum Botolphi seu Bostonium agri Lincolnensis Emporium, notum est, aliis paucis. Sic autem iis dicitur Certamen seu Άγών, Currendi pro certa mercede, premio vel Βραβεΐο. Credo à nom Bayes, Laurus, quia fortasse olim victor Serto Laureo, consuetissimo victoriam insigni, fuit redimitus."

I have given the entire paragraph from Skinner, *literatim et punctuatim*, capitals, &c., and have done so, not because I have any doubt that the entire paragraph does not allude to the old English game of Prisoner's Base or Prison Bars, as described by Strutt at p. 78. of his *Sports and Pastimes*; but because I wish to be informed, through the medium of your pages, what particular interest the town of Boston had with this game, as intimated by Mr. Skinner; he was a Lincolnshire man, and most probably had some reason for what he has said. Nares gives *Base*, *Prison Base*, or *Prison Bars*, and shows that it was used by Marlow, Shakspeare, Chapman, and others. Halliwell has *Bayze*, *Prisoner's Base*, and gives Skinner as his authority. Bailey says, "to play or run at Bays, an exercise used at Boston in Lincolnshire." I am very anxious to know Skinner's and Bailey's authority for this ascription.

I cannot make any satisfactory solution of the *Bazels of Baize* quoted by Malcolm from John Stowe's MS., unless the former has made an error in copying from the MS., and that the expression ought to read *Bavins of Baize* or *Basse*. *Bavin* is the old name for a small fagot of brushwood or other light material; see Bailey, Nares, &c.; and dried rushes are called *basse* or *bass* in the northern counties of England. See Cowell and other authorities on the subject. These *bavins of baize* or

basse might be useful at Christ's Church to strew the floors with when rushes were used for that purpose; but how the providing them became a suitable penalty to be paid by the law-breaking "Tipler" I am quite unable to discover. I ask the readers and correspondents of "N. & Q." to assist me.

The *Bayse-maker* who issued the copper token alluded to by Chambers, was probably a manufacturer of the coarse woollen cloth with a long nap, still known as *baise*, and formerly known as *baize*, *bays*, or *bayze*. Bailey says "Baize, coarse cloth or frieze of Baia, a city of Naples; or of Colchester, &c., in England."

If I be right in my conjectures, the word *baize* and its variations *bayse* and *bayze*, as given by Malcolm, Chambers, and Skinner, meant respectively—dried rushes, coarse woollen-cloth, and the game of *Prison Base*. I shall be glad to receive either corroboration or correction of my conjectures.

PISHEY THOMPSON.

Stoke Newington.

A QUESTION IN LOGIC. — A great many persons think that without any systematic study it is in their power to see at once all the relations of propositions to one another. With some persons this is nearer the truth than with others: with some it is all but the truth; that is, as to all such relations as frequently occur. I propose a case which does not frequently occur; and I shall be curious to see whether you receive more than one answer: for I am satisfied, by private trial, that you will not receive many.

When two assertions are made, either one of them follows from the other, or the two are contradictions, or each is indifferent to the other.

Now take the three following assertions:—

1. A master of a parent is a superior.
2. A servant of an inferior is not a parent.
3. An inferior of a child is not a master.

It is to be understood that *absolute equality* between two persons is supposed impossible: so that, any two persons being named, one of them is the superior of the other. First, is either of these three propositions a consequence of another? Is either a contradiction of another? Are any two of them indifferent? Secondly, to those who have made a study of logic, What theorem settles the relation or want of relation of these three propositions? Where has that theorem been virtually applied in a common logical process? I am not aware that it has ever been stated.

Should any correspondent prefer it, he may request you to forward his answer to me, as not to be published unless it be correct.

A. DE MORGAN.

QUOTATION WANTED. — I shall be obliged if either you, or any of your readers, will inform me

who is the author of, and where I can find, the following lines:—

"Can he who games have feeling? Yès he may,
But better in my mind he had it not,
For I esteem him preferable far,
In rate of manhood, that has not a heart,
To him who has, and makes vile use of it:
The one is a traitor unto nature, which
The other can't be called."

Wishing you and all your contributors a happy
New Year, A CONSTANT READER.

ELECTRIC TELEGRAPH HALF A CENTURY AGO.—
Turning over some old magazines to find a date, I
chanced to light on the following epigram, dated
Oct. 1813:—

"On the Proposed Electrical Telegraph.
"When a victory we gain
(As we've oft done in Spain)
It is usual to load well with powder,
And discharge 'midst a crowd
All the park guns so loud,
And the guns of the Tower, which are louder.
"But the guns of the Tower,
And the Park guns want power
To proclaim as they ought what we pride in;
So when now we succeed
It is wisely decreed
To announce it from the batteries of Leyden."

To announce it from the batteries of Leyden.
Cavallo is stated to have been the first to suggest
the use of electricity in passing signals: and the
earliest attempts in England are said to have been
made by a gentleman at Hammersmith. Can any
reader furnish me with the date and particulars
of his experiments? A. A.

Poets' Corner.

LANDSLIPS AT FOLKSTONE.—The cliff at Folk-
stone has been subject to a recurrence at distant
periods of sudden descents in vast and very ex-
tensive masses.

The first we have particular mention of is in
the *Philosophical Transactions*, vol. xxix. p. 469.
by the Rev. John Sackette, giving an account of a
very uncommon sinking of the earth near Folk-
stone in Kent; and also of the *Royal Society's*
Transactions by the Rev. John Lyon, vol. lxxvi.
p. 200., giving an account of a subsidence of the
ground near Folkstone, on the coast of Kent. In
the present century we have to notice three such
occurrences. There was a descent on Sunday,
March 8, 1801, which for magnitude was the
largest and most extensive of any which have
taken place. Not to encroach upon your space
with details of this event, it will suffice to refer
your readers to the *Annual Register* for 1801
(*Chronicle*, pp. 7. and 8.). In enumerating the
second decline of surface of the cliff in May, 1804,
it will also be sufficient to point to a curious ac-
count of it in the *Gentleman's Magazine*, vol.
lxxvi. for June, 1806, p. 575.; and for the last

landslip we have to notice, it will be found in *The*
Times of Dec. 14, 1859, as having happened on
the 8th of that month.

As to me there appears something very extraor-
dinary in these repeated events, I would appeal
to any of your geological readers to inform me of
their cause. Z. Z.

BOOKS OF AN ANTIPAPAL TENDENCY WRITTEN
BEFORE THE REFORMATION.—I shall be much ob-
liged to any of your readers who can furnish me
with the titles of any books printed before the
year 1516, containing, first, expressions of dissent
upon religious grounds from the Church of Rome;
secondly, objections to the temporal power of the
Church as then exercised; and, thirdly, prophecies
of convulsions likely to disturb the Church about
the beginning of the sixteenth century. I am de-
sirous of obtaining as complete a list as I can,
and should also be glad to be furnished with the
names of any modern writers who have noticed
these early symptoms of reform. As an example
of the first class of books, I would mention *Pierce*
Plowman's Vision and Complaynte; as an illustra-
tion of the second, *Le Songe du Vergier*, first
printed, Paris, 1491, in which the claims of the
spiritual and temporal powers are supported re-
spectively by the arguments of a priest and of a
knight; and as instances of the third class, the
prophecies of *Methodius* and of *Joseph Grünpeckh*.
X.

West Derby.

METRICAL VERSION OF THE PSALMS IN WELSH.
—Are these set to the same tunes as the metrical
version in English, or have they tunes peculiar to
themselves? In particular I would ask whether
a tune called "Bangor" is suited to the Welsh
version (6, 6, 7, 7, 7, 7)? It does not appear to
me to be applicable to English words, either of
the old or the new version? VRYAN RHEGED.

LORD TRACTON.—I have tried, but in vain,
to trace this nobleman's ancestry. His family
name was Dennis. Is there anything known of
his family? Y. S. M.

ORLERS' ACCOUNT OF LEYDEN.—I have in my
possession a small 4to. volume with the following
title:—

"Beschrijvinge der Stad Leyden. Tot Leyden By
Henrick Haestens, Jan Orlers, ende Jan Maire. Anno
1652. Loc. XIII."

On the fly-leaf is written (in the handwriting,
as I have been informed, of the late Wm. Ford
of Manchester):—"Liber Ferrarus et auctoritate
publica suppressus. v. Fresnoy." The work is
quite perfect, and contains, besides views of build-
ings and portraits, a series of curious large cop-
per-plate engravings illustrating the siege of
Leyden in 1574. I should be obliged if any of
your correspondents who may be acquainted with

Dutch Bibliography would inform me what is the value and rarity of this book, and where any notice of it may be found? I should also be glad to know why it was suppressed. R. C. C.

FAFELTY CLOUGH.—A few days ago a person was brought for interment to the church here who came from a place pronounced "Fafelty Clough," a district within a mile hence. Can any of your readers give the orthography of this word? Due inquiry has been made amongst the local literary authorities, but neither the derivation nor spelling can be ascertained. One of the gentlemen present while this is being written had two masons, father and son, from "Fafelty Clough," who were called Joe Fafelty and Jim Fafelty, whose real name was Lord.

This is a district where much stone is got for building and flooring purposes, and a suggestion is made that the words in question mean Faulty Cliff. TRUTH-SEEKER.

Whitworth, near Rochdale.

STAKES FASTENED TOGETHER WITH LEAD AS A DEFENCE.—Bede, in his *Ecclesiastical History* (lib. i. cap. 2.), describes the victory by Cæsar over the Britons, and his pursuit of them to the River Thames; and goes on to say:—

"On the farther bank of this river, Cassobellaunus being the leader, an immense body of the enemy had placed themselves; and had studded (*præstruxerat*) the bank of the river, and almost the whole of the ford under water, with very sharp stakes (*acutissimis sudibus*); the vestiges of which stakes are to be seen there to this day, and it appears to the spectators that each of them is thick (grosse) as the human thigh, and lead having been poured round them (*circumfusa plumbo*), they were fixed immovably in the bottom of the river."

How this could have been done seems quite incomprehensible: where could they have obtained the enormous quantity of lead necessary for the purpose, and in what way could the melted metal have been used under water? Camden (*Hist.*, p. 155.) places the site of the battle that ensued at a place called Coway Stakes, near Oatlands, in Surrey. I have heard a tradition that some of them existed in the memory of persons now living; and that they were of oak, and carefully charred by the action of fire, probably to preserve them. Can any reader of "N. & Q." inform me whether there are now any remains of these stakes, and can they throw any light on this singular story of their being united together by lead. A. A.

Poets' Corner.

EXTRAORDINARY CUSTOM AT A WEDDING.—The author of the paper on "Marriage in Low Life," in *Chambers's Journal* (vol. xii. p. 397.), says that persons have been known to come, at Easter time, to certain church on the eastern borders of London, with long sticks, to the ends of which were fastened pieces of sweet-stuff; of which the

clerk, on going to request them to lay down their staves before coming into the chancel, was requested to partake. In what church has this extraordinary practice ever been witnessed? It is the carrying out with a vengeance of the Greek custom of sweetmeats being poured over the heads of newly-married couples. I can find no reference in Brand. P. J. F. GANTILLON.

SEPULCHREAL SLABS AND CROSSES.—The following sentence will be found at p. 29. of the Rev. Edward L. Cutts' *Manual for the Study of the Sepulchral Slabs and Crosses*:—

"In the case of a layman, the foot of the cross is laid towards the east; in that of an ecclesiastic towards the west; for a layman was buried with his face to the altar, a cleric with his face to the people. This rule, however, was not invariably observed."

Unfortunately for those interested in the subject there are no references to the localities of existing examples; but which it is probable some of your readers will obligingly supply.

In continuation, it is very desirable to know if inscriptions were included in the same distinction, and consequently were obliged to be read standing with the face towards the east. The latter question is suggested by the desire to forward an example bearing every evidence of being originally placed in the position it now occupies. H. D'AVENEY.

Blofield.

SIR MARK KENNAWAY.—In 2nd S. ii. 368. mention is made of a "Sir Mark Kennaway," Knight, as brought up from the court of the "Savoy, 1716, for divers criminal acts against the King's Majesty."

The wife of a very kind friend of mine, of a similar name, is very anxious to obtain some information as to who Sir Mark Kennaway was, and from whence, and if your correspondent at the time the No. of "N. & Q." was published (Nov. 7, 1857), could communicate any information, and would kindly transmit it to me, or reply in your next number, he would very much oblige Wm. COLLYNS.

Haldon House, Exeter.

Queries with Answers.

EIKON BASILICA: PICTURE OF CHARLES I.

I am much obliged to you and your correspondents (2nd S. viii. 356. 444. 500.) for answering my Query respecting the *editio princeps* of this work. Since writing about it, I have succeeded in obtaining a copy with *Marshall's plate*, but unfortunately the book is imperfect. It agrees in the main details with the one I first described, and has no trace of the curious variations observed by

* See Schol. on Ar., *Phil.* 768.

E. S. TAYLOR. My present object is to send a note respecting the plate, and one which will interest such of your readers as do not already possess the information.

In *New Remarks of London, or a Survey of the Cities of London and Westminster*, collected by the Company of Parish Clerks, London, 1732, allusion is made either to the original, or a remarkable imitation of this picture. Under the head of "St. Botolph, Bishopsgate," at p. 152. is the following:—

"Remarkable places and things. Tho' it was not intended to mention anything remarkable within any of the churches, yet there is one in this which I cannot pass by. For here is a spacious piece of painting, being the picture of King Charles I. in his royal robes, at his devotion, with his right hand on his breast, and his left holding a crown of thorns; and a scroll, on which are these words, *Christo tracto*. And by the crown at his feet these words, *Mundi calcei, splendidum et gravem*. In a book which lies expanded before him are these words, *In Verbo tuo*, on the left hand page; and on the right, *Spes mea*. Above him is a glory, with the rays darting on his majesty's head, and these, 'Carolus I. οὐδὲν ἦν ἄξιός τοι κόσμος,' Heb. xi. 38. On another ray, shining on his head toward the back part, these words, *Clarior e Tenebris*. Behind his back is a ship tossed on the sea by several storms, and these words, *Innota Triumphans*; also *Nescit Naufragium Virtus*, and *Crescit sub pondere Virtus*."

I quote this literally, with its apparent errors. For those who have the engraving, it will be needless to point out the resemblances and differences, as they will be seen at once. There is, however, one detail which leads me to imagine that the print is a copy—the king's left hand is here upon his breast, and his right hand holds the crown of thorns. This change would easily occur in producing an engraving, but I do not see how it would be at all likely in copying a painting, or a print.

Whether this interesting picture is still in St. Botolph's church, I am not aware; but in the third volume of *London and Middlesex*, 1815 (p. 153.), the Rev. J. Nightingale says: "On the wall of the stairs, leading to the north gallery, is a fine old picture of King Charles I., emblematically describing his sufferings." At that period this painting must have been in the church greater part of a century, and it was probably brought from the old building, which was removed about 1725 to make way for the present structure.

B. H. C.

[The painting may still be seen on the stairs leading to the north gallery of Bishopsgate church. Pepys was under the impression that it was copied from the *Eikon Basilike*: "Oct. 2, 1664 (Lord's day), walked with my boy through the city, putting in at several churches, among others at Bishopsgate, and there saw the picture usually put before the king's book, put up in the church, but very ill painted, though it were a pretty piece to set up in a church." The picture, however, is not the one engraved for the *Eikon Basilike*, but relates to the frontispiece of the large folio Common Prayer Book of 1661, and consists of a sort of pattern altar-piece, which it was

intended should generally be placed.

The design is a sort of classical affair, derived in type from the ciborium of the ancient and continental churches: a composition of two Corinthian columns, engaged or disengaged, with a pediment. It occurs very frequently in the London churches, and may be occasionally remarked in country-town churches, especially those restored at the King's coming in. Any one who has ever seen the great Prayer-Book of 1661, will at once recognise the allusion.—Vide *Gent. Mag.*, March 1849, p. 226. Consult also *European Mag.*, lxiv. 391.; and "N. & Q." 1st S. i. 137.]

TAYLOR THE PLATONIST.—Has there ever been published a biography of Thomas Taylor the Platonist? Where can I see a list of his original works and translations? EDWARD PEACOCK.

[An interesting biographical notice of Thomas Taylor, who died Nov. 1, 1835, appeared in *The Athenæum*, and copied into the *Gent. Mag.* of Jan. 1836, p. 91. Some account of his principal works is given in this article. A copious and very curious memoir of his early life will be found in *British Public Characters* of 1798, pp. 127—152. It is supposed to have been written by himself; and certainly the minute private particulars it contains, must have been immediately derived from him. A Catalogue of his very curious library was printed in 1836. See "N. & Q." 2nd S. ii. 489.; iii. 35., for some notices of him.]

TO FLY IN THE AIR.—It is a common expression with some people, if you ask them to do a thing which they think they are unable to do, to answer "You might as well ask me to fly in the air." Whence did this phrase take its origin? A. T. L.

[Without falling back upon antiquity, one naturally understands by the expression, "you might as well ask me to fly in the air," an intimation that what is asked is something wholly beyond the speaker's power to grant; q. d. "You don't suppose I am a witch?" Our folk lore is rich in such expressions, implying utter inability: as, when a person is asked for money, "You don't suppose I am made of gold?"—with which cf. the reply of hale, elderly persons, when asked "How are you?"—"Hearty as a buck; but can't jump quite so high!" But if, in explanation of the phrase cited by our correspondent, we must really come upon the stores of former ages, we would suggest that the phrase "you might as well ask me to fly in the air," was specially used in reply to those requests which could not be carried out and executed without expeditiously covering a certain amount of distance. "It can't be done in the time, unless I could fly." This idea carries back our thoughts to the winged seraphs of the Old Testament, who flew to execute the divine commands, with the swiftness of lightning: "I am a man, not an angel." Or, if the allusion be to heathen times, "I am not Iris, the winged messenger of Juno; nor Mercury, the winged messenger of Jove. To serve you, I would willingly do any amount of distance on Shanks's mare; but don't ask me to fly:"—meaning, "I shan't budge, and am yours," &c.]

BOLLED.—This word is used in Exodus ix. 31. What is its exact meaning and derivation?

D. S. E.

[The passage in question is cited in Todd's *Johnson*, where it is stated that the word *bolled*, as applied to flax, means the globule which contains the seed. In this sense the two concluding clauses of the verse correspond: "the barley was in the ear, and the flax was bolled." So LXX.

τὸ δὲ λίνον σπέρματιζον, and Vulg., "et linum jam folliculos germinaret." Other interpreters have understood that the flax was in that state when it had the corollas of flowers; and others, again, that it was in the stalk or haulm. Something may be said in favour of either view; but we incline to that first given, both as respects the English word *bolled*, and the true meaning of the original passage in Exodus.]

ANGLO-SAXON LITERATURE.—I should be obliged if you would name one or more books giving graphic accounts of Anglo-Saxon manners and institutions. S. P.

[The following works will help our correspondent to an acquaintance with Anglo-Saxon manners and institutions:—Sharon Turner's *History of the Anglo-Saxons*, 4 vols. 8vo. 1802-5; Palgrave's *Rise and Progress of the English Commonwealth, Anglo-Saxon Period*, 4to. 1832; Palgrave's *History of England, Anglo-Saxon Period* (Family Library), 1831; Lappenberg's *History of England under the Anglo-Saxon Kings*, translated by B. Thorpe, 2 vols. 8vo. 1845; *The Saxons in England*, by J. M. Kemble, 2 vols. 8vo. 1849; Polydore Vergil's *English History*, by Sir Henry Ellis (Camden Society), 4to. 1846; Strutt's *Chronicle of England*, 4to. 2 vols. 1777-8; Strutt's *Compendious View of the Manners, Customs, Arms, &c. of the Inhabitants of England*, 3 vols. 4to. 1775-6; Strutt's *Sports and Pastimes*, 4to. 1801; and Miller's *History of the Anglo-Saxons* (Bohn's Illustrated Library), 1856; while for Anglo-Saxon literature generally he may consult Mr. Thomas Wright's *Coup d'Œil sur le Progrès et sur l'État de la Littérature Anglo-Saxonne en Angleterre*, 8vo. 1836.]

THE COAN.—In Chambers's *Annals of Scotland*, under the date of Oct. 1602 (vol. i. p. 369.), there is a notice of a feud between the clans of Mackenzie of Kintail and Macdonald of Glengarry. After a number of outrages on both sides, Mr. John Mackenzie, parson of Dingwall, taking advantage of Glengarry's absence on the Continent, accused him, before the Lords of Council at Edinburgh, of being instigator of a certain murder; and also "he proved him to be a worshipper of the *Coan*, which image was afterwards brought to Edinburgh, and burned at the Cross." What was the *Coan*? DOBRRICKS.

[As authors who mention "the Coan," appear to write under the impression that their readers understand the phrase, we trusted that there were some who knew more about it than we do, and that a former Query on the subject (2nd S. vii. 277.) would bring us a speedy answer from our friends in the North. In the hope that we may yet receive a reply from those who are best able to give it, we shall content ourselves for the present with offering a conjecture.

As "the Coan" was "an image used in witchcraft," and as it was also "worshipped"—an "object of idolatry"—we know not what to understand by it but an image of the devil. The devil was, by general repute and consent, the object of witch-worship; and we are not aware that there was any other. The term *Coan* may on this supposition correspond to the old *kühni*, or *kueni*, which, according to Grimm (*Deut. Mythol.*, 1835, p. 562.), is still a provincial term applied in Schweitz (one of the Swiss Cantons) to the devil:—quasi der *kühne*, verwegene, the audacious, the daring one? In Lowland Scotch, also, we find "*Cowman*," the devil; we suspect, however, that the relation between *Cowman* and *Coan* is more in sound than in etymology.

The worship of the devil by witches is a practice, though essential to our theory, too notorious to need more than a passing notice here. In the 14th century, a woman confessed "se adorasse diabolum illi genua flectendo." (Grimm, p. 600.) Some of the rites, indeed, are better told in Latin than in English. "Ibi conveniunt cum candelis accensis, et adorant illum *caprum* osculantes eum in ano suo" (p. 601.). The image, or form in which the devil was worshipped, was generally that of a goat; and a wooden goat, very likely meaning no harm, may have been the identical Coan that was burnt at Edinburgh. The alleged custom of worshipping the devil by lighting candles before him has led to the German phrase "dem Teufel ein Licht anstecken" (p. 566.), which elucidates our own "holding a candle to the devil." And in allusion to the practice of honouring the evil one with drink-offerings or libations (Cf. "deofles cuppan," the devil's cup, Ulfilas, 1 Cor. x. 21.), it is still usual in Germany to say that a man leaves an offering for the devil ("lasse dem Teufel ein Opfer"), when he does not empty his glass. Hence our own vernacular phrase, when a man finishes the tankard, of "not leaving the devil a drop." Thus many of our commonest expressions have a latent connexion with remote antiquity; for German mythology is as old as the hills.

In connecting "Coan" (through "kueni," the devil,) with the modern Ger. *kühn*, it should be borne in mind that among the old forms of *kühn* we find *kiän*, *chuen*, and *chuan*. *Adelung*.]

"PARLIAMENTARY PORTRAITS."—Who was the author of an 8vo. volume, published in London in 1815, and entitled *Parliamentary Portraits; or, Sketches of the Public Character of some of the most distinguished Speakers of the House of Commons*? ABHBA.

[These parliamentary sketches are by Thomas Barnes, late principal editor of *The Times*, who died 7 May, 1841. They were contributed to *The Examiner*, at the time it was edited by Leigh Hunt. Moore and Hunt were Barnes's intimate companions in youth, and differed from him in nothing but the politics of his later life. Leigh Hunt, speaking of his imprisonment in 1815, says, "There came my old friend and schoolfellow, Thomas Barnes, who always reminds me of Fielding. It was he that introduced me to Alsager, the kindest of neighbours, a man of business, who contrived to be a scholar and a musician." Barnes was unquestionably the most accomplished and powerful political writer of the day, and particularly excelled in the portraiture of public men.]

Replies.

ANNE POLE.

(2nd S. viii. 170. 259.)

The ladies to whom Norsa referred in reply to my Query, were not descended from the same branch of the Pole family, and could render me no assistance. I write now to give all the information I can, in the hope that it may lead to more. Anne Pole was apparently the youngest daughter and eleventh child of Sir "Geffrye Poole" (as he wrote his own name on the walls of the Beauchamp tower in 1562), the brother of Cardi and second son of Sir Richard Pole, K.G. the Pole or Poole pedigrees, and lives of Arthur

Hildersham, agree in making her the wife or second wife of Thomas Hildersham of Stechworth, Cambridge, though the name of the place is very variously spelled. The arms of this Thomas Hildersham were—sable, a chevron between three crosses patonce, or. He was the son of Thomas Hildersham (married, 1. Miss Hewston of Swaffham, and 2. Margaret Harleston of Essex), and grandson of Richard Hildersham (married Miss Ratcliffe of Stechworth), and great grandson of Thomas Hildersham of Ely. (Harleian MSS., 1534. fol. 121. or 122.; 1449. fol. 27 b.; 1103. fol. 22 b., &c.). He had also two brothers: 1. Richard, who removed to Moulton, in Suffolk, where he died (30th July, 1573); he adopted *three cinquefoils* in lieu of the *crosses patonce* in his arms; and his will was proved at London, 11th Feb. 1573-4; and 2. William, who died at Cambridge, leaving a nuncupative will, proved at London, 7th June, 1599. By Anne Pole he had the well-known Arthur Hildersham ("N. & Q." 2nd S. viii. 474.), born 6th Oct. 1563, at Stechworth; married, 5th Jan. 1590, to Anne Barfoot of Lamborn Hall, Essex, who survived him ten years; died 4th March, 1631, leaving, as appears by his will (proved at Leicester, 7th May, 1632), three sons: Samuel, Timothy, and one between, name unknown; and one daughter, *Sara Lummas* or *Lomax*. In this will he mentions his brother Richard, but whether by whole or half-blood does not appear. Lady Pole, relict of Sir Geoffrey, left a will, proved in London 20th Sept. 1570, in which she mentioned all her children known to be living at the time, except Anne. But we have reason to suppose from Clarke's *Life of Arthur Hildersham*, annexed to his *Martyrology*, that she, as well as her husband, was alive when Arthur was at College, which could not be earlier than 1578, as they then cast him off on account of his change of religion. Moreover they must still have been in relation with the Pole family; as Thomas, his father, had intended to get him forward by the interest of the Cardinal. From this time all trace is lost of Thomas Hildersham and Anne Pole. Information is required as to when and where they were born, married, died, or had their wills proved; as to the name of Thomas's first wife or Anne's second husband, and as to their other children by this or other marriages. The registers of Stechworth begin in 1666, a century too late, and contain no trace of the Hildershams. Those at Moulton contain the births of the second family and the death of Richard Hildersham, all under the name of *Eldersham*. There is, however, an old MS. note in the fly-leaf of my copy of Arthur Hildersham's Sermons on the 51st Psalm, which has been altered by a second hand. The words inserted by the second writer are added in brackets, and those omitted are italicised in the following copy:—

"The author of this book, Arthur Hildersham, was brother in law or half brother to Miss [M^r] Ward, they being both by the same mother, but by different fathers, and the said [who had issue] Miss Ward mar. John Savidge of Ashby Old Park."

This would imply that Anne Pole married a Mr. Ward as her second husband, and that the Miss Ward was her daughter or grand-daughter by this marriage. But Anne Pole's grandson Samuel was probably born in 1592 (he was ejected from the living of West Felton, in Shropshire, as a Nonconformist in 1662), and it is therefore not likely that her grand-daughter should have been born in 1657, and died in 1735, like this Miss Ward. A generation may have been skipped by the writer. Miss Ward, that is, Mrs. Savidge, is stated on her tombstone at Ashby-de-la-Zouch, to be the daughter of Thomas and Anne Ward, and her own name was *Anne*. Her parents were of Burton-on-Trent, where the registers have these entries:—

"1653. Thomas Ward, paterfamilias, sep. 18 Aug.

"1660. Sara Ward, filia Thom. et Annæ, Bapt. 27 Septembris.

"1662. Thomas Ward, paterfamilias: sepultus 11 March."

The recurrence of the names *Anne* and *Sara* (not Sarah), seem to favour the connexion with Anne Pole and Sara Hildersham (afterwards Mrs. Lummas or Lomax). I am particularly interested in tracing this connexion between Anne Pole and the Wards. The latter are supposed to have been originally from Stenson, near Derby, and may have been connected with the Wards of Shenston, near Lichfield, whose history is in Nichols's *Leicestershire*. Any information which would tend to verify or disprove the assertions in the MS. note above cited, will be most thankfully received.

ALEX. J. ELLIS.

2. Western Villas, Colney Hatch Park, N.

SEA-BREACHES.

(2nd S. viii. 468.)

I, too, have heard many wonderful stories of the inroads of the sea in the neighbourhoods referred to by your correspondent (?). Among the rest my boyish fancy was tickled with the story of a Norfolk Curtius who was a very fat man, who stopped a breach at its commencement by deliberately sitting down in it while others placed sand-bags, faggots, &c., behind him! Subsequent inquiries have not confirmed this anecdote. The first Act of Parliament I have found on the subject is Anno Vicesimo Septimo Elizabethæ Reginæ, cap. xxiv. (1586). This recites an Act 2 & 3 Philip & Mary, for employing statute labour on highways; states that such labour is not required in the neighbourhood of these banks, and empowers the Justices of the Peace in the general

Sessions of the County of Norfolk to transfer such statute labour of persons residing within three miles of the sea banks to make and repair any of them, which are not and ought not to be made and maintained at the particular charge of any person or persons, or at the charge of any township, or by Acre-shot, or other common charge.

This act is continued by 3 Car. I. c. 4. and 16 Car. I. c. 4. The next act is 7 James I. cap. xx. The Preamble commences:—

"Whereas the sea hath broken into the County of Norfolk, and hath surrounded much hard grounds, besides the greatest part of the marshes and low grounds within the Towns and Parishes of Waxtonesham, Palling, Hickling, Horsey," and about seventy other parishes in Norfolk and sixteen in Suffolk.

"For remedy of so great a Calamity it is enacted, That the Lord Chancellor shall from time to time award Commissions under the Great Seal to the Lord Bishop of Norwich, and to eleven or more Justices of the Peace of Norfolk and to Six or more Justices of Suffolk,"

who have powers given them to levy a tax for the repair of the breaches and various other necessary purposes.

This Act, which at first was temporary, was continued by 3 Car. I. c. 4. s. 28., and made perpetual by 16 Car. I. c. 4. The Act of Elizabeth was also only temporary.

I have been unable to discover any other Act on this subject; nor do I know under what Act the Commissioners of Sea Breaches recently levied a rate on these parishes. Nor, though I have heard that there is an Act, as your correspondent says, to make it penal to cut the "marrum," have I discovered one. But by the 15 & 16 Geo. II. c. 33., "plucking up and carrying away starr, or bent, or having it in possession, within five miles of the sandhills, was punishable by fine, imprisonment, and whipping." This refers to Lancashire and the N.W. counties. I copy it from Halliwell, who quotes it from Moor's *Suffolk Words*. I can show that "marrum" was anciently called "starr" in Norfolk.

I have, I fear, made this reply extend to a very unreasonable length; but I am very anxious to learn (and willing to impart also, when I know) anything concerning the drainage of the marshes formed by the rivers discharging themselves into the sea at Yarmouth. I formerly put a Query on this subject in "N. & Q.," but it elicited no reply. It is somewhat singular that so little should be known about it, as the Abbey of St. Bennet's in the Holm had such large possessions in these marshes, which probably was the cause of the Bishop of Norwich (who succeeded to the property of that abbey) being made a commissioner by the act 7 James I. cap. xx. But I find from the review in the *Athenæum* of the Chronicle of John of Oxnes — a monk of this abbey — that some information is there given as to inun-

dations at Hickling, Horsey, &c., in one of which nine score persons perished, and the water rose a foot above the high altar in Hickling Priory. I have not yet seen the work itself, but hope to do so, and to discover in it something bearing on the question.

E. G. R.

THE "TE DEUM" INTERPOLATED? (2nd S. viii. 352.)

What is the "*offensiveness*" of the three versicles in the "Te Deum" (11—13), "enumerating the Three Persons of the Trinity"? Supposing the "Te Deum" to have been written, according to the current tradition, when an eminent Father of the Church was baptized, the same threefold enumeration would doubtless take place in the baptismal formula, as enjoined by our Lord himself (*Matt.* xxviii. 19.). What *offence*, then, if it appeared simultaneously in a hymn composed on the occasion?

On examining the text of the "Te Deum," as it exists in the oldest records, we find no shadow of a pretext for supposing that the three versicles in question "are interpolated." The Latin text, which is unquestionably the oldest, has them; so has the old German or Teutonic, into which the "Te Deum" was rendered in the early part of the ninth century ("seculi IX' initio in Theotiscam linguam conversus"); in fact, no old version is without them. Even Sarnelli, of all conjectural critics apparently the most slashing and crotchety, who would fain omit versicles 2—10., leaves vv. 11—13 intact. According to his suggestion the versicles would run thus: 1, 11, 12, 13, &c.; not that there seems to be the least pretence for this omission, any more than for that of vv. 11—13.

Any attempt to infer the interpolation of the three versicles from the supposed "*sequence* of the hymn," (first the even versicles answering the odd, and afterwards the odd answering the even), must be taken with a grain of salt. That the "Te Deum" was originally divided as it is now, there seems great reason for doubting. Its present number of versicles is 29. But in the Teutonic version, already referred to, the whole 29 make only 16 distinct portions, thus:—1, 2; 3, 4; 5, 6; 7—9; 10—13; 14—16; 17; 18, 19; 20; 21; 22, 23; 24, 25; 26; 27; 28; 29. Again; three versicles of the hymn as it now stands, 4—6, are but an expansion of a *single* verse of Isaiah (vi. 3.). Little can be inferred, then, from the sequence or correspondence of the versicles, as we now have them in their separate state.

We are thus led to ask the question, What can have first suggested the idea of an interpolated "Te Deum"? Can it by any possibility be Bonaventura's astounding parody? There, the "Te Deum laudamus" becomes "Te matrem Dei laudamus;" and the three versicles, 11—13, are

actually *struck out*, the "Three Persons of the Trinity" give place, in order that the Virgin may be worshipped instead!

Struck out:—

"Patrem immensæ majestatis;
Venerandum tuum, verum, et unicum Filium;
Sanctum quoque Paracletum Spiritum."

Substituted:—

"Matrem divinæ majestatis,
Venerandam te veram Regis cœlestis puerperam,
Sanctam quoque dulcedinem et piam."

Can it be this appalling substitution which first suggested the idea that the three older versicles are an interpolation?

THOMAS BOYS.

THE SUFFRAGAN BISHOP OF IPSWICH.

(2nd S. viii. 225. 296. 316.)

In reference to Thomas Manning, suffragan Bishop of Ipswich, in 1536, perhaps the following information relative to the terms on which he retired from the office of Prior of Butley, in Suffolk, may neither be useless to inquirers, nor destitute of interest generally. I copy it from considerable collections made by myself some years since for the History of St. Mary's College, intended to have been established in Ipswich by Cardinal Wolsey, and better known as Cardinal's College—an establishment which may be said indeed to have possessed no real history, as although the buildings were nearly completed, the institution shared the fate of its founder, and fell into disgrace with him who had conceived the excellent project. The article I now forward was taken from the Chapter House Papers; but the particular reference, so that the document might be consulted by others, I have at present mislaid. Manning succeeded Augustine Rivers as Prior of Butley, who died Sept. 24, 1528, and was buried in St. Anne's chapel in the church of the monastery. Manning also became the last Warden of the College of Metyngham.

"It is agreed on the King's or Sovereigne lordes behalfe, that Thomas, Suffragan of Gippeswicke, shall have these thinges folowyng:—

"*Annuities and Wages.*

First an annuittie or yerly pension for the terme of his liff of - - - xx marks.
Item, reasonable pensions to be granted to the chanons of Butley, and ther wages due also to be payd - - -
Item, the wages of all the servants to be payd.

"*Jewelrys, Plate, and household Stuff.*

Item, he shall have the mytre and crosse staff, w^t all his pontificalls -
Item, he shall have his chamber stuffe in the Priory of Butley, w^t all the app'tenance, and also all the plate belonging as well to his owne chamber and table, as also goyng abroad in the

house (the plate of the church alone excepted) - - -

Item, he shall have the good porcion of the stuff of household as Brasse, pewter, copper, candell, and other thinges like - - -

"*Corn and Cattell.*

Item, he shall have barley and malte - lx combes.
Item, he shall of whete - - - xxx combes.
Item, he shall have horse and geldings x.
Item, he shall have mares - - - vj.
Item, he shall have bullocks - - - xl.
Item, he shall have of kyne - - - x.
Item, he shall have of shepe - - - v score.

"*Dettes to be payd.*

Item, such dettes as be owyng to any persons to be payd, that is to say to

Item, to the Kynsman of William Preston - - - xxxl.
Item, to Alies Broke - - - xli.
Item, to the children of Robert Manyng the younger - - - xxvj. xlii. iiij.
Item, to the Kynsfolke of St. Alexander Redberd - - - xl.
Item, to Mr Wryotesley, &c. - - - xl yearly.
Item, to John Jay the ferme of Grandy hall for - - - xl yeares.
Item, to the Prior Sister one annut for the term of life - - - iij. vj. viij.
Item, of the vestments of the church ij, copes iij, ij vestments for the prests and of chaln^r."

I possess other memorials relating to this Thomas Manning, which shall be given to "N. & Q." as soon as I find them. JOHN WODDERSPON.
Norwich.

TRANSLATIONS MENTIONED BY MOORE (2nd S. x. 12.)—In reply to the inquiry of SENEX, I beg to say that I am the "Mr. Smith" who sent the Greek music and Greek translations to Thomas Moore in 1826.

The *English* title of the work in question is *Specimens of Romaic Lyric Poetry with a Translation into English: to which is prefixed a concise Treatise on Music*, by Paul Maria Leopold Joss. Printed for Richard Glynn, 36. Pall Mall, 1826.

Mr. Joss was a distinguished German gentleman, jurist, and scholar, with whom I was acquainted in Cephallonia, where he held a civil office under our government. Afterwards he became a professor in the Ionian University, and a practitioner at the bar in Corfu. He was there when I last heard of him, and there I hope he still lives and thrives. If SENEX have any difficulty in procuring a copy of the work mine is at his service. HENRY P. SMITH.

Sheen Mount, East Sheen.

CLAUDIUS GILBERT (2nd S. iv. 128.)—He entered Trin. Coll. Dublin, 23d March, 1685, aged sixteen; was son of Claudius Gilbert, "Theologian," and was born and educated at Belfast.

Y. S. M.

JOHN GILPIN (2nd S. viii. 110.) — "In a small volume containing a printed book dated 1587, and various manuscripts chiefly written by a clergyman, Christopher Parkes (Yorkshire), with dates from 1655 to 1664, and in another hand 1701, also on the fly-leaf, amongst other directions, showing that the volume was in demand, is written, — 'To be left att Mr. John Gilpin's House att the Golden Anchor in Cheapside att y^e corner of Bread St: London.' This was not written after 1701, and may have been written before that date."

"Cowper's ballad was first printed in 1782, but without the information that it was founded upon a story told him by Lady Austen, a widow, who heard it when she was a child. Mr. West writes in 1839, that Mr. Colet told him fifty years ago, say about 1789, or seven years after the publication of the ballad, that one Beyer, then in his dotage, and who did not live at the corner of Bread Street, was the true Gilpin. Mr. Colet did not get the true story from Mr. Beyer, which must have differed from the poet's amplified and excusably exaggerated tale. The fact is that Beyer knew nothing about Gilpin till he read Cowper's ballad: he was not a train-band captain. The reason why the true Gilpin was not discovered is because nobody looked for him amongst the earlier records of the city and its trade companies. His name was supposed to be fictitious, because he did not live in Cowper's time, and it was not generally known that Lady Austen had told him an old story."

The above has been handed to me by a learned friend, now aged eighty, who tells me that his mother told him the story of John Gilpin, *co nomine*, in his childhood, and said she had heard it when a child.

A. DE MORGAN.

NOTE ABOUT THE RECORDS TEMP. EDWARD III. (2nd S. viii. 450.) — The contributor of this Note has not stated its source, nor the date, either of its being written, or of the record from which it was derived. The latter appears to be in 1341, when Edward the Third had reigned "these fourteen yeares," and at which time Thomas de Evesham (whose name is turned into *Evsam*) succeeded John de St. Paul as Master of the Rolls. But we ought also to be informed where this memorandum was found, and at least the apparent age of the MS., which, from the spelling, is perhaps not anterior to Elizabeth or James the First.

J. G. N.

THE PRUSSIAN IRON MEDAL (2nd S. viii. 470.) — The Prussian iron medal was not given to those Prussian patriots who in the wars against Nap. I. sent in their jewels and plate for their country's service, but to those who, as civilians or non-combatants, accompanied the Prussian armies. A full description of it may be found in Bolzenthal's

work on medals (*Denkmünzen*), ed. 1841, p. 26., No. 74., and a representation of it in plate xvi of the same work. Motto, "Gott war mit uns. Ihm sey die Ehre!" ("God was with us. To Him be the glory!") And on the field, "Für Pflichttreue /im/ Kriege." (For fidelity in the war.) Form oval, with a ring for suspension. To all combatants was granted a circular medal of captured gun metal (No. 73.). So far as those patriots who devoted their jewels and plate are concerned, the facts are these. All being surrendered, "Ladies wore no other ornaments than those made of iron, upon which was engraved: 'We gave gold for the freedom of our country; and, like her, wear an iron yoke.' " A beautiful but poor maiden, grieved that she had nothing else to give, went to a hair-dresser, sold her hair, and deposited the proceeds as her offering. The fact becoming known, the hair was ultimately resold for the benefit of fatherland. *Iron rings* were made, each containing a portion of the hair; and these produced far more than their weight in gold.

Such is the account given in *Edwards's History and Poetry of Finger Rings*, 1855, pp. 190, 191. The author refers in a note to *The Death War-rant, or Guide to Life*, 1844 (London), a work which I have not been able to meet with.

THOMAS BOYS.

LODOVICO SFORZA. — In "N. & Q." (2nd S. vii. 47.) I asked why Lodovico Sforza was called "Anglus." Among the replies given, MR. BOASE (2nd S. vii. 183.) referred to a medal on which Galeazzo Maria Sforza was styled "Anglerie-que Comes." My attention has since been drawn to a passage in Cancellieri's *Life of Columbus*, edition of 1809, p. 212. note: in which, quoting from Ratti's account of the Sforza family, he states that "the title of Counts of Anghiera, which had belonged to the Visconti, was retained by the Sforzas, their successors." Signor Ratti adds, that Anghiera having formerly had the rank of a city, and having lost that rank, Lodovico Sforza restored it by two very ample charters. This act strengthens the claim of Lodovico to the title, *Anglus*, given him by Scillacio. Anglerius, or Anglus, is formed from Angleria, the Latin for Anghiera.

NEO-ERORACENSIS.

MISPRINT IN SEVENTH COMMANDMENT (2nd S. viii. 330.) — A correspondent inserts a Query respecting the edition of the English Bible, in which the word "not" was omitted from the seventh commandment. The edition in which this error occurs was printed in 1631, not in 1632. If Nix will refer to "N. & Q." 2nd S. v. 389, 390., he will see this edition, and two others of the same year, particularly described. It is said that there is a fourth issue with a different title-page. This I have not seen, but the three others are distinct reprints.

I have also in my possession a copy of a German Bible, Luther's version, printed at Halle in 1731, small 12mo., in which the same omission occurs in the same commandment. (See Ebert, No. 219.) Could this have also been accidental?

I desire at this time to correct a mistake in the article above referred to (p. 390.). In speaking of the American editions of the Donay and Rhemish version, the printer has made me say, "there was a *fourth* edition printed in Philadelphia in 1804, from the fourth Dublin edition, and perhaps another edition previously." The first *fourth* was superfluous; and I am now satisfied that no edition of this version was printed between the years 1790 and 1805.

NEO-EBORACENSIS.

MS. NEWS LETTERS (2nd S. viii. 450.)—In answer to the Query if any particular series of such letters exist, I beg to say—on the authority of Mr. Adam Stark—that the Town Council of Glasgow was believed to have retained a professional news-writer for the purpose of a weekly supply from his pen, and that a series of these newsletters, descending as low as 1711, was discovered in Glamis Castle, Scotland. I cannot say if they were ever printed.

Ben Jonson in his *Masque* (presented at Court in 1600) entitled *News from the New World*, makes one of the characters describe himself as—

"Factor for news for all the shires of England. I do write my thousand letters a week ordinary, sometimes one thousand two hundred, and maintain the business at some charge, both to hold up my reputation with mine own ministers in town, and my friends of correspondence in the country. I have friends of all ranks and of all religions, for which I keep an answering catalogue of despatch, wherein I have my Puritan news, my Protestant news, and my Pontifical News."

Twenty-five years subsequently to this *Masque*, Burly Ben, in his *Staple of News* (acted in 1625), clearly notes the transition from the written to the printed news-paper when he deprecatingly says of the pamphlets of news published and sent out every Saturday, that it is "made all at home, no syllable of truth in them; than which there cannot be a greater disease in nature, or a fouler scorn put upon the times."

Unto some,
The very printing of them makes them news
That have not the heart to believe anything
But what they see in print."

W. J. STANNARD.

Hatton Garden.

DERIVATION OF HAWKER (2nd S. viii. 432.)—The derivation of *hawker* from *hawk* (*accipiter*) proposed by Alphonse Esquiros, is just that which was preferred by Skinner, and for the same reason; because the hawk, like the hawk, goes to and fro. "Hawkers sic dicuntur quia, instar Accipitrum, huc illuc errantes lucrum seu prædum qua-quaversum venantur." (*Etym. Vocab. Forens.*)

In explanation of this etymology it should be borne in mind that the hawk, who is now a seller, was formerly a buyer; he bought up articles, and so raised their price in the market. Hence Skinner's allusion to the predaceous habits of the hawk.

The hawk's habit of going about from place to place, and rambling backwards and forwards, "huc illuc," is also a point of correspondence with the habits of the hawk kind. Some hawks sail in perpetual circles; the Blue Hawk or Hen Harrier "has been seen to examine a large wheat stubble thoroughly, crossing it in various directions, for many days in succession." (Yarrell, *British Birds*, 1856, i. 109.) So also in N. America. Red-tailed hawks "may be seen beating the ground as they fly over it in all directions." (Nuttall, 1840, p. 103.). "Hawkers, persons who went about from place to place." (Bailey.)

Between "hawks" and "hawkers," however, there exists an etymological link which is generally overlooked; namely, in the verb "to hawk," in its old but not very usual sense of going to and fro. This meaning is not mentioned in the Dictionaries; and the only example on which I can at this instant lay my hand is in Bingley's description of the dragon-fly. "The Rev. R. Sheppard informs me that in the summer of 1801 he sat for some time by the side of a pond, to observe a large dragon-fly as it was *hawking* backwards and forwards in search of prey." (*Animal Biog.* 1813, iii. 233.)

How much rushing to and fro, running forwards, running back, as the rival parties prevailed, in the noble game of hockey! Hockey was formerly *Hawkey*. (Halliwell.)

These suggestions are simply offered in illustration of the etymology of "hawker" proposed by Skinner; and not with any wish to depreciate the derivation which your correspondent appears to prefer.

THOMAS BOYS.

SENDING JACK AFTER YES (2nd S. viii. 484.)—Fielding, at the end of *Tom Thumb*, uses *sending Jack for mustard* in a like sense. I do not know why:—

"So when the child, whom nurse from danger guards,
Sends Jack for mustard with a pack of cards,
Kings, queens and knaves throw one another down,
And the whole pack lies scattered and o'erthrown;
So all our pack upon the floor is cast,
And my sole boast is, that I fall the last."

FITZHOPEKINS.

Garrick Club.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

1. *Contes et Apologues Indiens inconnus jusqu'à ce jour, suivis de Fables et de Poésies Chinoises*, traduction de M.

Stanislas Julien, Membre de l'Institut. 2 vols. 12mo. Paris, L. Hachette.

The study of Oriental literature is now growing rapidly in France as elsewhere, and we can already anticipate the time when a knowledge of Sanscrit will be considered an essential element in every gentleman's education. Messrs. Renan, Caussin de Perceval, Renan, Eugène Burnouf, may be named amongst those who have chiefly aided in bringing about this result, and the two volumes to which we would call the attention of our readers are attempts—and very happy ones—to interest the reading public in researches which must open up literary treasures of the most remarkable character.

Both India and China have contributed to the volumes translated by M. Stanislas Julien, under the title *Contes et Apologues Indiens*, for the amusing tales there collected originally came from the banks of the Ganges; the Sanscrit text, however, exists no more, and it is from a Chinese version that the French *savant* has been obliged to perform his own task. The development of Buddhism in the "celestial empire" sufficiently explains why the Indian *Avadânas*, or similitudes, should exist at the same time in the double form just now mentioned. An additional value is imparted to the *Contes et Apologues* by the fact that they have hitherto escaped the observation of all those whose pursuits are directed towards either Sanscrit or Chinese literature. M. Stanislas Julien discovered the whole collection in a Chinese Cyclopædia, where it occurs with the metaphoric title *Yu-lin* (the forest of similes). The author of this work seems to have been a man named *Youen-thai*, or *Jou-hien*, who, after having obtained (so says the Catalogue of the Imperial Library at Pekin) a doctor's degree in 1565, rose, at a later period, to the important post of chief justice. The *Yu-lin* is compiled from eleven *recueils* of similes or comparisons, the titles of which are enumerated by M. Julien; it is an extremely valuable production, if we either examine its intrinsic qualities or compare it with analogous works of Greek or Latin origin. We can only hope that the learned translator will be induced to proceed with his undertaking, and to give us his promised version of the *Fu-yuen-tchou-lin*, as also another volume of Chinese fables. By way of sequel to the Indian *Avadânas*, which make up the greater part of the work, M. Julien has added a few pieces purely Chinese by origin, and these are not the less curious feature in the series.

2. *Nouvelles Chinoises*, traduction de M. Stanislas Julien. 12mo. Paris, L. Hachette.

M. Stanislas Julien informs us in the Preface to this volume, that "les Chinois possèdent plusieurs romans historiques fort estimés," and he now offers a specimen of mandarinic fiction both to the readers who are fond of Oriental literature, and to the more frivolous who like novels and tales in whatsoever garb they may appear. Certainly, after studying the sayings and doings of modern heroes and heroines, the chronicles of modern fashionable life and the mysteries of French boudoirs, it must be uncommonly piquant to know how love-affairs were conducted in China during the fourteenth century, and to be engrossed by the adventures of Mister Wang-yung and Mademoiselle Tiao-tchan. However, it would have been quite impossible to translate *in extenso* one of the aforesaid Chinese novels, reaching, as they do, to the enormous proportions of twenty volumes—and such volumes! *Clarissa Harlowe*, Scudéry's *Clélie*, Alexandre Dumas' *Three Musketeers*, it is true are fascinating enough to make us forget their rather undue length; but who would undertake to wade through twice ten quartos of descriptions, conversations, and narratives, about John Chinaman? Not half a dozen persons, we would venture to say,

amongst the subscribers to the *Bibliothèque des Chemins de Fer*. M. Stanislas Julien has therefore very wisely limited his enterprising spirit to a selection of three episodes, which, complete in themselves, will give a sufficiently correct idea of the imaginative literature of the Chinese. They are borrowed from an historical romance entitled *San-Koué-tchi*, or *History of the Three Kingdoms*.

It is well known that, about the year 220 of our era, when the Hân dynasty became extinct with the emperor Hien-ti, China was divided into three kingdoms, Cho, Wei, and Wou. Under the reign of Hien-ti lived a remarkable man, Tong-tcho, who from the rank of a general quickly rose to become prime minister. Then, carried away by his ambition, he rebelled against his master, dethroned him, usurped the title of Governor-general of the empire, and, after a long series of atrocities, would have seated himself at the helm of the state, if another minister, disgusted at his crimes, had not caused him to be murdered. It is the death of Tong-tcho that M. Stanislas Julien selects as the opening chapter of his volume; the name of the historian who compiled the annals of the three kingdoms is Tchih-tcheou, and from his narrative the novelist Tokouang-tchong borrowed the chief incidents of his celebrated romance, *San-koué-tchi*, in which, according to M. Stanislas Julien, "il releva l'aridité des faits par un style noble et brillant, et entremêla son récit d'épisodes d'un intérêt dramatique . . . qui sont de son invention, et qui ont puissamment contribué au succès de son ouvrage."

The second extract is called *Hing-lo-tou*, or *The Mysterior Painting*; and the third, *Tsé-hiong-hiong*, or *The Two Brothers of Different Sexes*, the plot of this last tale being founded on one of those disguises, or *travestissements*, so common even among novelists of the present day.

3. *Les Moralistes Orientaux, Pensées, Maximes, Sentences, et Proverbes*, tirés des meilleurs écrivains de l'Orient, recueillis et mis en ordre alphabétique par A. Morel, 12mo. Paris, L. Hachette.

The third publication we have to mention is, like the two previously noticed, derived from Eastern sources. In a collection of extracts on moral philosophy, the first place must necessarily be given to those nations whose *penchant* for proverbs and pithy sayings has always been so strong. It is interesting to see how other men have thought on the subjects which will always interest the whole of humanity, and if, to quote from the Preface of the book now under consideration, "la nature des proverbes nous apprend le caractère et le génie propres de chaque nation," no better guide can be suggested to an accurate knowledge of nationalities than a work like M. Morel's *Moralistes Orientaux*. "Les pensées," the translator continues, "sur notre destination et notre nature sont forcément plus sobres; le sujet y contient et refreîne l'écrivain, sans le priver d'esprit et d'agrément. Ainsi les Chinois ont le style ingénieux quand ils moralisent; les Sémites brillent par l'énergie pittoresque; les Persans, par la douceur facétieuse; les Turcs, par la gravité hautaine; les Indiens, par une élégante simplicité." This enumeration includes all the sources from which M. Morel has borrowed; the *Zend-Avesta*, the *Hitopadesa*, the works of Confucius, the *Koran*, and the *Gulistan* of Saadi, will be found largely quoted from in this volume, which embraces, besides, a large variety of extracts supplied by the canonic and apocryphal Books of the Old Testament. A short account, both biographical and bibliographical, of the authors laid under contribution, has been prefixed, and also a very copious Index, for the purposes of reference.

4. *La Vie de Saint Thomas le Martyr, Archevêque de Canterbury*, par Garnier de Pont Saint Maxence, poète

du douzième siècle; publiée et précédée d'une Introduction, par C. Hippeau, professeur à la Faculté des Lettres de Caen. 8vo. Paris, A. Aubry.

The history of the quarrel between Thomas à Becket and King Henry II. is one which has been the source of many controversies. Some writers still exist who, forgetting what the position of the Church was during the middle ages, would fain represent the Archbishop as merely an ambitious, intolerant, and domineering prelate, anxious to secure his own power, whilst pretending to uphold the authority of the Church; M. Augustin Thierry, as most of our readers know, bent upon seeing throughout the whole range of English history a perpetual conflict of races between the Saxons and the Normans, and to consider the life of Thomas à Becket as an episode in this struggle, and to represent the Constitution of Clarendon and the subsequent tragedy as a further act of tyranny exercised by the invaders over the conquered English. M. Hippeau, in his most interesting and instructive Preface, does not go so far; and, instead of seeing in this transaction a question of nationalities, he explains it altogether as the natural issue of that contest which has always been going on between the temporal and the spiritual powers—the Church and the State. "The quarrel," says M. Hippeau, "n'est autre chose qu'une question de compétence judiciaire. Mais quand le droit de juger et de punir est un objet de contestation entre deux puissances aussi considérables que l'étaient au douzième siècle, à l'égard de l'Eglise stipulant en quelque sorte pour les peuples, et de l'autre la Royauté, soutenue dans ses prétentions par les effs de l'aristocratie militaire, elle ne pouvait que prendre de proportions immenses."

Amongst the numerous writers who have left us biographies and memoirs of Thomas à Becket, one of the most important is Garnier de Pont Saint Maxence, whose Chronicle is now for the first time published in an entire form. The Abbé De la Rue (*Bardes et Trévères*, vol. iii.) had already given an account, though short and insufficient, of that annalist. M. Immanuel Bekker had also (*Mémoires de l'Académie de Berlin*, vols. for 1838 and 1846) a few fragments from his Chronicle, and Dr. Giles, alluding to him in his history of the prelate, does not consider the details he supplies as deserving much attention. We are quite inclined to think with M. Hippeau that Garnier de Pont Saint Maxence is on the contrary one of the best authorities concerning the eventful life of Thomas à Becket, and that he is indeed, "sur tous les points essentiels, d'une exactitude scrupuleuse."

The curious reader, by referring to vol. xxiii. of the *Histoire Littéraire de la France* will find, from the pen of M. V. Leclerc, an able notice of our rhymester; we shall therefore merely state here that Garnier was in England during the year 1172, that is to say, two years after the murder of the prelate, and that he spent four in the composition of his Chronicle.

"Garnier li clercs di Pont fine-ci sun sermain
Del martir Saint Thomas et de sa passion;
Et meinte fez li list à la tumber al harun.
L'an secund kè li sainz fu en l'église ocis
Comenchai cest roman et mult m'en entremis.
Des privez Saint Thomas la vérité apris."

A first narrative, which he wrote under the exclusive impression of his own feelings and of his partiality for Thomas à Becket, appears to have been less satisfactory:—

"Primes traitai de joie et sovent i menti;
A Chantorbiere alai; la vérité oï;
Des amis Saint Thomas la vérité cuilli
Et de cels ki l'aveient dès s'enfance servi."

Garnier's poem consists of 5,872 lines in the Alexandrine measure, divided by the rhyme into stanzas of five lines

each; it forms a complete biography of the Archbishop, and has been published from a manuscript in the Imperial Library at Paris (No. 6286, *Suppl. Français*) manuscript which formerly belonged to Richard Heber. The British Museum possesses also two manuscripts of this metrical Chronicle (*Harl.* No. 270, and Cotton, *Domitian*, xi.), but both are incomplete. The Wolfenbützel manuscript, edited by M. Bekker (*Leben des H. Thomas von Canterbury, alt Französischen*, Berlin, 1838), is better than the English texts, though inferior to the French one: it has furnished M. Hippeau with a supplemental fragment describing the public penance which the King of England had to undergo in Canterbury cathedral. The Introduction, extending to nearly sixty pages, not only gives the history of the poem, and all the bibliographical details connected with it, but also discusses very fully the life and character of Thomas à Becket. We shall not examine any further this portion of the work, except in order to remark that M. Hippeau discards as entirely fictitious the famous story respecting Mathilda and Gilbert, first recorded by an anonymous compiler in the *Quadriologus* of 1495, and subsequently adopted by M. Augustin Thierry and Dr. Giles, merely on such doubtful authority. Not one of Becket's contemporaries alludes to the romantic intercourse between the Saracen maiden and Gilbert à Becket, whilst Garnier de Pont Saint Maxence, and many other writers of the same epoch, mention the Archbishop's parents as being both of Norman extraction.

We recommend, in conclusion, M. Hippeau's book most especially to the English reader, who cannot but be interested by the fresh light it throws upon a momentous episode in the history of this country. The name of the publisher, M. Aubry, is enough to guarantee the beauty and correctness of the volume as a specimen of French typography.

GUSTAVE MASSON.

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Notices to Correspondents.

Among other Papers of interest which will appear in our next Number, will be Burghead, Clavie and Durie; English Comedians in Germany; Prohibition of Prophecies; General Literary Index, &c.

THE INDEX to VOLUME EIGHT will be issued with "N. & Q." of Saturday, January 21.

CHESHAM. The Carol called Joy's Seven is well known, and printed in Stanley's Christmas Carols, p. 157.

R. W. The oft quoted,

"Well of English undefiled,"

is from Spenser's Faerie Queen, Book IV. Canto 2. St. 32.

EXUL'S Anagram, "Quid est veritas? Vir est qui adest," has already appeared in "N. & Q." 2nd S. vii. 114.

X. A. X. Only Part I. of Edward Irving's Missionary Oration was published.

ZETA. Ballard, in his British Ladies, says, "What use Elizabeth Leppie made of her learning, or whether she wrote or translated any thing, I know not."—The following works are not in the British Museum, Jephtha's Daughter, 1621; Revenge Defeated and Self-Punished, 1614; Darwell's Poetical Works, 1794.—Anne Flinders's Nuboth the Jezreelite, 1844, is a dramatic poem.—Edward Lewis was of St. John's College, Cambridge, A.M. 1726.—Edward Stanley, author of *Elmira*, 1790, does not appear in Romilly's Catalogue.

L. R. P. "Sending to Coventry" has been noticed in our 1st S. vi. 318. 589.

F. K. The Speeches on the Equalisation of the Weights and Measures, 1790, were by Sir John Riggs Miller, Bart. as stated on the title-page of the pamphlet.

ERRATA.—2nd S. viii. p. 497. col. 1. line 13. from bottom for "Ann Countess of Harrington," read "Lady Harrington, the widow of John Baron Harrington above mentioned." 2nd S. ix. p. 6. col. ii. l. 9. for "Thirteenth" read "seventeenth," p. 13. col. ii. last line but 2. for "Slitherland," read "Litherland."

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Notes.

“BOOKS BURNT:” LORD BOLINGBROKE.

In the first volume of the *Diaries and Correspondence of the Rt. Hon. George Rose*, edited by the Rev. Leveson Vernon Harcourt*, I find the following note, which may be added to your records of “Books Burnt:”—

“Lord Bolingbroke had printed six copies of his *Essay on a Patriot King*, which he gave to Lord Chesterfield, Sir William Wyndham, Mr. Lyttleton, Mr. Pope, Lord Marchmont, and to Lord Cornbury, at whose instance he wrote it. Mr. Pope lent his copy to Mr. Allen, of Bath, who was so delighted with it that he had an impression of 500 taken off, but locked them up securely in a warehouse, not to see the light till Lord Bolingbroke’s permission could be obtained. On the discovery, Lord Marchmont (then living in Lord Bolingbroke’s house at Battersea) sent Mr. Gravenkop for the whole cargo, who carried them out in a waggon, and the books were burnt on the lawn in the presence of Lord Bolingbroke.”

The editor has attached this note to the following early entry in Rose’s *Diary*:—

“It appears by a letter of Lord Bolingbroke’s, dated in 1740, from Angevill, that he had actually written some essays dedicated to the Earl of Marchmont, of a very different tendency from his former works. These essays, on his death, fell into the hands of Mr. Mallet, his executor, who had at the latter end of his life acquired a decided influence over him, and they did not appear among his lordship’s works published by Mallet; nor have

they been seen or heard of since. From whence it must be naturally conjectured that they were destroyed by the latter, from what reason cannot now be known; possibly, to conceal from the world the change, such as it was, in his lordship’s sentiments in the latter end of his life, and to avoid the discredit to his former works. In which respect he might have been influenced either by regard for the noble viscount’s consistency, or by a desire not to impair the pecuniary advantage he expected from the publication of his lordship’s works.”

Upon this Mr. Harcourt notes:—

“The letter to Lord Marchmont, here referred to, has a note appended to it by Sir George Rose, the editor of *The Marchmont Papers*, who takes a very different view of its contents from his father. He gravely remarks, that as the posthumous disclosure of Lord Bolingbroke’s inveterate hostility to Christianity lays open to the view as well the bitterness as the extent of it, so the manner of that disclosure precludes any doubt of the earnestness of his desire to give the utmost efficiency and publicity to that hostility, as soon as it could safely be done; that is, as soon as death could shield him against responsibility to man. Sir George saw plainly enough that when he promised in those essays to vindicate religion against divinity and God against man, he was retracting all that he had occasionally said in favour of Christianity; he was upholding the religion of Theism against the doctrines of the Bible, and the God of nature against the revelation of God to man.”

It is painful to reflect upon this prostration of a splendid intellect; and I am but slightly relieved by Lord Chesterfield’s statement in one of his letters published by Lord Mahon, in his edition of Chesterfield’s *Works*, that “Bolingbroke only doubted, and by no means rejected, a future state.” Lord Brougham says:—

“The dreadful malady under which Bolingbroke long lingered, and at length sunk,—a cancer in the face,—he bore with exemplary fortitude, a fortitude drawn from the natural resources of his mind, and unhappily not aided by the consolations of any religion; for, having early cast off the belief in revelation, he had substituted in its stead a dark and gloomy naturalism, which even rejected those glimmerings of hope as to futurity not untasted by the wiser of the heathens.”

We know that Bolingbroke denied to Pope his disbelief of the moral attributes of God, of which Pope told his friends with great joy. How ungrateful a return for this “excessive friendliness” the indignation which Bolingbroke expressed at the priest having attended Pope in his last moments!

Bolingbroke died at Battersea in 1752, and some sixty years after (in 1813), a home-tourist gleaned in the village some recollections of Bolingbroke and his friend Mallet. The tourist was Sir Richard Phillips, who, in the early portion of his *Morning’s Walk from London to Kew*, in 1813, describes Bolingbroke’s house as then converted into a malting-house and a mill! Some parts of the original house, however, then remained; and among them “Pope’s room,” in which he wrote his *Essay on Man*: this was a parlour of brown polished oak, with a grate and ornaments of the age of George I.

* 2 Vols. 8vo. Bentley. (Just published.)

Now for the reminiscences of the two philosophers:—

"On inquiring for an ancient inhabitant of Battersea (says Sir Richard), I was introduced to a Mrs. Gilliard, a pleasant and intelligent woman, who told me she well remembered Lord Bolingbroke; that he used to ride out every day in his chariot, and had a black patch on his cheek, with a large wart over his eyebrows. She was then but a girl, but she was taught to look upon him with veneration as a great man. As, however, he spent little in the place, and gave little away, he was not much regarded by the people of Battersea. I mentioned to her the names of several of his contemporaries, but she recollected none, except that of Mallet, whom she said she had often seen walking about in the village, while he was visiting at Bolingbroke House."

JOHN TIMBS.

BURGHHEAD: SINGULAR CUSTOM: CLAVIE: DURIE.

The village of Burghhead is situated on the southern shore of the Moray Frith, about nine miles distant from Elgin, the county town of Morayshire. Though its former glory has now departed, it was at one time a great military stronghold, occupying almost the whole of a remarkable promontory which stretches out into the sea in a westerly direction. Unfortunately for the antiquary, the fortifications which once defended it were almost all demolished in the course of improvements on the harbour and the village, commenced to be made about the year 1808; but a beautiful plan of them with sections will be found in General Roy's *Military Antiquities*, plate xxxiii. Those who can refer to this map may observe that the innermost of the four ramparts, which run from sea to sea, makes a semicircular curve round a particular spot. This was then a green hollow, which tradition had long pointed out as the site of the well of the fort; and excavations undertaken here in 1809 by the late Wm. Young, Esq., resulted in its discovery. It is hewn with great care and skill out of the solid rock, and still yields a supply of excellent water. An account of this interesting relic of the past is said to be contained in the Advertisement to the second edition of Pinkerton's *Enquiry into the History of Scotland preceding the Reign of Malcolm the Third*. Edin. 1814.

The existence of these remains has given rise to various opinions regarding the early history of Burghhead. Roy, and those who take him as their guide, identifying it with the *Πρεσβυτεριον στρατοῦ* of Ptolemy and the Ptoroton of the treatise *De Situ Britannia*, usually attributed to Richard of Cirencester, consider the fortifications to have been originally the work of the Romans, admitting, however, that the Danes may have afterwards in some degree altered them during their occupation of the promontory. On the discovery of the well, antiquaries of this school unhesita-

tingly gave it the designation it still popularly retains of the "Roman Well," and it has even been dignified by some of them with the name of a Roman Bath, though nothing more inconvenient for the purposes of a lavatory can well be conceived. Stuart, misled in this way, actually founds an argument in favour of Burghhead having been a Roman station, on the existence there "of a Roman bath, and also of a deep well, built in the same manner (!)" (*Caledonia Romana*, 2nd ed. p. 214.) But as this is certainly the "Burgh" or Fort of Moray, said by Torfaeus (*Orcades*) to have been built (*circa* A. D. 850) by Sigurd, a Norwegian chief who had invaded that part of Scotland, and which is elsewhere mentioned by him as a Norwegian stronghold under the name of *Eccialsbacca*, there are others who believe that both the fortifications and the well are the work of the Norsemen. The Naverna of Buchanan (*Rerum Scot. Hist.*), which that author represents the Danes as seizing and occupying for a time in the reign of Malcolm II., is doubtless identical with Burghhead, as Roy correctly surmises. Dr. Daniel Wilson, a high authority on all questions of Scottish archaeology, is of opinion that this fort, along with several others of the so-called Roman posts described by General Roy, bears conclusive marks of native workmanship. He admits, indeed, that Burghhead may possibly include some remains of Roman works.

"The straight wall," he says, "and rounded angles, so characteristic of the legionary earthworks, are still discernible, and were probably still more obvious when General Roy explored the fort; but its character is that of a British fort, and its site, on a promontory inclosed by the sea, is opposed to the practice of the Romans in the choice of an encampment." (*Prehist. Ann. of Scotland*, p. 411.)

The object of the present communication is to give a short account of a singular custom that has been observed in Burghhead from time immemorial, in the hope that some of your readers will be able to trace its origin, as well as the etymology of two words, unknown elsewhere in the north of Scotland, which will be frequently employed in describing it; and the preceding remarks have been made as possibly affording a clue to guide the researches of any who may take the trouble of inquiring into this somewhat curious subject.

On the evening of the last day of December, (Old Style) the youth of the village assemble about dusk, and make the necessary preparations for the celebration of the "clavie." Proceeding to some shop they demand a strong empty barrel, which is usually gifted at once, but if refused, taken by force. Another for breaking up, and a quantity of tar are likewise procured at the same time. Thus furnished they repair to a particular spot close to the sea-shore, and commence operations. A hole about four inches in diameter is first made in the bottom of the stronger barrel, into

which the end of a stout pole five feet in length is firmly fixed: to strengthen their hold a number of supports are nailed round the outside of the former, and also closely round the latter. The tar is then put into the barrel, and set on fire; and the remaining one being broken up, stave after stave is thrown in until it is quite full. The "clāvie," already burning fiercely, is now shouldered by some strong young man, and borne away at a rapid pace. As soon as the bearer gives signs of exhaustion another willingly takes his place; and should any of those who are honoured to carry the blazing load meet with an accident, as sometimes happens, the misfortune excites no pity even among his near relatives. In making the circuit of the village they are said to confine themselves to its old boundaries. Formerly the procession visited all the fishing boats, but this has been discontinued for some time. Having gone over the appointed ground, the "clāvie" is finally carried to a small artificial eminence near the point of the promontory, and interesting as being a portion of the ancient fortifications, spared probably on account of its being used for this purpose, where a circular heap of stones used to be hastily piled up, in the hollow centre of which the "clāvie" was placed still burning. On this eminence, which is termed the "durie," the present proprietor has lately erected a small round column with a cavity in the centre for admitting the free end of the pole, and into this it is now placed. After being allowed to burn on the "durie" for a few minutes, the "clāvie" is most unceremoniously huffed from its place, and the smoking embers scattered among the assembled crowd, by whom, in less enlightened times, they were eagerly caught at, and fragments of them carried home and carefully preserved as charms against witchcraft. At a period not very remote, superstition had invested the whole proceedings with all the solemnity of a religious rite, the whole population joining in it as an act necessary to the welfare and prosperity of the little community during the year about to commence. But churches and schools have been established in Burghead, and the "clāvie" has now degenerated into a mere frolic, kept up by the youngsters more for their own amusement than for any benefit which the due performance of the ceremony is believed to secure. Still there are not a few of the "graver sort" who would regret if such a venerable, perhaps unique, relic of antiquity were numbered among the things that are past and gone, and who bestow a welcome on the noisy procession as it annually passes their doors.

Of the great antiquity of the practice now described there can be no doubt, while everything connected with it clearly indicates its religious character. So far as I have been able to ascertain, the "clāvie" is unknown in all the other

fishing villages along the north-east coast, or indeed elsewhere in Scotland, which could scarcely be the case if it is a remnant of an ancient superstition at one time common to the native population of the north. On the contrary, the inference seems plain that it was once foreign to the soil where it afterwards became so firmly rooted. But when, whence, and by whom was it transplanted? If I might hazard a conjecture I should be disposed to look to Scandinavia for traces of the parent stock. Not less puzzling is the etymology of the words "clāvie" and "durie." Webster gives *clevy* or *clevis* as a New England term applied to a draft iron on a cart or on a plough, suggesting its derivation from Lat. *clavis*; but beyond the similarity of their literal elements there appears no connexion between the American and the Burghead word. Perhaps I ought not to omit to mention that the villagers, when speaking of the fortifications that crowned the heights of the promontory, invariably call them "the baileys," said to be an Anglicised corruption of *ballium*, which again has been derived from the Lat. *val-lum*.

Should any of your correspondents be induced by what I have written to take up the investigation of these curious questions, they will confer a great favour by communicating the result of their inquiries to "N. & Q." JAMES MACDONALD.
Elgin.

GENERAL LITERARY INDEX.—INDEX OF AUTHORS.

A friend of Professor Brewer, editor of *Rogeri Baconi Opera*, under the superintendence of the Master of the Rolls, has called my attention to that publication, and suggested that a MS. recently purchased for and deposited in the Chetham Library, should be made known to that gentleman. Not having yet seen the volume referred to, I know not whether Mr. Brewer is already acquainted with the contents of this MS.; but the prospect of affording acceptable information to others interested in the works of the great English philosopher, as well as to the learned Editor, induces me to furnish through "N. & Q." the description of the MS., and also of his other works, which is incorporated in the new Catalogue of the Chetham Library.

"Bacon (Roger) The Myrrour of Alchimy (composed by the thrice famous and learned fryer R. B., sometime fellow of Martin College, and afterwards of Brazen-nose Colledge in Oxenforde; also a most excellent and learned discourse of the admirable force and efficacy of Art and Nature, with certaine other worthie treatises of the like argument)." Sm. 4to. Creede, Lond., 1597.

Imperfect, wanting the title-page and first four pages: contains pp. 84.

(I have inserted his titles which I find here, more particularly, because I find that the writer of his Life in the *Biographia Brit.*, art. BACON, appears not to be "very

clear whether he was of Merton College or Brazen-nose Hall; and perhaps," says he, "he studied at neither, but spent his Time at the public Schools." See his Notes, d and e.) — Radcliffe.

The same treatises as the "*Speculum Alchemiæ*," etc., in Part II. The Latin only is in the Bodleian. In the British Museum is the same edition, 1597.

"*Perspectiva in qua ab aliis fuisse traduntur succincte nervose et ita pertractantur ut omnium intellectui facile pateant. Nunc primum in lucem edita opera et studio Johannes Combachii. (Cum tractatu de Speculis.) 4to. Francofurti, 1614.*"

"In eodem volumine, *Specula Mathematica*. In qua ostenditur potestas Mathematicæ in scientiis et rebus et occupationibus huius mundi."

"Item, Joannis Archiepiscopi Cantuariensis [Joannis Peccam], *Perspectivæ Communis Libri Tres*. Coloniae. 1627."

On his knowledge of all sorts of glasses, see Dr. Plot's *Hist. of Oxfordshire*, p. 215. seqq., and Dr. Freind. His *Perspectiva* is in the 5th book of the following: —

"*Opus majus ad Clementem IV.* Ex MS. codice Dublinensi cum aliis quibusdam collato nunc primum edidit S. Jebb." Fol. Lond. 1733.

"It contains a multitude of things that one would scarcely expect to find in a performance under this title. For it was the custom of our author never to confine his thoughts too strictly unto any particular subject; but on the contrary believing, as he did, that all sciences had a relation amongst themselves, and were of use to each other, and all of them to Theology; it was very natural for him to illustrate this in a work calculated to shew how the study of Divinity might be best promoted." — *Biog. Brit.* His life is copiously described in the *Biographia Britannica*, and in the *Biographie Universelle*, which, observes Dean Milman, in his *Latin Christianity* (vol. vi.), "has avoided or corrected many errors in the old biographies." An analysis of the "*Opus Majus*," which is a collection of the several pieces he had written before the year 1266, and which, to gratify the Pope Clement IV., he greatly enlarged and ranged in some order, is given in the first work referred to above. Picus Mirandula, Del Rio Wierus, and others, maintain that in Roger Bacon's works there is a great deal of superstition. See Bayle's *Dict.* But "throughout Bacon's astrological section (read from p. 237.) the heavenly bodies act entirely through their physical properties—cold, heat, moisture, drought. The comet causes war, not as a mere arbitrary sign, nor as by magic influence (all this he rejects as anile superstition), but as by intense heat inflaming the blood and passions of men. It is an exaggeration unphilosophical enough of the influences of the planetary bodies, and the powers of human observation to trace their effects, but very different from what is ordinarily conceived of judicial astrology." — Milman. Maier, in his *Symbola Aurea Mensæ*, proves him to have been no conjurer, and to have had no connexion with Friar Bungay and the brazen head.* The seven years' labour feigned to have been spent on this head must have been given to the search of the stone, which is farther proved by the existence of some alchemical tracts and letters passing under Bacon's name, one of which contains a valuable chemical axiom, applicable, according to Maier, to many other works besides Bacon's: "Cum dico veritatem mendacium puta; cum mendacium veritatem." — Maier's "*Symbola*," etc., reviewed in Thomson's *Annals of Philosophy* (vol. vi.) by the Rev. J. J. Conybeare. "In Geography he was admirably well skilled, as appears from a variety of passages in his works, which show that he was far better

acquainted with the situation, extent, and inhabitants, even of the most distant countries, than many who made that particular science their study, and wrote upon it in succeeding times. This I suppose was the reason which induced the judicious Hackluyt to transcribe a large discourse out of his writings into his noble collection of *Voyages and Travels*." . . . "What he has published is taken out of that part of our author's '*Opus Majus*,' in which he treats expressly of Geography, and gives so clear and plain, so full and yet so succinct an account of the then known world, as, I believe, is scarcely to be found in any other writer either of the past or present age." — *Biog. Brit.* The writer here gives incorrect reference. The "*Excerpta quædam de Aquilonaribus mundi partibus ex quarta parte Majoris Operis fratris R. Baconi*," are not in Hackluyt's collection, but that of Purchas, iii. 52—60.

"Baconus, Baconus, seu Bacho (Rogerius) De Alchemia Libellus, cui titulum fecit, *Speculum Alchemiæ v. Mangeti Bibl. Chemica*, i. 613—16. *Epistolæ de Secretis Operibus Artis et Naturæ. et De Nullitate Magiæ. Operâ Johannis Dee*," etc., 617—26. Printed, according to the *Biog. Brit.*, "Paris, 1542, 4to.; Basil, 1593, 8vo.; Ham-burgh, 1608, 1618, 8vo. It is also involved in the fifth volume of the *Theatrum Chemicum*." Dee's notes are in the Hamburg edition, and in the two collections. The Fire Ordeal is here noticed as having been used by Edward the Confessor to test the chastity of his mother. — Manget, p. 624. The Aqua Purgationis of the Mosaic Law is also referred to, p. 618. (See Acoluthus.) "There were ordeals by hot water, by hot iron, by walking over live coals, or burning ploughshares. This seems to have been the more august ceremony for queens and empresses, undergone by one of Charlemagne's wives, our own queen Emma, the empress Cunegunda." — Milman's *Latin Christianity*, i. 397. By Theutberga also, wife of Lothaire II., King of Lorraine, see Milman, *ibid.* ii. 364. The ordeal was held by Hincmar (De Divortio Hlotharii et Theutberge) to be a kind of baptism. All the ritualists — Martene, Mabillon, DuRoi, and Muratori — furnish ample citations. In the tenth and eleventh chapters he mentions the ingredients of gunpowder, and shows his knowledge of its effects. On Alchemy, or the art of transmuting metals, of which our author has left many treatises, see Boerhaave's *Chemistry*, vol. i. p. 200., and Maier's *Symbola Aurea Mensæ*. His notions on the medicinal virtues of gold, the aurum potable or golden elixir, are found in ch. vii., in "*Opus Majus*," p. 469., and his book "*De retardatione accidentium senii*" (see MSS. *infra*). In the "*Opus Majus*" (pp. 466—72.) is mentioned the great secret, the grand elixir of the chemists, far beyond the tincture of gold in its effects. An enumeration of his discoveries and inventions will be found in Dr. Freind's *History of Physic* (ii. 233. et seqq.); Morhosi Polyhistor (*vide Index*); Brucker (iii. 817—22.); Milman's *History of Latin Christianity* (vi. 302.). For additional references consult *Histoire Littéraire de la France*. His various works, manuscript and printed, are enumerated in Jebb's *Præfat.*, xiii.; Baleus, 342.; Pitscus, 366.; Leland's *Comment. de S. B.*, 258.; Cave, i. 741.; Oudin, iii. 190. The most copious list is in Tanner's *Bibliotheca Britannico-Hibernica*. A list of printed editions will be found in Watt. See also MSS. in this Catalogue, and Part I.

"A Catalogue of European Manuscripts in the Chetham Library.

"Bacon (Roger) Medical Treatises; vellum, 4to., Sæc. XIII." — "A collection of treatises by this author, apparently written in the 13th century, in the hand which is very commonly used for books of this description, and which differs materially from books of Law or Theology. It contains: — 1. p. 1—32 b. His treatise de retardatione accidentium senectutis. This work has been printed at

* See "The famous Historie of Fryer Bacon," in Thoms's *Early English Fictions*.

Oxford, 1590 date. But the printed work itself is very rare, and probably would be much improved by comparison with such a text as this. 2. 32b—34. An excerpt from Bacon's treatise de Regimine Senum et Seniorum. 3. 34(b)—37 b. A treatise de Balneis senum et seniorum. 4. 37b. The Antidotarium: 'quem fecit Rogerus Bacon.' An inedited treatise. 5. 45b. A treatise 'editione sive compositione fratris Rogeri Bacon,' concerning the graduation of medicines and the composition thereof as founded upon the rules of Geometry. 6. 58. 'De erroribus medicorum secundum fratrem Rogerum Bacon.' A short treatise of some curiosity. 7. 75. 'Excerpts from the Opus Majus of Friar Bacon, as published by Doctor Jebb.'

F. PALGRAVE.
"1843."

This description is on a leaf recently inserted. In the Catalogue of the Manuscript Library of the late Dawson Turner, Esq., from which this volume came, there is an "abstract from an account of the several articles written upon one of the fly-leaves by Mr. James Cobbe, through whose hands many of the Spelman MSS. appear to have passed." The value of this MS. is diminished by the circumstance of every treatise here mentioned being deposited in the Bodleian and other libraries.

BIBLIOTHECÆ. CHETHAM.

THE EXECUTIONER OF KING CHARLES I.

The following curious dialogue, in metre, is copied from a contemporary broadside in the British Museum, and is probably *unique*. The date of publication assigned to it by Thomason, the collector of the "King's Pamphlets," is the 3rd July, 1649. The sheet is surmounted with a rude woodcut of the executioner, Richard Brandon, in the act of striking off the head of King Charles, whose hat, apparently from the force of the blow, is thrown up into the air. Between the Dialogue and the Epitaph, there is also a representation of a coffin, bearing three heraldic shields on its side. Perhaps the long-disputed question, "Who was the executioner of Charles I.?"—may be determined by this curious contemporary broadside. Brandon died on Wednesday, 20th June, 1649, and was buried on the following day in Whitechapel churchyard. The burial register of St. Mary Matfelon has the entry on the 21st: "Buried in the churchyard, Richard Brandon, a ragman in Rosemary Lane;" to which has been added: "This R. Brandon is supposed to have cut off the head of Charles I." It is said that the large fee (30*l*.) demanded by Brandon for his services on the fatal 30th of January, was paid to him in *crown* pieces, the whole of which, upon reaching his lodgings, he immediately handed over to his wife.

β.

"A DIALOGUE; OR A DISPUTE BETWEEN THE LATE HANGMAN AND DEATH.

"*Hangm.* What, is my glass run?
"*Death.* Yes, Richard Brandon.

"*Hangman.*

"How now, stern Land-lord, must I out of door?
I pray you, Sir, what am I on your score?
I cannot at this present call to mind,
That I with you am anything behind.

"*Death.*

"Yes, Richard Brandon, you shall shortly know,
There's nothing paid for you, but you still owe
The total sum, and I am come to crave it;
Provide yourself, for I intend to have it.

"*Hangman.*

"Stay, Death, thou'lt force me stand upon my guard;
Methinks this is a very slight reward:
Let's talk awhile, I value not thy dart,
For, next thyself, I can best act thy part.

"*Death.*

"Lay down thy axe, and cast thy ropes away,
'Tis I command, 'tis thou that must obey;
Thy part is play'd, and thou go'st off the stage,
The bloodiest actor in this present Age.

"*Hangman.*

"But, Death, thou know'st, that I for many years,
As by old Tyburn's records it appears,
Have monthly paid my Taxes unto thee,
Ty'd up in twisted hemp, for more security;
And now of late I think thou put'st me to't,
When none but Brandon could be found to do't:
I gave the blow caus'd thousand hearts to ache,
Nay more than that, it made three kingdoms quake:
Yet in obedience to thy pow'ful call,
Down went that Cedar, with some shrubs, and all
To satisfy thy ne'er-contented lust,
Now, for reward, thou tell'st me that I must
Lay down my tools, and with thee pack from hence;
• Grim Sir, you give me a fearful recompence.

"*Death.*

"Brandon, no more, make haste, I cannot stay,
Thy know'st thyself how ill I brooke delay;
Though thou hast sent ten thousand to the grave,
What's that to me, 'tis thee I now must have:
'Tis not the King, nor any of his Peers
Cut off by thee, can add unto thy years;
Come, perfect thy accempts, make right thy score;
Old Charon stays, perhaps he'll set thee o'er.

"*Hangman.*

"Then I must go, which many going sent;
Death, thou did'st make me but thy instrument,
To execute, and run the hazard to;
Of all thou didst engage me for to do,
In blood to thee how oft did I carouse,
Being chief-master of thy slaughter-house!
For those the Plague did spare, if once I catcht 'em
With axe or rope I quickly had despatcht 'em.
Yet now, at last, of life thou wilt bereave me,
And as thou find'st me, so thou mean'st to leave me:
But those black stains, I in thy service got,
Will still remain, though I consume and rot.
Strike home, all conqu'ring Death! I, Brandon, yield,
Thou wilt, I see, be Master of the field.

"*EPITAPH.*

"Who, do you think, lies buried here?
One that did help to make hemp dear;
The poorest subject did abhor him,
And yet his King did kneel before him;
He would his Master not betray,
Yet he his Master did destroy;
And yet no Judas: In records 'tis found
Judas had thirty pence, He thirty pound."

EDWARD KIRKE, THE COMMENTATOR ON
SPENSER'S "SHEPHEARD'S CALENDER."

The *Shepherd's Calender* of Spenser was first published in 1579, by E. K., who has prefixed thereto an epistle to the most excellent and learned both orator and poet, Maister Gabriel Harvey, and "The Generall Argument of the whole Booke." He is likewise author of the "Arguments of the several Aeglogues, and a certaine Glosse or scholion for the exposition of old wordes and harder phrases."

In a letter from Spenser to the "Worshipfull his very singular good friend Maister G[abriel] H[arvey], Fellow of Trinity Hall in Cambridge," dated "Leycester House this 16 of October, 1579," are these passages:—

"Maister E. K. hartily desireth to be commended unto your Worshippe, of whom, what accompte he maketh, your selfe shall hereafter perceiue, by hys paynefull and dutifull verses of your selfe."

"Thus much was written at Westminster yesternight; but comming this morning, beeyng the sixteenth of October, to Mystresse Kerkes, to haue it delivered to the carrier, I receayved youre letter, sente me the laste weeke; whereby I perceiue you other whiles continue your old exercise of versifying in English; whych glorie I had now thought shoulde have bene onely ours heere at London, and the Court."

At the close, speaking of letters which he wishes to receive from Harvey, he says:—

"You may alwayes send them most safely to me by Mistresse Kerke, and by none other."

From the mention of Mrs. Kerke, and of E. K. in this letter, it was long since conjectured that E. K. was E. Kerke.

Mr. Craik (*Spenser and his Poetry*, 40.) remarks:—

"If E. K. was really a person whose Christian name and surname were indicated by these initial letters, he was most probably some one who had been at Cambridge at the same time with Spenser and Harvey, and his name might perhaps be found in the registers either of Pembroke Hall, to which Spenser belonged, or of Christ Church [Christ's College] or Trinity Hall, which were Harvey's colleges."

Your correspondent J. M. B. ("N. & Q." 1st S. x. 204.) drew the attention of your readers to this subject upwards of five years ago.

We have now ascertained that a person named Edward Kirke was matriculated as a sizar of Pembroke Hall in November, 1571. He subsequently migrated to Caius College, and graduated as a member of that house, B. A. 1574-5, M.A. 1578.

Spenser was matriculated as a sizar of Pembroke Hall, 20 May, 1569, proceeded B.A. 1572-3, and commenced M.A. 1576.

It will be seen, therefore, that Spenser and Edward Kirke were contemporaries at Cambridge, and were for some time of the same college.

As it has also been conjectured that E. K. was

Edward King, it may be satisfactory to state that the earliest person of that name who occurs amongst the Cambridge graduates, is Edward King of S. John's College, B.A. 1597-8, M.A. 1601. These dates render it very improbable that he could have been the E. K. of 1579.

Under these circumstances we feel justified in assigning the editorship of the *Shepherd's Calender* to Edward Kirke, and shall accordingly notice him in the forthcoming volume of *Athenæ Cantabrigienses*. He was evidently a man of considerable talent, and we cannot but regret our inability to give any other particulars of him than may be collected from this communication.

It is somewhat remarkable that none of the biographers of Spenser appear to have been aware that Gabriel Harvey, the common friend of Spenser and Kirke, between his leaving Christ's College and being elected a Fellow of Trinity Hall, was a Fellow of Pembroke Hall. He was elected a Fellow there (being then B.A.) 3rd Nov. 1570; but we are not now enabled to state how long a period elapsed before he removed to a Fellowship at Trinity Hall.

We think it very probable that Harvey was the tutor both of Spenser and Kirke at Pembroke Hall.

C. II. & THOMPSON COOPER.

Cambridge.

Minor Notes.

ORIGIN OF "COCKNEY."—In "The Turnament of Tottenham; or, the Wooeing, Winning, and Wedding of Tibbe, the Reeves Daughter there," in Percy's *Reliques*, vol. ii. p. 24., occur the following lines descriptive of the wedding feast with which the "turnament" closed:—

"At the feast they were served in rich array;
Every five and five had a *cokney*."

The learned editor says, with reference to the meaning of *cokney*, that it is the name of "some dish now unknown." May not the cant term *Cockney*, applied to Londoners, have arisen from their fondness for this dish? In the same way that in Scotland a Fife man is styled a "Kail-supper," and an Englishman in France is termed "un rosbif."

DOBRIKES.

UNBURIED COFFINS.—The late interesting discussion in the pages of "N. & Q." relative to the unburied coffins in Westminster Abbey, calls to mind a note which I made some time since from a pleasing work entitled *An Excursion to Windsor in July*, 1810, by John Evans, Jun., A.M., London, 1817. In a brief account of Stains, he says:

"The church is at the extremity of the town, but has nothing remarkable, with one exception. In a small apartment under the staircase, leading to the gallery, is presented the spectacle of two unburied coffins containing human bodies, covered with crimson velvet. They are

placed beside each other on trestles, bearing respectively the following inscriptions:—

“ ‘Jessie Aspasia, the most excellent and truly beloved wife of Fred. W. Campbell, Esq., of Barbeck, N.B., and of Woodlands, Surry. Died in her 28th year, July 11, 1812.’

“ ‘Henry E. A. Caulfield, Esq., died September 8, 1808, aged 29 years.’

“The Sexton tells us, that the lady was daughter of W. T. Caulfield, Esq., of Rahanduff, in Ireland, by Jessie, daughter of James, third Lord Ruthven, and that she bore with exemplary patience a fatal disorder, produced by grief on the death of her brother. They now lie together in unburied solemnity.”

Feeling an interest in these parties for genealogical purposes, &c., I would be glad to know if the bodies have since been removed to their ancestral burial-place? or do they still lie under the staircase leading to the gallery in the church of Stains?

R. C.

Cork.

HISTORICAL COINCIDENCES: FRENCH AND ENGLISH HEROISM AT WATERLOO AND MAGENTA:—

“L'Empereur (Napoleon III.) est sur la route. Le Colonel Raoul vient lui dire de la part du général Regnaud de St. Jean d'Angely, que la masse des ennemis augmente à chaque instant, et qu'il ne peut plus tenir, si on ne lui envoie pas du renfort. ‘Je n'ai personne à lui envoyer,’ répond avec calme l'Empereur: ‘dites au général qu'il tienne toujours avec le peu de monde qui lui reste.’ Et le général tenait.”—*Saturday Review*, Dec. 31, 1859, review of *La Campagne d'Italie de 1859, Chroniques de la Guerre*, par le Baron de Bazancourt.

“One general officer was under the necessity of stating that his brigade was reduced to one-third its number, and that those who remained were exhausted with fatigue, and that a temporary relief seemed a measure of peremptory necessity. ‘Tell him,’ said the Duke, ‘what he proposes is impossible. He, I, and every Englishman on the field, must die on the spot we now occupy.’ . . . ‘It is enough,’ said the general. ‘I, and every man under my command, are determined to share his fate.’”—*Paul's Letters to his Kinsfolk*, 1816.

Two curious instances of the two commanders and their generals at Waterloo and Magenta, for which I suspect Scott and Baron de Bazancourt would be equally puzzled if required to produce their authorities. .

J. H. L.

THE FRENCH IN WALES.—*The Times* newspaper, during the last week, has contained a correspondence relative to the French landing in Wales in 1797. The following memoranda made at the time appeared in yesterday's issue. If reprinted and indexed in “N. & Q.” they will be of use to the future historian; if left unnoticed in that wide sea of print, they will probably be forgotten:—

“TO THE EDITOR OF THE ‘TIMES.’

“Sir,—Permit me, with all due deference both to the Hon. G. Denman and M. Edouard Tate, to give through the medium of your columns a full, true, and particular account of the French landing in Wales, from an old writing in my possession written at the time:—

“On the 22d of February, 1797, that part of the De-

vonshire coast, situated at the mouth of the Bristol channel, was thrown into the greatest consternation by the appearance of three frigates, which entered the small harbour of Ilfracombe, scuttled some merchant ships, and endeavoured to destroy every vessel in the port. From this place they departed, standing across the channel towards the side of Pembroke; they were discovered from the heights of St. Bride's Bay, as they were steering round St. David's Head. They afterwards directed their course towards Fishgard, and came to anchor in a small bay not far from Lanonda church, at which place they hoisted French colours and put out their boats; they completed their debarkation on the morning of the 23d, when numbers of them traversed the country in search of provisions, plundering such houses as they found abandoned, but offering no molestation to those inhabitants who remained in their dwellings. The alarm which they had first created soon subsided, as their numbers did not exceed 1,400 men, wholly destitute of artillery, though possessed of 70 cartloads of powder and ball, together with a number of hand grenades. Two of the natives became victims of their own temerity; in one of these instances a Frenchman having surrendered and delivered up his musket, the Welshman aimed a blow at him with the butt-end of it, when self-preservation induced the Frenchman to run him through the body with his bayonet, which he had not delivered up. Soon after the invaders surrendered themselves prisoners of war to Lord Cawdor, at the head of 700 men, consisting of volunteers, fencibles, yeomen cavalry, and colliers. The frigates set sail for the coast of France, but two were captured on the first night in the ensuing month, while standing in for the harbour of Brest, by the *San Fiorenzo* and *Nymph* frigates. They proved to be *La Resistance*, of 48 guns, and *La Constance*, of 24. The officer in command stated, when captured, that the whole expedition consisted of 600 veteran soldiers, besides sailors and marines. It was alleged at the time in favour of the French Government that this expedition was merely an experiment.

“I am, Sir, yours obediently,

“Leek, Dec. 21.”

“G. MASSEY.”

K. P. D. E.

Christmas Eve.

JUNIUS.—If this question ever was solved, the secret has not transpired, and the subject may be said to remain as problematical as ever. In *Quarterly Review* for April last (p. 490.), it is stated that George III., when labouring under aberration of mind, even when most delirious, possessed such “reticence” that he never divulged any matters which in his rational moments it was his object to conceal. It repeats his words to Major-Gen. Desaguliers in 1772: “We know Junius—he will write no more.” And the reviewer adds, “there can be little doubt, that the King knew Francis's secret, and he never communicated it.” This, however, is not reconcilable with the following statement in *Diaries and Correspondence of the Rt. Hon. George Rose*, just published by the Rev. Leveson V. Harcourt, in 2 vols. 8vo.; where, in vol. ii. p. 184., it is related that, on October 31, 1804, the King, when riding out with Mr. Rose, asked him whether he knew, or had any fixed opinion as to who was the author of *Junius*? To which Mr. Rose replied, he believed no one living knew to a certainty who the author was, except Lord

opinion amongst the Romanist jurisconsults upon this matter, since France *continued* diplomatic intercourse. Are there any historical notices extant upon the subject? J. R.

KING BLADUD AND HIS PIGS.—The city of Bath has a curious and somewhat comic tradition (which is noticed in its local guide books) that the old British King Bladud (father of King Lear or Leal), being reduced by leprosy to the condition of a swineherd, discovered the medicinal virtues of the hot springs of Bath while noticing that his pigs which bathed therein were cured of sundry diseases prevailing among them. Warner, our chief writer on the history of Bath, quotes this tradition at large from Wood, a local topographer of the preceding century, who gives it without authority. Warner states that although the legend may appear absurd, it is noticed and accredited by most British antiquaries of antiquity. Now as we do not find it in Geoffrey of Monmouth, or any early author of antiquarian lore whom we have yet consulted, I take the liberty of directing the attention of your sagacious readers to the point, so that by the aid of "N. & Q." the question concerning King Bladud's pigs may finally be settled. The direct question is this,—*What are the most ancient existing authorities for this legend*, which, though apparently unimportant in itself, is connected with some points of old British history, in whose solution antiquaries are justly interested.

FRANCIS BARHAM.

St. Mark's Place, Bath.

JUDGES' COSTUME.—In Sir William Dugdale's *Origines Juridicales*, at page 98., in the 20 Ed. III., the King, by his precept to the Keeper of his Great Wardrobe, directs him to provide the different justices therein named with,—

"For their Summer Vestments for that present year half a short Cloth, and one piece of fine *Linnen silk*; and for the *Winter* season another half of a Cloth colour *Curt* with a Hood and three pieces of fur of white *Budg.* And for the feast of the Nativity of our Lord, half a cloth colour *Curt*, with a Hood of two and thirty bellies of minever, another belly with seven *tires* of minever, and two *furs* of *silk.*"

Doubtless, Sir, some of your numerous correspondents who are learned in mediæval costume will be able to answer some or all of the following queries:—

What kind of fabric is meant by *linnen silk*?

What is the meaning of "*curt*?" Has it reference to the *colour* or the *width* of the "*cloth*?"

What were "*tires*" of silk?

And what were "*furs* of *silk*?" Could they have been merely imitations of furs analogous to our so-called "*sealskin*?"

An answer to these queries will greatly oblige

CAUSIDICUS.

BP. DOWNES' "TOUR THROUGH CORK AND ROSS."—Dive Downes, D.D., ancestor of the late Lord Downes (for some years Lord Chief Justice of the Court of King's Bench, Ireland), was promoted to the bishoprick of Cork and Ross in the year 1699; and has been described by Bishop King, of Derry, as "a man considerable for gravity, prudence, and learning, both in divinity, ecclesiastical law, and other sciences." He wrote (as we are informed by Archdeacon Cotton in his *Fasti Ecclesiæ Hibernicæ*, vol. i. p. 230.), an interesting journal of a "Tour through the Dioceses of Cork and Ross," which is preserved in the manuscript room of the Library of Trinity College, Dublin. Would it not be a boon to many readers to print this document, either separately, or in some one of the suitable periodicals of the day? ABHBA.

CELTIC FAMILIES.—Is there a work about to be published purporting to give the history of the ancient Celtic families of Ireland, and if so, what is its title? MILES.

MAGISTER RICHARD HOWLETT.—Can any one give me any information as to the ancestors or descendants of the above, who in 1616 was tutor to Oliver Cromwell at Sidney Sussex College, Cambridge? Was he in any way connected with the Norfolk Howletts? CHELSEGA.

OLDYS'S DIARY.—Oldys left a Diary, and as I may judge, of no little interest, from such extracts which I have seen. It was in the possession of J. Petit Andrews, Esq., of Brompton, in 1785. It was entitled *Diarium Notabile*, and is described as an octavo pocket-book, gilt leaves. In whose possession is it at present? * ITHURIEL.

THE BATTISCOMBE FAMILY.—Having obtained all the information I desire concerning the first of my Queries through the kind assistance of the Editor and B. S. J., I should feel greatly obliged to any correspondent for answers to my Queries concerning William Battiscombe, who, I have since learnt, was nearly related to Mr. Robert Battiscombe, the royal apothecary, had two brothers James (or John?) and Daniel (mentioned in the reply); had issue William John, and died 180—. *How were the said Robert and William Battiscombe connected?*

I have also heard that the former married a French lady and died *s. p.* Am I correct, and if so, what was her name, and what are the dates of their deaths? When did Peter Battiscombe of Vere Wotton, father of the said Robert (living in 1796) die? A. SHELLY ELLIS.

Bristol.

[* For a notice of Oldys's *Autobiography*, see our 1st S. v. 529.—ED.]

CROWE FAMILY.—Information is desired respecting the descent, marriages, &c. of Sir Sackvill Crowe, who lived in the time of Charles I., and Dr. Charles Crowe, Bishop of Cloyne, Ireland, who died 26 October, 1724.* H.

CHARLES II.—The following letter of King Charles II. was written during his residence in Jersey:—

"Progers, I would have you (besides the embroidred suite) bring me a plaine riding suite with an innocent coate, the suites I have for horseback being so spotted and apolled that they are not to be seene out of this island. The lining of the coate and the petit toies are referred to your greate discretion, provided there want nothing when it comes to be put on. I doe not remember there was a belt or a hat band in your directions for the embroidered suite, and those are so necessarie as you must not forget them.

"CHARLES R.

"Jearsey, 14th Jan.
old stile, 1649."

"To Mr. Progers."

The above letter is printed in Bohn's edition of the *Memoirs of the Count de Grammont*, notes, p. 381. My inquiry is directed as to where is or was the original of this letter, and is it in print elsewhere? CL. HOFFER.

PEPYSIANA.—

1. To what church near Southampton does Pepys allude, when he speaks, in the *Diary* for April 26, 1662, of a little churchyard, where the graves are accustomed to be all sowed with sage?

2. Feb. 8, 1663. For "*Josiah's words*," read "*Joshua's words*" (xxiv. 15.).

P. J. F. GANTILLON.

THE YOUNG PRETENDER.—In the first number of Cassell's *History of England*—"The Reign of George III.," by William Howitt—it is stated that among the crowd who witnessed the coronation of George III. was Charles Stuart, the heir *de jure* of the throne? Is this a well-authenticated fact?

WM. DOBSON.

Preston.

SIR GEORGE PAULE.—I am desirous to obtain some particulars respecting Sir George Paule, author of a *Life of Archbishop Whitgift*. He describes himself as "Comptroller of his Grace's Household;" and his *Life of Whitgift* was published, in 1699, in the same volume with Dr. Richard Cosin's *Conspiracy for Pretended Reformation*.

Browne Willis (*Notit. Parl.*) mentions Sir Geo. St. Poll as M.P. for the county of Lincoln in the parliaments of 1588 and 1592; and as M.P. for *Grimsby* in 1603. This Sir George St. Poll had a nephew, George, son of John St. Paul of Camp-

sale, by whom he was succeeded in part of his estates, and (I suppose) in his baronetcy—for he was knight and baronet.

Can the author of the Archbishop's *Life* be identified with either of these Georges (uncle or nephew), supposing the *saint* to have been banished from the name in charity to the Puritan scruples of the times? Upon this supposition, the Sir George Paul, who is mentioned by Willis as M.P. for Bridgnorth in 1628, may possibly have been the *nephew*: the *uncle* being the last Sir George, who lived in *Lincolnshire*, i. e. the M. P. for Grimsby, 1603.

It should be remembered that Whitgift was born at Grimsby, and received the rudiments of his education at the monastery of Wellow, where his uncle was abbot; and that, for seven years of his after life, he was dean of Lincoln.

It may be worth observing farther, that there is a George *Powle*, Esq., mentioned by Willis as M. P. for Hindon, Wilts, in 1601; and, four years previously, as M. P. for Downton in the same county. There would seem to have been a family of this name in Wiltshire, apparently in no way connected with the St. Pauls, or St. Polls, of Lincolnshire. Still it is observable that Richard Cosin, LL.D., and Richard Cossyn, or Cossyn, LL.D., may be found as M. P. for both these places in 1586 and 1588. This can hardly have been any other than Richard Cosin, "Dean of Arches and Official Principal to Archbishop Whitgift," the author of the *other* treatise bound up with the *Life*. J. SANSON.

PICKERING FAMILY.—Can you give me any information as to John Pickering, who founded the grammar-school at Tarvin, near Chester, in 1600. Thomas Pickering of Tarvin received the freedom of the city for serving as a volunteer at Culloden. Was he descended from this John Pickering?

THOMAS W. PICKERING.

SIR HUGH VAUGHAN, styled as of Littlehampton, co. Middlesex, was Gentleman-usher to Henry, VIII., and subsequently for some time Captain or Governor of the Island of Jersey. Can any of your correspondents inform me whether he has any recognised descendants? and where to find additional data respecting him, other than that given by Bentley in his *Excerpta Historica*?

J. BERTRAND PAYNE.

Queries with Answers.

ANTONIO GUEVARA.—A small 4to. volume has just come under my notice, respecting which I wish to make a Query. It is, judging from the typography (for the title-page is wanting) of the latter end of the sixteenth or early part of the seventeenth century. The indiscriminate use of

[* Dr. Charles Crow, Bishop of Cloyne, died on June 26, 1726, according to Cotton's *Fusti Eccles. Hibernice*, i. 271.—ED.]

the *v* and *u* is abundantly exemplified in its pages. The "Prologue" states the work to be "entitled the *Mount of Calvary*, compiled by the Reueren Father, Lord Antonie de Gueuara, Bishop of Mondonnedo, preacher and chronicler vnto the Emperour Charles the fift." Is this work scarce?

S. S. S.

[This work is entitled "*The Mount of Caluarie*, compiled by the Reverend Father in God, Lord Antonie de Gueuara, Bishop of Mondonnedo, Preacher, Chronicler, and Councillor, vnto Charles the fift, Emperour. Wherein are handled all the Mysteries of the Mount of Caluarie, from the time that Christ was condemned by Pilat, vntill hee was put into the Sepulcher, by Ioseph and Nichodemus. At London, printed by Edw. All-dé for Iohn Grismond, and are to be sold at his shop, at the little North dore of Paules, at the signe of the Gunne, 1618." Antonio Guevara, a Spanish prelate, was born in the province of Alava, and became a Franciscan monk. He was nominated to the bishopric of Guadix, in the kingdom of Granada, and afterwards to that of Mondonnedo in Galicia. He died in 1544. He is the author of several other works. The well-known saying, that "Hell is paved with good intentions" has been attributed to him.]

POST-OFFICE IN IRELAND.—When was the post-office first regularly established in Ireland? And where may information upon the subject be found?

ABHBA.

[Our correspondent will have to consult the Parliamentary History of the United Kingdom for the information he requires. A proclamation of Charles I., 1635, commands his Postmaster of England and Foreign Parts to open a regular communication by running posts between the metropolis and Edinburgh, West Chester, Holyhead, Ireland, &c. But the most complete step in the establishment of a post-office was taken in 1656, when an Act was passed "to settle the postage of England, Scotland, and Ireland." Additional chief letter offices were established by 9 Annæ in Edinburgh and Dublin. In 1784, the Irish post-office was established independent of that of England; but the offices of Postmasters-general of England and Ireland were united into one by 1 Will. IV. cap. 8., 1831. By 2 Will. IV. cap. 15. 1832, the Postmaster-general is empowered to establish a penny-post office in any city, town, or village, in Ireland. The new post-office of Dublin was opened Jan. 6, 1818.]

ANTHONY STAFFORD.—What is known of Anthony Stafford's history? The date of his birth and death, or any other particulars? Did he publish any, and what, works besides *The Femall Glory*? and is there any modern edition of this work known? The date of the first edition is 1635.

G. J. M.

[Anthony Stafford, descended from a noble family, was born in Northamptonshire, and educated at Oriel College, Oxford, where he took his degree of M.A. in 1623. He died in 1641. See Lowndes and Watt for a list of his works. There is no modern edition of his *Femall Glory*; but in 1656 it was republished, and entitled *The Precedent of Female Perfection*. A curious account of this work will be found in Wood's *Athenæ Oxon.*, iii. 33.]

ANONYMOUS AUTHOR.—Who was the translator of "*The Contempe of the World*, and the vanitie thereof, written by the reuerend F. Diego

de Stella, of the order of S. Fr. of late translated out of the Italian into English." A^o Dⁿⁱ 1582. No place of publication, 16^{mo}.? The dedication is—

"To my deare and lovinge Countrywomen, and Sisters in Christ assembled together to serue God vnder the holie order of S. Briget in the towne of Rone in Fraunce."

It concludes—

"From the prison, Aprilis 7. Anno domini. 1584. nost. capt. 7. Your saythfull well willer, and true frende in Christ Jesu. G. C."

It will be seen the date of the title is two years earlier than that of the dedication. The writer is evidently a Roman Catholic suffering imprisonment; probably a prisoner of state detained for participation in some of the numerous conspiracies of the reign of Elizabeth. Perhaps some of your readers can supply his name.

G. W. W. MINNS.

[We have before us the third English edition, translated from the *Spanish*, of Diego's *Contempe of the World*, "at S. Omers, for John Heigham. Anno 1622." 18mo. The Dedication commences "To the Vertvovs Religious sisters of the holie Order of S. Briget, my deare and louing cuntry women in our Lord Iesus Christi, increase of grace and euerlasting happines." The sentence "From the prison," &c. is omitted; but concludes with the words "your faithfull wel willer, and true frende in Christ Iesu. G. C." The "Approbatio" at the end of the book is dated "Decembris, 1603," and signed "Georgius Coluencius, S. Theol. Licent. et Professor, librorum in Academia Duacensi Visitator." At first we were inclined to attribute the initials to Gabriel Chappuys, the editor of the French translation; but the earliest edition we find by him in Nicéron, xxxix. 109., is that of 1587.]

ORRERY.—Can the etymology of the word *orrery* be ascertained? Has it anything to do with the Latin *horarium*?

CURIOSUS.

[About the year 1700, Mr. George Graham first invented a movement for exhibiting the motion of the earth about the sun at the same time that the moon revolved round the earth. This machine came into the hands of a Mr. Rowley, an instrument maker, to be forwarded to Prince Eugene. Mr. Rowley's curiosity tempted him to take it to pieces; but to his mortification he found he could not put it together again without having recourse to Mr. Graham. From this circumstance, Mr. Rowley was enabled to copy the various parts of the machine; and not long after, with the addition of some simple movements, constructed his first planetarium for Charles Earl of Orrery. Sir Richard Steele (*Spectator*, No. 552., and *Guardian*, No. 1.), thinking to do justice to the first encourager, as well as to the inventor, of such a curious instrument, called it an *Orrery*, and gave to Mr. J. Rowley the praise due to Mr. Graham. (*Desaguliers's Course of Experimental Philosophy*, i. 431., 4to., and *Gent. Mag.* June, 1818, p. 504.) Webster and other lexicographers agree in this etymology; yet, supposing it to be correct, here may still have been some allusive reference to the Latin *horarium*.]

SIR HENRY ROWSWELL.—Who was Sir Henry Rowsell of Ford Abbey in Devonshire? of what family? and on what occasion was he knighted? I say has noticed him in the preface to his edition of *Hudibras*, and has shown that not he, but Sir

Samuel Luke, was the hero of that poem. Lysons tells us that Sir Henry Roswell married into the family of the Drakes, but nothing farther.

X. A. X.

[William, third son of Richard Rowswell (sometimes spelt *Rosewell*) of Bradford, in the county of Wilts, was solicitor to Queen Elizabeth; he bought the manor of Carswell in the parish of Broadhembury, in the county of Devon, and dying in 1565, was succeeded by his eldest son William, who purchased the site of the ancient Abbey of Ford, and seated himself there. He was succeeded by his son Sir Henry Rowswell, who resided at Ford Abbey in Sir William Pole's time (*circa* 1630), but afterwards sold it to Sir Edmund Prideaux.

This Sir Henry was knighted at Theobalds on the 17th or 19th of February, 1618. His wife was Mary, daughter of John Drake of Ashe; his family arms, per pale gules and azure, a lion rampant argent. Crest: a lion's head couped argent. We are indebted to Mr. Tuckett's *Devonshire Collections* for the above information.]

BISHOP LYNDWOOD.—Lyndwood, the author of the *Provinciale*, where born? Was he of a family of merchants of that name, to whose memory there are some brasses in the church of Linwood parish, near Market Rasen?

J. SANSOM.

[William Lyndwood, Bishop of St. David's, was descended from a respectable family seated at Lyndewode or Linwood, near Market Rasen, in the county of Lincoln, at which place he was born. He is stated to have been one of seven children. Gough (*Sepulch. Mon.* ii. 52.) has printed an inscription on a slab in the church of that parish to the memory of John and Alice Lyndewode, who are thought to have been the father and mother of the bishop. The father died in 1419. Gough (*ib.* 53.) has also printed another inscription derived from the same church, to the memory of a second John Lyndewode, who died in 1420, and who is stated to have been a brother of the bishop. We are indebted for these particulars to a valuable biographical notice of the bishop in the *Archæologia*, xxxiv. 411-417.]

Replies.

ENGLISH COMEDIANS IN THE NETHERLANDS.

(1st S. ii. 184. 459.; iii. 21.; vii. 114. 360. 503.; 2nd S. vii. 36.)

Mr. L. Ph. C. van den Bergh, J. U. D., in the first part of his '*Gravenhaagsche Bijzonderheden* ('s Gravenhage Martinus Nijhoff, 1857), p. 20—23., writes:—

"Already in 1605 a company of English comedians or *camerspelers* * had erected its trestles at the Hague, and it seems they gave some representations during the fair. The Hof van (*Court of*) Holland, taking ill that this was done without its knowledge, thought fit to summon the players, and by them was acquainted, that they had an act of consent from the Prince, and the magistrates' permission for eight or ten days: that, furthermore, they took three pence a spectator. Hereupon they were forbidden to play after the current week. (*Resolutien's Hof's*, May 10th, 1605.) Thus, probably, this association of actors will have given its representations in

a tent or booth, pitched up for the purpose, and in the number of Englishmen then, as appears from elsewhere, residing at the Hague, we find good reason for their doing so.

"In the month of June of next year, they, with the Stadtholder's leave, again made their entrance-bow to the public, but again only stayed for a short time: which latter fact, considering the journey from England to the Low Countries, makes us surmise that they also will have played in other towns of the United Provinces, though written proofs of this suggestion still be wanting.* And it seems they had 'a good house,' for in the month of April, 1607, they, for a third time, found themselves at the Hague, and again the Hof interfered and hindered them from giving any farther representations until the fair.

"But, in 1608, the States, by express edict, opposed their authority against all scenical representations of whatever kind being given at the Hague, forbidding them as *scandalous and pernicious to the commune*, and thus, during a couple of years, no vestige of any stage-playing occurs.

"The nation, meanwhile, had grown accustomed to such shows: even protestant England had admitted, and the Stadtholder with his court seem to have relished them. And so it happened that when, in 1610, the strolling actors again presented themselves, the Court of Holland, by resolution of September 24, authorised them to perform on Monday, Tuesday, Wednesday, and Thursday, for which leave they should have to pay to the deacons, in behalf of the poor, a sum of 20 pounds; this licence was prolonged for a week on the 29th. A similar permission was granted to them on October 9, 1612: this time for a fortnight. Whether they since came back more than once, I cannot say, as I do not again find them noticed before the year 1629, when the magistrate, under the stipulation of thirty guilders for the orphan-house, repeated for them his allowance to perform at the fair. In December of that year their licence was renewed, and the tennis-court of the Hof, in the present Hoflaan, conceded to their use.

'But once more, since that period, I fell in with an English company of actors, which resided at the Hague

* If Mr. Van den Bergh had looked over his *Navorscher*, he would not have overlooked what is stated there (*Navorscher's Bijblad*, 1850, pp. xl. and liv.; cf. "N. & Q." 1st S. vii. 360. 503.) about the English players and their peregrinations; we can almost follow them step by step. I will not mention the troop of Robert Browne (*sic*, not Brony; *vide infra*), that, in October, 1590, performed at Leyden (*Navorscher*, vii. 7; "N. & Q." 2nd S. vii. 36.), nor allude to the company of "certain English comedians," who played at the townhall of Utrecht in July, 1597; but will only refer to the association of players that (with John Wood as manager?) appears at the Court of Brandenburg before August the 10th, 1604: comes to Leyden on September 30 of the same year: has an act of consent from his Excellency of Nassau, bearing the date of December 22: returns to Leyden on January the 6th, 1605: plays at Konigsberg in Prussia before the Duchess Maria Eleonora in October: is sent away from Elbing "because of its having produced scandalous things on the stage:" is found at Rostock in 1606, and again dismissed in 1607. It seems this company, as your present "Judge and Jury," acted extempore, and like the latter frequently overstepped the then much less rigid rules of decency. That such English comedians were not unknown at Amsterdam in 1615 is proved by what is said in Brederoo's *Moortje*, Act III. Sc. 4. See the translation by my friend John Scott of Norwich, "N. & Q." 1st S. vii. 361.

* Rhetoricians.

at least from November, 1644, to about February, 1645: their names, as recorded in an act passed by notary, were: Jeremias Kite, William Cooch, Thomas Loffday, Edward Schottel [sic], Nathan Peet and his son, (*Dingtalen's Hofe*, Reg. No. 25.) It does not appear actresses belonged to this troop.

"To such of my readers, however, as ask me what kind of representations these stagers used to give, I, to my disappointment, cannot supply the information wanted: but I deem it probable that, with other plays, they also will have performed the pieces of Shakspeare, Marlowe, Ben Jonson, and their cotemporaries. For only with this supposition I am able to explain to myself how the works of the poet I named first came already to be known here so early, and so soon were translated into Dutch: and this at a period when they were yet unnoticed elsewhere. Thus, already in 1618, the well-known *Jen Jannz. Starter* gave his version of Shakspeare's *Much Ado about Nothing* in his *Blyendigh Truysspel van Timbre de Cardone ende Fenicie van Messine* (*Merrily-ending Tragedy of Timbre de Cardone and Fenicia of Messina*); Leeuwarden, 1618, in 4to. See van Halmael, *Blydragen tot de Geschiedenis van het Tooneel* [*Contributions towards the History of the Stage*]: Leeuwarden, p. 82. Starter's performance, being very rare, never came under my hands. I may, however, not pass under silence that one of my friends, who read Starter's comedy, did not judge it an imitation after Shakspeare, but rather a working up of an old novel. If it be so, I, of course, retract my surmise.* Jacob Struys, in 1634, gave the dramatic play of *Romeo en Juliette*, which was personated in the old chamber of the Rhetoricians at Amsterdam, and which, to all probability, also, is followed after Shakspeare: whilst Jan Vos's notorious tragedy of *Aran en Titus*, of which already in 1656 there appeared a fifth edition, is nothing else, as *Bilderdijk* has demonstrated, but a free imitation of the English poet's *Titus Andronicus*. Perhaps more examples are extant of such translations; but how is their earliness to be explained otherwise than by the supposition that beforehand their originals had become known by the English comedians of that time?"

I conclude with a *Letter of Credence*, addressed to the *States General* in favour of a *Company of English Comedians*, and communicated by M. van den Bergh, *ll.*, p. 41. He says:—

"This document, recently discovered by the Clerk-chartermaster J. A. de Zwaan Cz., in a bundle of letters belonging to the *States General*, I thought too interesting not to publish it, now the occasion offers. By it we see that, already in 1591, in various towns of Holland, and probably too at the Hague, English comedians were seen, personating tragedies, comedies and *histories*, quite according to the difference, also made by Shakspeare, with whom, for instance, the pieces of which kings are the heroes in the same way are called *histories*. The fact that this company was in the service of a private gentleman reminds us of the custom in the middle ages, also with us, that the principal barons usually retained one or more players, a custom of which the baronial accounts furnish many an example. The *agilitez* [see "N. & Q." 2nd S. vii. 86.] were tricks, whether of legerdemain [leaping] or otherwise, performed in the interludes meanwhile to divert the public."

Follows the letter:—

"Messieurs, comme les presents porteurs Robert Browne

* The title of Starter's production abundantly shows Shakspeare was not imitated by him.

["N. & Q." 2nd S. vii. 86.], Jehan Bradstriet, Thomas Saxfield, Richard Jones, avec leurs consorts, estants mes joueurs et serveiteurs, ont delibere de faire ung voyage en Allemagne, avec intention de passer par les pals de Zeelande, Hollande et Frise, et, allantz en leur dict voyage, d'exercer leurs qualitez en faict de musique, aglitez et jeux de commedies, tragedies et histoires, pour s'entretenir et fournir a leurs despenses en leur dict voyage. Cestes sont partant pour vous requérir monstrier et prester toute faveur en voz pafs et jurisdictions, et-leur octroyer en ma faveur vostre ample, passeport soubz le seel des Estatz, afin que les Bourgmeistres des villes estantz soubz vos jurisdictions, ne les empeschent en passant d'exercer leur dictes qualitez par tout. En quoy faisant, je vous en demeureray a tous obligé, et me treuverez tres appareillé a me revenger de vostre courtoisie en plus grand cas. De ma chambre a la court d'Angleterre, ce x^e jour de Febrier, 1591.

"Vostre tres affectionné a vous

"fayre plaisir et sarvis,

"C. HOWARD."

J. II. VAN LENNEP.

Zeyst, near Utrecht,
Dec. 21, 1859.

THE DE HUNGERFORD INSCRIPTION.

(2nd S. viii. 464.)

This inscription is printed by Mr. Gough in his *Sepulchral Monuments*, vol. i. p. 107., and engraved in his Plate xxxviii. It is also engraved by Sir Richard C. Hoare, in his *Modern Wiltshire*, "Hundred of Heytesbury," Plate viii. But unfortunately neither of these plates is from an accurate tracing or rubbing. Sir Richard Hoare's, indeed, is a mere copy of Mr. Gough's, except that some corrections are made in the French inscription, and he has left the escocheon blank, where Mr. Gough represented the arms of Heytesbury, because (he says) "no armorial bearings were ever engraved on it." This probably is to be explained by the fact of the arms having been painted, not "engraved," or carved, for it is not likely that Mr. Gough supplied them; and, if painted, they were probably obliterated when the stone was removed from the south wall of the church to the north, as Sir R. C. Hoare records.

Neither Mr. Gough's nor Sir R. C. Hoare's copies of the inscription are perfectly correct; nor is that furnished to "N. & Q." by Mr. HOPPER immaculate. In the fifth line, instead of *iour* we should read *com*, the phrase *tant com* being a repetition of that spelt *tant cū* in the second line. In the sixth the word queried by Mr. HOPPER is *nōn*. The whole (when the contractions are extended) then reads as follows:—

"Ky por monsire Robert de Hungerford taunt cum il vivera et por l'alme de ly apres sa mort priera, synk centz et sinquante jours de pardon avera, granté de qatorse Evesques taunt com il fuist en vie: Par quei en noun de charité Pater et Ave."

i. e.:—

"Whoso shall pray for Sir Robert de Hungerford whilst he shall live, and for his soul after his death, shall have

five hundred and fifty days of pardon, granted by fourteen bishops whilst he was alive: Wherefore in the name of charity (say) Pater and Ave."

When Gough, quoting Mr. Lethieullier, states that "This plate, having no date, shows it was set up in his life-time," he misreports Mr. Lethieullier's words. Mr. Lethieullier (*Archæologia*, ii. 296.) is speaking of the effigy of Sir Robert when he says, "This having been set up in his life-time, there is no being certain as to its date." The inscription, when it asks for prayers for Sir Robert "so long as he shall live," proves that, it was erected in his life-time. That fourteen bishops should have promised five hundred and fifty days of pardon to all comers for an object so perfectly personal as the temporal and spiritual welfare of Sir Robert Hungerford seems very strange to our modern notions; but there is no doubt that there was a market always open for the sale of these visionary benefits. The bishops who made such grants were generally those of inferior grade, or suffragans: the amount of pardon to which their grants were usually limited was forty days, and sometimes thirty. If each of the fourteen to whom Sir Robert Hungerford was indebted had granted forty days, the total would have amounted to 560: probably they were all for forty days but one, and that for thirty days only. There will be found a long catalogue of such indulgences granted to the fabric of the church of Durham, at the end of the edition of the *Rites of Durham*, printed for the Surtees Society in 1842; and several to a far less important structure, the Guild Chapel at Stratford-upon-Avon, are described in the folio volume upon that building, commenced by the late Thomas Fisher, F.S.A., and edited by myself after Mr. Fisher's death. JOHN GOUGH NICHOLS.

PROHIBITION OF PROPHECIES.

(2nd S. viii. 64.)

The prohibition of prophecies dates from antiquity. The Chaldæi or mathematici, the professors of astrological prediction, were prohibited by various acts of the Roman emperors; but the craving after this species of divination prevented the laws from being rigorously enforced. See Tacit. *Ann.* ii. 32., xii. 52.; *Hist.* i. 22., ii. 62. In the third of these passages Tacitus calls the mathematici a "genus hominum potentibus infidum, sperantibus fallax, quod in civitate nostrâ et vetabitur semper et retinebitur." See also Dio Cass. lxxv. 1.; Suet. *Vitell.* 14.; and the laws in *Cod. Theod.* ix. 16.; *Cod.* ix. 18.; *Coll. Leg. Mos. et Rom.* tit. 15. There was a rescript of the Emperor Marcus Antoninus, which denounced transportation to an island against any person who terrified the minds of others with superstitious fear. (*Dig.* 48. 19. 30.) A rescript of

Diocletian and Maximian permitted geometry, but proscribed the art of the *mathematicus* or astrologer as pernicious: "Artem geometriæ discere atque exercere publice interest. Ars autem mathematica damnabilis est et interdicta omnino." (*Cod.* ix. 18. 2.) Ulpian (*Coll.* 15.) says on the rescript of Marcus: "Et sane non debent impune ferri hujusmodi homines, qui sub obtentu et monitu decorum quædam vel renuntiant vel jactant vel scientes confingunt." (Compare Rein, *Criminalrecht der Römer*, p. 905.)

According to the law laid down by Paulus (*Sentent. Rec.* v. 21.), all persons professing to be inspired diviners are treated as criminals. "Vaticinatores qui se deo plenos adsimulant idcirco civitate expelli placuit, ne humanâ credulitate publici mores ad spem alicujus vi corrumpere, vel certe ex eo populares animi turbarentur." Paulus proceeds to declare that the punishment for their first offence is flogging and simple banishment; but that if this does not suffice, they are subject to imprisonment or transportation to an island. To consult an astrologer or other diviner concerning the health of the emperor, or the state of public affairs, was a capital offence. The same punishment was due to a slave for a similar consultation concerning the health of his master. Paulus adds that the safer course is to abstain not merely from the practice of divination, but even from all knowledge of it, and from the perusal of books of divination. The latter doctrine is repeated in *Cod. Theod.* ix. 16. 8. with respect to the study of *mathematical* or astrological writings: "Neque enim dissimilis culpa est prohibita discere quam docere."

Mæcenas in his speech to Augustus warns him against magicians, who by false predictions lead the people to disturbance. (Dio Cass. lii. 36.)

It has been remarked that when a person receives a prophecy, promising him some great elevation of dignity, his disposition is not to sit quiet, awaiting the spontaneous fulfilment of his destiny, but to resort to active measures for bringing about the event. This observation has been illustrated by a reference to the example of Macbeth, who is not satisfied to await the natural accomplishment of the prophecy of the weird sisters that "he shall be king hereafter," but murders Duncan in order to obtain his crown. This tendency of human nature did not escape the penetration of Tacitus, who thus comments on the prediction of the astrologer Ptolemæus that Otho would one day become emperor:—"Sed Otho tamquam peritiâ et monitu fatorum prædicta accipiebat, cupidine ingenii humani libentius obscura credendi. Nec deorat Ptolemæus, jam et sceleris instinator, ad quod facillime ab ejusmodi voto transitur."—*Hist.* i. 22. (Compare Merivale's *Rome under the Emperors*, vol. vi. p. 386.)

It is this tendency which has led to the pro-

hibition of prophecies: notwithstanding the supposed sanctity of diviners, predictions have been rendered penal, because they unsettle men's minds, and stimulate them to take active steps for accomplishing the downfall of princes, or for bringing about other political changes, to which the prediction points.

L.

FOLK-LORE AND PROVINCIALISMS.

(2nd S. viii. 483.)

Brangle.—This word is used in Lincolnshire, and is given by Halliwell in quite an opposite meaning to that ascribed to it by the translators of Rabelais, where it seems to mean to *prevent* difficulty. Mr. Halliwell says, "Brangled, confused, entangled, complicated. *Lincolnshire*." And so I have always heard it applied. Thus, a confused and complicated account is called "a *brangled* account."

Cushion.—In the parish accounts of Wrangle, near Boston, "A velvet *quishon* of greene" is mentioned as belonging to the pulpit in 1673. See Chaucer's *Troilus and Cressida*, Book iii. line 961., where "*quishen*" for *Cushion* occurs.

Leery is frequently used in Lincolnshire to express feeling shy, bashful, under restraint. Thus, a country girl will say, "I felt quite *leery* when the lady spoke to me."

Widbin.—Your correspondent A. A. says, that the Anglo-Saxon for the Red Dogwood is *corn-treou*. It is rather singular that the botanical name of the Dogwood—*Cornus florida*—should approach so near to the Anglo-Saxon!

Singing before Breakfast.—"If you sing before breakfast, you will cry before night," is a very common saying in almost every part of Lincolnshire.

PISNEY THOMPSON.

Stoke Newington.

I send a few provincialisms not in Halliwell (ed. 1855):—

Crump, a knock, more especially on the head. *Cambridgeshire*.

Dee, noise.—*Cambridgeshire*.

Haling-way, towing-path.—*Cambridgeshire*.

Cambridgeshire people pronounce *two*, *do*, and the like, as *tew*, *dew*, &c.; they also insert *together* in such phrases as "What are ye at there, *together*?"

Scoggin, a vane, weathercock.—*Kent*.

Brangle, decidedly from *ebranler*, to shake (act).

Lear. Halliwell, s. v. says *Lear* = hollow, empty.

Maiden.—I have often heard a most dearly-loved deceased friend, born in *Lancashire*, use the word *maiden* in the sense of clothes'-horse: in the same county the word winter-hedge, given by Halliwell, is used in the same meaning.

P. J. F. GANTILLON.

BRANGLE (2nd S. viii. 6. 483.), like the Scotch *brangle*, to shake, to vibrate, is probably from the French *branler*, *brandir*. *Cushion* is from French *coussin*, from Germ. *kussen*, *kissen*, perhaps derived from the Heb. כִּסִּים, "a bag," "purse." *Huffkins* may be a diminutive formed from *huff*, "to swell," from A.-S. *hebban*, to "raise." *Leer* may come from *leer*, "empty," from A.-S. *gelær*. A *simnel* or *aymnel* is "a kind of cake made of sugar, flour, plums and saffron" (Marriott's *Eng. Dict.*), from L. *simila*, flour, fine meal; whence the A.-S. *symbel*, *simble*, *simle*, a feast, banquet, supper. A maiden was likewise a sort of guillotine; and glee may be connected with the Dan. *glar*, Icel. *gler*, glass.

R. S. CHARNOCK.

THE MAYOR OF MARKET JEW OR MARAZION (2nd S. viii. 451.)—While staying some time since at Marazion in Cornwall, I went into the little old church with the clergyman, who, pointing out a large high bishop's throne-like kind of seat, said: "That is the mayor's seat, and it is a common saying here—'In one's own light like the Mayor of Marazion.'" Certainly the position and appearance of the seat justifies the legend.

W. DE MOHUN.

THE KING'S SCUTCHEON (2nd S. ix. 6.)—In answer to MR. BRUCE, perhaps the following information may be of service:—My father was a King's Messenger for upwards of forty years, and served under fifteen or sixteen prime ministers. When on duty, that is to say travelling with despatches, he always wore a scutcheon or badge of this description: as well as I can recollect, a small lozenge-shaped frame about four inches long, made of some metal very strongly gilt, inside of which was the arms of England, painted on some kind of stout paper, I think; so it appeared to me. This was covered by a thick glass let into the frame; from the bottom of the frame and affixed to it by a ring depended a small solid silver greyhound, in full chase. The badge was worn round the neck by a broad blue ribbon. It was his authority for passing turnpikes toll free, through parks and any private property, and in fact anywhere he had occasion to go, and likewise for pressing posthorses or carriages on the road. In reading MR. BRUCE's Note it struck me there was a great similarity in the two cases, as I know my father's was a very ancient office, he receiving as part of his fees 4d. per day for livery, which fee had been in existence from the time of Elizabeth. He also held his situation by patent.

S. J. S.

SIR PETER GLEANE (2nd S. viii. 187.)—For particulars of him, see Blomefield's *Norfolk*, "Village of Hardwick," where are still the remains of a red-brick house, surrounded by a moat, in which he resided.

X. Y.

ARITHMETICAL NOTATION (2nd S. viii. 41. 460. 520.) — The common usage of the middle ages being to divide number into *digitus*, *articulus*, and *compositus*, I presume that *computus*, occurring with the two other words, must be taken as either intended to be *compositus*, or as a mistake, until more instances are produced. I never found any word but *compositus* joined with *digitus* and *articulus*.

There is no doubt that *compotus* and *computus* are the same word, and that either spelling is very frequent. But my experience is utterly at variance with that of H. F., who pronounces "an account of money" to be a meaning of *compotus* common enough to be called the usual one. When doctors differ, a third doctor must be called in: and I call in Doctor Ducange, whom I have never till now consulted on this question. He first points out that *computus* originally means computation of any kind, and cites ancient authors, as Julius Firmicus and St. Jerome. He then goes on thus: — "*Compotus*, seu *Computus*, apud Scriptores, *Ecclesiasticus* potissimum intelligitur. . . ." Of this he goes on to give ample instances, noticing also the manner in which *Compotista* means a settler of time by the sun and moon, &c. If H. F. can support his assertion that the usual meaning of *computus* refers to money, it will be a useful correction of Ducange. As at present informed, I take the fact to be that "*Computus Ecclesiasticus*," the standing title of the calendar, subsided into "*Computus*," with "*Ecclesiasticus*" understood, just as "*Holy Bible*" has subsided into "*Bible*," or "*sum total*" into "*sum*," a word which never implied addition until it came to stand alone after keeping company with "*total*." No doubt there may be occasional uses of the original meaning of *computus*: the question is about their frequency.

Before leaving this subject, I notice some amount of tendency to confusion between *Computus* and *Compositus*, from *Compositio*, used as a translation of *Syntaxis*. The Almanac called the "*Compost of Ptolemæus*" seems to contain the word in a confusion between the senses of *Computus* and *Syntaxis*. Ducange notices one instance of *Compositus* used for *Computus*.

A. DE MORGAN.

BOYDELL'S SHAKSPEARE GALLERY (2nd S. viii. 50. 97. 313. 457.) It is singular that those gentlemen who have attempted to reply to V. H. Q.'s original Query should be unacquainted with that interesting volume, *The Patronage of British Art; an Historical Sketch, comprising an Account of the Rise and Progress of Art and Artists in London, from the beginning of the Reign of George the Second*, &c., by John Pye, 8vo. 1845. In this work (p. 279.) will be found a reprint of Mr. Tassie's Sale Catalogue, indicating the subjects, names of artists, purchasers, and prices of the

different works which formed the Shakspeare Gallery. V. H. Q. may also be referred to a very interesting essay, entitled "*The Shakspeare Gallery,—an Illustration*," which forms the second section of a pamphlet by that able advocate of British Art, the late William Carey, entitled *Varie; Historical Observations on Anti-British and Anti-Contemporarian Prejudices*, &c., 8vo. 1822. The chief object of this essay is to show that the striking events of English history, especially as delineated by the forcible pencil of Northcote, possessed stronger interest and brought higher prices at the sale than the more imaginative and academical compositions of Hamilton, Angelica Kauffman, and others. An account of the lottery also appeared in the *Projector*, No. XLII., and was reprinted in the *Gentleman's Magazine*, vol. lxxv. p. 213. WILLIAM BATES.

SIR ROBERT LE GRYS (2nd S. viii. 268.) — The family of Le Gry is extinct in Norfolk. C. Le Gry was owner of the manor-house of Morton in Norfolk, of which parish Robert Le Gry was rector till 1790. He was a good scholar and a friend of Dr. Samuel Parr. X. Y.

THE THREE KINGS OF COLON (2nd S. viii. 505.) — There is, at this time, a public-house in Boston, Lincolnshire, called the "*Indian Queen*;" it probably took its name from some fancifully dressed figures which I well remember were painted on its ancient sign-board. There were three figures, and these were so uncouth, and unlike anything known at that time, that the house had borne the name of "*The Three Merry Devils*." This tavern originally bore the name and sign of "*The Three Kings of Cologne*," but the sign faded, and the title became obsolete, and the mediæval designation of the house was desecrated and degraded as I have stated.

Another tavern in Boston has, at present, for its name the curious combination of "*The Bull and Magpye*," and bears for its sign a literal bull and as literal a magpye. This name and sign has also mediæval origin. The ancient title of the house was the "*Bull and Pie*," both words having a reference to the Roman Catholic faith; the *bull* being the Pope's Bull, and *Pie* or *Pye* being the familiar name in English for the Popish Ordinal; that is, the book which contained the ordinances for solemnising the offices of the Church. A MS. called *The Salisbury Pie*, — *Regulæ de omnibus historiis inchoandi*, &c., was advertised for sale by Mr. Kerslake, of Bristol, in 1858. This was one of the Service Books of the Romish Church. There was a celebrated inn in Aldgate called the "*Pie*" in 1659, and later. See Nares's *Glossary*, p. 16. ed. 1857; see also Gutch's *Collect. Cur.* ii. 169. *Pie* or *Pye* is supposed to be an abridgement of the Greek word, *Pingx*, an index.

FISHEY THOMPSON.

CUTTING ONE'S STICK: TERMS USED BY PRINTERS (2nd S. viii. 478.)—May not this phrase, which does not mean abrogating a covenant, or cutting the connection with anybody, but simply going away, be rather derived from an expression very commonly used in printing offices? A compositor who wants a holiday, or a little recreation, will say, "Well, I am tired of this. I shall cut the stick (*i. e.* the *composing-stick*) for to-day, and go and take a walk." I have been told the phrase "in the wrong box" is derived from the compositor's expression when he finds a letter in the wrong place; and that "to mind your p's and q's" comes from the same source, these letters being so like each other, and so liable to be mistaken the one for the other by young compositors, who have not got quite used to read letters the reverse way.

May I venture to add, —

'An old-fashioned saying is often in use,
Bidding people 'to look to their P's and their Q's';
A better example we now-a-days find,
'Tis our N's and our Q's we are careful to mind."

A. A.

Poets' Corner.

The illustration given by SIR J. EMERSON TENNENT (p. 478.) from Zechariah, of the "*cutting one's stick*" being symbolical of the abrogation of a friendly covenant, or the disruption of family bonds, reminds me of the provisions in the Salic Law; and the forms there laid down for a person who desired to repudiate all connection with his kinsmen:—

"LXIII. *De eo qui se de parentilla tollere vult.*

"1. Si quis de parentilla tollere se voluerit, in mallo ante tinguinū aut centenarium ambulet, et ibi quatuor fustes albinos super caput suum frangat, et illas quatuor partes in mallo jactare debet, et ibi dicere, ut et de juramento, et de hereditate, et de totū illorum se ratione tollat.

"2. Et si postea aliquis de parentibus suis aut moritur, aut occiditur, nihil ad eū de ejus hereditate, vel de compositione pertineat.

"3. Si autem ille occiditur, aut moritur, compositio aut hereditas ejus non ad hæredes ejus, sed ad fiscum pertineat, aut cui fiscus dare voluerit."

W. B. MAC CABE.

HERALDIC DRAWINGS AND ENGRAVINGS (2nd S. viii. 471.)—We are told by that careful antiquary, Mr. J. R. Planché, in his *Pursuivant of Arms*, 1852, p. 20., that the mode of indicating the tinctures in engraving is said to be the invention of an Italian, Padre Silvestre de Petra Sancta; the earliest instance of its use in England being the death-warrant of King Charles I., to which the seals of the subscribing parties are represented as attached.

Gules seems to be represented by perpendicular lines, as blood running down; *azure*, by horizontal lines, as a level expanse of blue water; *vert*, by diagonal lines, as indicating a green hill; *sable*, by the cross lines, as darkness.

ACHE.

THREE CHURCHWARDENS (2nd S. viii. 146.)—At Attleborough, Norfolk, three churchwardens are chosen annually, and there is evidence that the custom existed as far back as 1617. It appears from the fourth bell at St. John Maddermarket, Norwich, that in 1765 there were three churchwardens. I cannot say whether such is the case now. At St. Michael-at-Thorn, in the same city, there are, I believe, three. At St. Michael Coslany (also in Norwich) forty years ago, I am told there were three. But this would appear to have been unusual, for when they presented themselves to be sworn, the Archdeacon (Bathurst) jocosely exclaimed, "Any more churchwardens for St. Michael Coslany, gentlemen, any more?"

EXTRANEUS.

CABAL (1st S. iv. 443. &c.)—I think I can furnish as early an instance as any of those adduced by your correspondents of the use of this word: being employed in a sort of Spy-book (MS.) about the year 1663.

"Needham (Marchmont) practises physic in St Thomas Apostles, holds no great cabal with the disaffected, though much courted to it; is not very zealous, only despairs of grace from the king."

Macaulay, in *History of England*, says that "during some years the word *cabal* was popularly used as synonymous with *cabinet*," and considers the appellation as applied to the ministry of 1671 only a "whimsical coincidence." CL. HOPPER.

GEERING (1st S. viii. 340.)—Henry Geering, late of St. Margaret's, Isle of Thanet, Kent, and afterwards of Dublin, Gent., died intestate, and administration was granted to Richard Geering, of Dublin, his brother, 26 April, 1694, by the Court of Prerogative in Ireland. Can any correspondent from the Isle of Thanet supply me with information respecting this Henry Geering or his family? Perhaps some memorial of them appears in the parish register of St. Margaret's.

Y. S. M.

HILDESLEY'S POETICAL MISCELLANIES (2nd S. viii. 472.)—In the church of Wyton, or Witton, Huntingdonshire, is a monument to the memory of Mark Hildesley, M.A., who is stated to have been for sixteen years rector of that and the adjoining parish (Houghton). He died April 28th, 1726, aged fifty-eight, and the monument was erected by "M. H. Filius Defuncti natu Maximus."

B.

DISCOVERY OF GUNPOWDER PLOT BY THE MAGIC MIRROR (2nd S. viii. 369.)—I have an imperfect copy of the Prayer Book with this plate, of a much later date than that alluded to at p. 369. The title-page and some leaves are gone; but the Order in Council of 1760 for the use of the usual prayers is in it; and the prayers mention King George III., Queen Charlotte, and George Prince of Wales.

S. O.

CAMPBELLTON, ARGYLSHIRE (2nd S. viii. 380.)

—I purchased at a book sale in Edinburgh, nearly two years ago, a work entitled *Views of Campbellton and Neighbourhood*, published by Wm Smith, junr., Lithographer, Edinburgh (43 pp. la. fol.) It contains nearly a dozen views, among which there is one of the "Main Street of Campbellton" with the ancient cross which CUTHBERT BEDE mentions. In the printed description which accompanies the views the cross is thus alluded to:—

"The Cross, which stands in the centre of the street, is a very handsome pillar of granite, and is richly ornamented with sculptured foliage. It bears on one side this inscription: 'Hæc: est: crux: Domini: Yvari: M: K: Eachyrna: quondam Rectoris: de Kyregan: et Domini: Andre nati: ejus: Rectoris: de Kilcoman: qui hanc crucem fieri faciebat.'"

"Gordon (by report only) mentions this as a Danish obelisk, but does not venture its description, as he never saw it. The tradition of the town, however, is, that it was brought from Iona, and we are inclined to be of the same opinion, although it has been stated in a lately published work that this tradition is improbable, from the circumstances of its being likely that the \times was not removed far from where it was originally placed; as also that the name Kyregan, of which M'Eachran was rector, sounding something like Kilkerran and Kilcoman, of which Mr. Andrew was rector, being similar to Kilcoivin, an ancient parish now joined to that of Campbellton. This kind of derivation certainly bears some ingenuity, if not probability. Yet when one considers the intercourse which existed between Kintyre and the island of Iona for such a length of time, as is proved from the intimacy existing between St. Columba and St. Ciaran during the whole of their lives, as also the fact of there being many Ionian crosses of undisputed origin distributed throughout the country and found in places much more unlikely than Campbellton, connected with the description of the stone, the nature of the sculpture, and the tradition of the country, he is naturally led to conclude that the cross *was* actually brought from Iona. However, come from where it might, it is a great ornament to the town. There also a public well of pure spring water issues from a fountain in the cross. The Kintyre Club has adopted the figure of this \times as one of its distinguishing badges."

Referring to my copy of Pennant's *Tour*, 1772, I find that the first paragraph of the above is taken from his work.

If CUTHBERT BEDE desires to get a copy of the views and letter-press, I will be glad to part with my copy at the price it cost me. J. N.

Inverness.

THE BOOK OF HY-MANY (2nd S. viii. 512.) — MR. KELLY asks, "Can any of your correspondents inform" him "in whose custody this doubtless highly curious ancient MS. is at the present time?" *The Leabhar Hy Maine*, or the *Book of the O'Kellys*, was among the Stowe MSS. These were all bought by the present Earl of Ashburnham, who no doubt is the actual owner. In the *Transactions of the Berno-Celtic Society*, tom. i. part i. p. cxxi., may be seen a lengthened description of its contents. C.

ROUND ABOUT OUR COAL FIRE (2nd S. viii. 481.)

—Inferring from DR. RIMBAULT's article on this subject, that he has not seen the first, second, and third editions of this tract, I beg to say that I possess the latter, which is, however, without date. It contains, moreover, a sheet less than DR. RIMBAULT's edition, and differs too as to the title-page, which being shorter, and characteristic in its way, I venture to transcribe:—

"Round about our Coal-Fire: or Christmas Entertainments, containing *Christmas Gambols, Tropes, Figures, &c.* with Abundance of Fiddle-Faddle-Stuff; such as *Stories of Fairies, Ghosts, Hobgoblins, Witches, Bull-beggars, Raw-heads and Bloody-Bones, Merry Plays, &c.* for the Diversion of Company in a Cold Winter-Evening, besides several curious Pieces relating to the History of Old Father *Christmas*; setting forth what Hospitality has been, and what it is now. Very proper to be read in all Families. Adorned with many curious Cuts. The Third Edition. London. Printed for J. Roberts in Warwick-Lane, and sold by the Booksellers in Town and Country. Price 1s." Pp. 48."

The cut of the "Hobgoblin Society" is facetiously described as being "from an original painting of Salvator Rosa," and the following one, of "Witches at an Assembly," as "from a Capital Piece by Albert Durer, as supposed by the hardness of the drawing." There is no Prologue in my copy, but an excellent Epilogue, which, however, as DR. RIMBAULT promises to return to the subject, I leave to his discretion. A copy, bearing the same title as mine, and also without date, was sold for seventeen shillings at Mr. Halliwell's sale of his Shakspearian collections in May, 1856.

WILLIAM BATES.

DICKSON OF BERWICKSHIRE (2nd S. viii. 398.)—

I am unable to give D. any information as to the Dicksons of Brightrig, but I am quite certain that the family of Belchester is not extinct. The late George Dickson, Esq., of that place, who died some few years ago, was married, and left issue one son and a daughter; the former is now an officer in the army.

CHATHODUNUS.

NATHANIEL FAIRCLOUGH (2nd S. viii. 398.)—

In answer to the request of MESSRS. C. H. & THOMPSON COOPER for farther information respecting this gentleman, I beg to say that in *The History and Antiquities of Lambeth*, by John Tanswell, of the Inner Temple, 8vo. Lond. 1857, p. 136., is an account of "Daniel Featlye, Featley, or Fairclough, D.D." It states, *inter alia*, that he was

"Presented to this living [St. Mary's, Lambeth] on February 6, 1618. He was the son of John Featley, by Marian Thrift his wife, and was born on the 15th March, 1582, at Charlton-upon-Otmore, near Oxford, but was descended from a Lancashire family named *Fairclough*, which he changed to Featley, to the great displeasure of his nephew, who wrote an account of his life."

Nathaniel Fairclough was probably the nephew here referred to. T. P. L.

LUCKY STONES (2nd S. viii. 267.)—There is no mystery about "lucky stones." They are generally composed of flint, and come mostly from the chalk districts. When flint is in a fluid state, its particles have a mutual attraction for each other, whereby they will aggregate into lumps. This has been frequently proved by artificial experiment. When the fluid flint was originally disseminated through the chalk, it gradually aggregated into such nodules or irregular figures as the crevices in the chalk favoured. Flint nodules are of the most varied and fantastical forms. In the case of "lucky stones" the flint merely collected round something softer than itself, which afterwards decayed out or wore out, and consequently left a hole. P. HUTCHINSON.

SIR HUMPHRY (OR HUMFREY) LYNDE (OR LIND) (2nd S. ix. 13.)—Sir H. Lynde was author of *Via Tuta and Via Devia* (Prynne's *Canterburie's Doome*, pp. 168. 170. 185.). He was a friend of Simon Birckbeck's (Birckbeck's *Protestant's Evidence*, 1657; Preface, § 1.). He is noticed by Duport (*Musæ Subsecivæ*, p. 20.). Notices of the controversy at his house may be seen in a letter to Joseph Mead, printed in the very useful but ill-edited collection known as *Birch's Court and Times of James I.* (Lond., 1849, vol. ii. p. 408.); and in a letter of John Chamberlain's to Sir D. Carleton (July 12, 1623; S. P. O.) One Humphry Lynd, curate of Maidstone, is mentioned by Le Neve (*Protestant Bishops*, vol. i. part 1. p. 206.). J. E. B. MAYOR.

St. John's College, Cambridge.

JOHN LLOYD (OR FLOYD) THE JESUIT (2nd S. ix. 13.)—Of John Lloyd, *alias* Daniel à Jesu, *alias* Hermannus Loemelius, *alias* Geo. White, some account may be seen in Berington's *Memoirs of Panzani*, pp. 124—126.

It is so hard to identify members of a persecuted sect, forced to assume a succession of disguises, that I add the following references, without venturing to affirm that they refer to the same person as Panzani.

One Lloyd, a dangerous Jesuit, occurs in Prynne's *Canterburie's Doome*, p. 453.; Lloyd, *alias* Hen. Smith, a Jesuit, *ibid.* p. 449.; one Hen. Lloyd, or Flud, *alias* Fras. Smith, *alias* Rivers, *alias* Simons, provincial of the Jesuits, *ibid.* pp. 448—450. J. E. B. MAYOR.

St. John's College, Cambridge.

HERALDIC (2nd S. viii. 531.)—The armorial bearings on the impalement mentioned by P. HUTCHINSON may possibly be intended for the name of Batty or Battie, as they somewhat resemble the coat granted to Battie of Wadworth and Warmsworth, Yorkshire, viz. a chevron between three goats passant, on a chief a demi-savage, or woodman, holding a club over his shoulder, between two cinquefoils, C. J.

THE "MISERS" OF QUENTIN MATSYS (2nd S. viii. 469.)—The Query respecting the *Misers* of this artist, suggests another Query I have long thought of asking, namely, on what authority are the personages represented in the picture styled *misers* at all? They appear to me to be two merchants looking over their books. Everything about the room betokens neatness and order; both men are well-dressed in the burgher costume of the time; and certainly the face of the man nearest to the spectator is pleasing in expression, and bears no trace of a miserly or churlish disposition.

I last saw the picture at the Manchester Exhibition, and could not get near enough to read the entries in the book they are looking over; but I saw that it was an account-book, and if any person familiar with Flemish, and with the current hand of the time, will take the trouble to read the entries, some light may be thrown upon the subject of the picture, and possibly some clue may be obtained towards identifying the persons represented. J. DIXON.

SHAKESPEARE'S CLIFF CALLED HAY CLIFF (2nd S. viii. 79.)—The poor people for some miles round still call it *Hay Cliff*, i.e. the *High Cliff*. So in West Dorset Hawkchurch is called by the people *Hay Church*, i.e. the church on the *high* ground. G. R. L.

HENRY SMITH (2nd S. viii. 254.)—I am able to supply the missing words of the title-page of the edition of Henry Smith's Sermons to which MR. BINGHAM refers ("N. & Q." p. 331.) They are as follows:—

At London: Imprinted by Felix Kyngston for Thomas Man, dwelling in Pater-noster Row at the signe of the Talbot. 1611.

My copy has the whole of the "Questions" at p. 54. to which MR. BINGHAM refers. Should the book be republished, I shall have much pleasure in placing my copy at the disposal of the Editor.

C. J. ELLIOTT.

Winkfield Vicarage.

BISHOPS ELECT (2nd S. viii. 431.)—The *junior bishop never* being a member of the House of Peers, cannot, of course, take his seat *before* his consecration; but I much doubt whether, even under the old system—that is, before the creation of the see of Manchester—any bishop *elect* only could have so taken his seat; as the bishops surely sit in the House as *Spiritual Peers*, and could not come under that denomination until entitled to it by the act of consecration. J. S. S.

"PRUGIT (?)" (2nd S. ix. 4.)—As *prugit* does not accord, in tense, with the verbs which follow (*furaverit*, *occiderit*), Du Cange suspects that the passage, as it stands, is corrupt; and therefore for "Si quis bisontem, bubalum, vel cervum prugit,"

furaverit aut occiderit" he proposes to read "Si quis bisontem, bubalum, vel cervum qui prugit, furaverit," &c., taking prugit as equivalent to rugit. This emendation Du Cange supports by the two following citations from the *Lex Longob.*: "Si quis cervum domesticum alienum, qui non rugit, intricaverit," and "si quis cervum domesticum alienum, qui tempore suo rugire solet, intricaverit."

The proposed emendation is liable to this objection, that we have nothing in the way of evidence to prove that *prugit* ever stood for *rugit*. May not the true solution be that the original reading was *q rugit* (qui rugit); and that some copyist, not minding his p's and q's, for *q rugit* wrote *p rugit*, whence *prugit*?

THOMAS BOYS.

Miscellaneous

NOTES ON BOOKS.

Memoirs of the Life and Times of the Pious Robert Nelson, Author of "The Companion to the Festivals and Fasts of the Church." By Rev. C. F. Secretan, M.A., Incumbent of Holy Trinity, Westminster. (Murray.)

If the virtues of Robert Nelson were not tried in the fire of persecution, yet it may be truly said of him that the Church of England has had no more zealous, no more worthy son — none who in his station has done more to show by good works what his faith was. The child of a wealthy parent, the pupil of so ripe a scholar and good a churchman as Bishop Bull, it was Nelson's good fortune to make to himself friends of the mammon of unrighteousness, by using his means and influence for the noblest purposes — the benefit of his fellow creatures, and the promotion of God's honour. It is no small wonder, then, that it should be left to a writer of the present day to give us the life of one who exercised so much influence on the times in which he lived, by his labours and his writings, more especially by the publication of his *Festivals and Fasts*, which Dr. Johnson pronounced "a most valuable help to devotion," and to have had the greatest sale of any book in England except the Bible. Mr. Secretan has been fortunate in his subject; and that it has been with him a labour of love, is manifest from the extent of his researches as well as the tone of his book. While perhaps it is no less fortunate for the memory of Nelson that the task of describing his various good works and schemes of usefulness should have fallen upon one who, having the spiritual charge of a poor metropolitan district, is especially enabled to appreciate the value of Nelson's labours, and to point out how all the great schemes of social improvement, of which we now boast so freely, were proposed a century and a half since by this model of a Christian gentleman. There can be little doubt that Mr. Secretan's *Life of Robert Nelson* is an important addition to our Standard Christian Biographies.

My Diary in India in the Year 1858-9. By William Howard Russell, Special Correspondent of "The Times." With Illustrations. 2 Vols. (Routledge.)

Of the great descriptive power of Mr. Russell, as displayed in his Letters to *The Times*, in which he painted all the pride, pomp, and circumstance of the late glorious but unhappy war by which we lately reconquered India, it would be superfluous to say one word. The present volume, which relates to Mr. Russell's own personal adventures, and what we may call the inner life of that great struggle, is equally striking and interesting;

and whether we regard the variety of characteristic anecdotes of so many of those who made their names famous in those days of peril — the daring incidents and hair-breadth escapes, or whether we consider the views of Indian policy — of our relations with the natives — or the principles which must guide our future rule — or the occasional sketches of the natural aspect of the country, and the characteristics of the various races now under our government, — we know of no book better calculated to amuse the English reader, and to imbue him with a vivid notion of the vastness and importance of our Indian Empire.

Country Trips: a Series of Descriptive Visits to Places of Interest in various Parts of England. By W. J. Pinks. Vol. I. (Pickburn, Clerkenwell.)

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G. F. C. See The Life and Death of Thomas Lord Cromwell, by W. S. 1602, &c.; republished in The Ancient British Drama, i. 350., 1810.

W. P. The E. O. Table is described in The World, No. 180., in "The Humble Petition of all the letters in the alphabet, except E. and O."

Notices to other Correspondents in our next.

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Notes.

THE LION IN GREECE.

In a former article upon this subject (2nd S. viii. 81.) I called attention to the improbability of the supposition that Aristotle should have received upon trust from Herodotus a false statement respecting the occurrence of the lion in Northern Greece. It is worthy of note that in one of the passages of the *History of Animals* in which Aristotle mentions this fact, he introduces it on the occasion of a fabulous story that the lioness produces only once in her life, because she casts her womb in the act of parturition. This foolish fable (*μῦθος ληρώδης*) was, he says, invented by some one who wished to account for the rarity of the lion (*H. A.* vi. 31.). Now the author of this "foolish fable" is no other than Herodotus himself, who relates it at length (iii. 108.); and it seems very unlikely that Aristotle should have been able to correct the historian's account of the parturition of the lioness, but should not have thought it worth his while to verify the more obvious and patent fact, of the occurrence of the lion in Northern Greece. (Concerning this fable, compare Gell. *N. A.* xiii. 7.; *Ælian*, *V. H.* x. 3.; *N. A.* iv. 34.; and *Antigon. Caryst.* 21.).

In another passage of the *History of Animals*, Aristotle states that birds with crooked talons do not drink. He then proceeds to remark incidentally: ἄλλ' Ἡσίοδος ἡγνόει τοῦτο· πεποίηκε γὰρ τὸν τῆς

μαντείας πρόεδρον ἄετὸν ἐν τῇ διηγήσει τῇ περὶ τὴν πολιορκίαν τοῦ Νίνου πίνοντα, viii. 18.

Out of the four manuscripts of this treatise collated by Bekker, three give Ἡσίοδος; one, a Vatican MS., of inferior authority, has Ἡρόδοτος. The reading, Ἡσίοδος, is received by Bekker. Now Herodotus twice refers to his Assyrian history, and promises to relate in it some facts omitted in his general history. One of these is the taking of Ninus by the Medes under Cyaxares (i. 106. 184.). Hence it has been conjectured that Aristotle in this passage referred to the separate Assyrian history of Herodotus: and Wesseling (on Herod. i. 106.) and other critics have preferred the reading Ἡρόδοτος in the passage of Aristotle, who have been followed by Müller (*Hist. of Gr. Lit.* c. 19. § 2.). Mr. Rawlinson, in his recent edition of Herodotus (vol. i. 249.), gives his reasons for adopting the same view. On the other hand, nothing is known of any poem of Hesiod in which a narrative of the siege of Ninus could have been introduced; and assuming that the siege of Ninus intended by Aristotle is that of Cyaxares, the date of this event would, according to Clinton, be 606 B.C., which is long subsequent to the time assigned to the life of Hesiod. If, therefore, Ἡρόδοτος be received instead of Ἡσίοδος in the passage of Aristotle, this would be another correction by Aristotle of a statement of Herodotus respecting a point of natural history.

It must, however, be admitted that the substitution of the name of Herodotus in this passage is open to powerful objections. There is no proof that the Assyrian history of Herodotus was ever published. The traces of it which Mr. Rawlinson attempts to find cannot be relied on; Col. Mure thinks that it was never composed (*Hist. of Lit. of Anc. Gr.* vol. v. p. 332.). The phrase πεποίηκε and the introduction of the words τὸν τῆς μαντείας πρόεδρον seem likewise to imply a quotation from some poet; and the mention of so minute a circumstance as an eagle drinking is more suited to a poet than to a historian. Hence it appears that the context requires the name of a poet who might have introduced a narrative of the siege of Ninus by Cyaxares. Such a poet may be found in Choerilus of Samos, whose epic poem on the Persian war of Xerxes (called Περσῆς), consisting of several books, may not unnaturally be supposed to have contained an episode on the siege of Ninus. The words μαντείας πρόεδρος would suit hexameter verse. Πρόεδρος and προεδρία are not ancient forms: they are quoted from no writer prior to Herodotus and Aristophanes. We know that the poems of Choerilus were in great repute in the time of Plato (*Procl. in Tim.* p. 28.); Aristotle twice cites Choerilus in his *Rhetoric* (iii. 14. § 4. 6.), and once, with censure, in the *Topics*, (viii. 1.). He flourished about the year 404 (*Plut. Lys.* 18.), and was originally placed in the

epic canon. The inscription on the tomb of Sardanapalus, in which he is called the king of the great city of Ninus, appears from Cic. *Tus.* v. 35., *Fin.* ii. 32., to be the production of the Samian Choerilus. (See *Anthol.* App. 27. ed. Jacobs; Naeke's *Choerilus*, pp. 106. sqq.) *Ἡρόδοτος* for *Χοίριλος* was probably an ancient corruption, and *Ἡρόδοτος*, the reading of one MS., was a conjectural emendation of some copyist who perceived that Hesiod could not have mentioned the siege of Ninus. It may be observed that in the passage of a Scholiast cited by Naeke (*ib.* p. 112.) the name of Choerilus has been corrupted into Herodotus. Concerning the importance of the eagle in divination, alluded to by the author cited in this passage, whoever he may have been, see *Iliad*, xxiv. 310.; Xen. *Anab.* vi. 1. 23.; and Spanheim's note ad *Callim.* *Jov.* 69.

It has been already remarked that Hesiod could not have alluded to the siege of Ninus by Cyaxares. The time of Cyaxares is fixed within certain limits, and to a date long posterior to that of Hesiod, by his being contemporary with the total eclipse of the sun which separated the Lydian and Median armies (Herod. i. 74.), which by no astronomer is placed earlier than 625 B.C., and which has been fixed by Airy at 585 B.C. (See Dr. Smith's *Dict. of Anc. Biog.*, art. CYAXARES; Herschel's *Outlines of Astronomy*, ed. 5. p. 683.) It may be added that the extant remains of Hesiod contain no mention of Ninus, or Babylon, or the Assyrians, or the Medes, or the Persians; or of any eponymous god or hero connected with these cities and nations. Perseus and Perscis in the *Theogony* (v. 356. 377. 409. 957.), and Perses, the name of the poet's brother in the "Weeks and Days," are devoid of all reference to Persia. A fragment of Hesiod is indeed preserved, in which he speaks of Arabus, the mythical progenitor of the Arabians, as the son of Mercury by Thronic the daughter of King Belus (*Fragm.* 29. ed. Marckscheffel; compare *Fragm.* 32.). The early mythology of the Greeks, however, connected Belus with Africa rather than with Asia. Thus Æschylus, in his play of the *Suppliants*, describes Belus, the son of Libya, as the father of Ægyptus and Danaus (v. 314-20.). According to Apollod. i. 4., Agenor and Belus were the sons of Neptune and Libya: Agenor became king of Phœnicia, and Belus king of Egypt. The early logographer, Pherecydes, likewise establishes an affinity between Agenor, Belus, Ægyptus, and Danaus, though by different links (*Fragm.* 40., ed. C. Müller). Hence it may be inferred that when Hesiod connects Arabus with Belus, he conceives Belus as the representative of Egypt, and not of Assyria. Herodotus, however, transfers Belus to Asia: he places this name in the series of the Heraclidæ kings of Lydia (i. 7.); he mentions also the Temple of Jupiter Belus at Babylon, and states that

one of the gates of this city was called the Belian gate (i. 181., iii. 158.). Bel, or Baal, was the name of the Jupiter, or principal god, both of the Assyrians and of the Phœnicians: see Winer, *Bibl. R. W.* in these names. Hence Virgil makes Belus the father of Dido, and the first of the Tyrian kings (*Æn.*, i. 622. 729.). Alexander of Ephesus, a writer contemporary with Cicero, spoke of Belus as the founder of towns in the island of Cyprus (Steph. Byz. in *Ἀππύθος*, Meineke, *Anal. Alex.*, p. 375.). The idea of Ninus, as the founder of the Assyrian empire, seems to have come to the Greeks from Ctesias: see Diod., ii. 1.; Ctesias *Fragm.*, p. 389., ed. Baehr; Strab., xvi. 1. § 2. His name does not occur in the early poets or mythographers: Herodotus makes him a mythical king of Lydia (i. 7.). Phœnix of Colophon, the choliambic poet, who lived about 309 B.C., treats him as the primitive king of Assyria, and confounds the inscription on his tomb with that of Sardanapalus (Athen. xii. p. 530 E.; Paus., i. 9. 8.; Naeke, *Choerilus*, p. 226.).

It should be observed that in the Latin version of Avicenna's Arabic translation of the History of Animals, the passage is thus rendered: "Homerus, quem Arabes Antypus vocant, dicens in captivâ Ilion vulturem potu suo et morte præsignasse urbis excidium." (See Schneider, *ad loc.*): It is clear that Homer cannot be alluded to; but the substitution of *Ilion* for *Ninus* might lead to a different emendation. The change of THNNI-NOT into THNIAIOT, would not be considerable; and we might assume that Stesichorus is the poet intended, who may have introduced this incident in his *Ἰλίου πέποις*. But the proper names, both of men and animals, have undergone much corruption in this Arabic version (see Jourdain, *Recherches sur l'Age et l'Origine des Traductions Latines d'Aristote* (Paris, 1843), p. 336-342. And I may add, upon the authority of competent Arabic scholars, that there is no word in Arabic which at all resembles *Antypus*. No reliance can, therefore, be placed on the proper names in this Latino-Arabic version, and the substitution of Choerilus seems to be the most probable solution of the difficulty.

In estimating the authority of Aristotle's statements in his *History of Animals*, we must consider not only the careful, sceptical, and scientific character of his mind, but also the means of obtaining accurate information which were at his disposition. Pliny states that Alexander the Great, being animated with a desire of knowing the natures of animals, employed Aristotle for the purpose, and placed at his command several thousand men, in Asia and Greece, who were occupied in hunting, fowling, and fishing, and those who had charge of parks, herds of animals, hives, fishponds, and aviaries, in order that his knowledge might extend to all countries. It was (Pliny adds) by

information obtained in this manner, that he composed his voluminous writings on natural history (*N. H.*, viii. 17.). The account of the Greek writers is somewhat different. Athenæus (ix. p. 398 E.) states that Aristotle received 800 talents (=195,000*l.*) from Alexander for his History of Animals. *Ælian* (*V. H.*, iv. 19.) speaks of a gift of an enormous sum of money to Aristotle for the same purpose, but attributes it to Philip, evidently confounding the father and son. This donation is likewise alluded to, in general terms, by Seneca, *de Vit. beat.*, 27. Compare Schneider, *ad Aristot. H. A. Epimetr.* i., vol. i. p. xlii.

It is immaterial whether Alexander placed the services of numerous persons over a wide extent of country at Aristotle's disposition for scientific information concerning animals, or furnished him with the means of purchasing those services on a large scale. The two accounts come substantially to the same result; and they are corroborated by the internal evidence of the extant work on animals. Aristotle exhibits a minute knowledge of facts in natural history in a variety of districts, which a private observer, unaided by a public authority, could not have obtained. He frequently refers to observations of the habits of animals made by professional persons, and particularly by fishermen, which he doubtless procured in the manner indicated by Pliny. The detailed account of the lion in *H. A.*, ix. 44., particularly describes his habits when attacked by hunters, and was doubtless derived from the information of persons who had pursued the lion in the field.

It is very improbable that, with these facilities for making inquiries of hunters and herdsmen, he should in two places have repeated so important a statement as that of the presence of the lion in the whole of Northern Greece, from Abdera in Thrace to the confines of Ætolia, without verification, and upon the mere credit of Herodotus, whom he elsewhere designates as a fabulist, and whose errors in natural history he points out and rectifies in several places. G. C. LEWIS.

SHAKESPEARE AND HENRY WILLOBIE.

I do not find in any of the commentators on Shakespeare which I have here had an opportunity of consulting, any notice of a passage in Henry Willobie's *Avisa* (edition of 1594 or 1596), which it may be conjectured refers to him.* As the book is, I believe, rare, I extract the passage in full, together with two sonnets connected with it, and

[* Mr. J. P. Collier, in the *Life of Shakespeare* prefixed to his edition of 1858, refers at p. 115. to this passage in Willobie, now, however, we believe printed for the first time *in extenso*. In his Introduction to the *Rape of Lucrece*, vol. vi. p. 526., Mr. Collier also quotes the allusion to Shakespeare from the Commendatory Poem at the commencement of the *Avisa*.—Ed. "N. & Q."]

which, if W. S. may be taken for Shakespeare's initials, may not improbably be his writing.

May we not also conjecture that "Mr. W. H.," to whom the first edition (1609) of Shakespeare's *Sonnets* was dedicated, may have been his friend, this Henry Willobie? whose sonnets, written some years probably before Shakespeare's, must have been known to him, and may have begotten—that is, suggested—a similar work to our immortal bard.

Cant. XLIIII.

"*Henrico Willobego, Italo-Hispalensis.*"

"H. W. being sodenly infected with the contagion of a fantastick fit, at the first sight of A, pyneth a while in secret griefe, at length not able any longer to indure the burning heate of so feruent a humour, bewrayeth the secrecy of his disease vnto his familiar frend W. S., who not long before had tryed the curtesy of the like passion, and was now newly recovered of the like infection; yet finding his frend let bloud in the same vaine, he took pleasure for a tyme to see him bleed, and in steed of stopping the issue, he enlargeth the wound, with the sharpe razor of a willing conceit, perswading him that he thought it a matter very easy to be compassed, and no doubt with payne, diligence and some cost in time to be obtained. Thus this miserable comforter comforting his frend with an impossibilitie, eyther for that he now would secretly laugh at his frends folly, that had giuen occasion not long before vnto others to laugh at his owne, or because he would see whether an other could play his part better then himselfe, and in vewing afar off the course of this loving Comedie, he determined to see whether it would sort to a happier end for this new actor, then it did for the old player. But at length this Comedie was like to haue growen to a Tragedy, by the weake and feeble estate that H. W. was brought vnto, by a desperate vewe of an impossibility of obtaining his purpose, til Time and Necessity, being his best Phisitions brought him a plaster, if not to heale, yet in part to ease his maladye. In all which discourse is lively represented the vnruly rage of vnbrayded fancy, hauing the raine to rone at liberty, with the dyuers and sundry changes of affections and temptations, which Will. set loose from Reason, can deuise. &c."

Then follows a Sonnet in eight stanzas (seven of which are given in Ellis's *Specimens*, ii. 376.) by H. W., complaining of his want of success in his suit, commencing, —

"What sodaine chance or change is this,
That doth bereaue my quyet rest?"

and ending with the following stanza:

"But yonder comes my faythfull frend,
That like assautes hath often tryde,
On his aduise I will depend,
for whether Where I shall winne, or be denyde,
And looke what counsell he shall giue,
That will I do, where dye or liue."

Cant. XLV.

W. S.

"Well met, frend Harry, what's the cause
You looke so pale with Lented cheekes?
Your wanny face and sharpened nose
Shew plaine, your mind something mislikes,
If you will tell me what it is,
He helpe to mend what is amisse."

"What is she, man, that workes thy woe,
And thus thy tickling fancy moue?
Thy drousie eyes, and sighes do shoe,
This new disease procedes of loue,
Tell what she is that witch't thee so,
I sweare it shall no farder go.

"A heauy burden wearieth one,
Which being parted then in twaine,
Seemes very light, or rather none,
And boren well with little paine:
The smothered flame, too closely pent,
Burnes more extreame for want of vent.

"So sorrowes shrynde in secret 'rest,
Attainte the hart with hotter rage,
Then griefes that are to frendes exprest,
Whose comfort may some part assuage:
If I a frend, whose faith is tryde,
Let this request not be denyde.

"Excessiue griefes good counsellis want,
And cloud the sence from sharpe conceits;
No reason rules, where sorrowes plant,
And folly feedes, where fury frets,
Tell what she is, and you shall see,
What hope and help shall come from mee."

Cant. XLVI.

H. W.

"Seest yonder howse, where hangs the badge
Of Englands Saint, when captaines cry
Victorious land, to conquering rage,
Loe, there my hopelesse helpe doth ly:
And there that frendly foe doth dwell,
That makes my hart thus rage and swell."

Cant. XLVII.

W. S.

"Well, say no more: I know thy griefe,
And face from whence these flames aryse,
It is not hard to fynd reliefe,
If thou wilt follow good aduysse:
She is no Saynt, She is no Nonne,
I thinke in tyme she may be wounde.

Ans veteraria. "At first repulse you must not faint,
Nor flye the field though she deny

You wise or thrise, yet manly bent,
Againe you must, and still reply:
When tyme permits you not to talke
Then let your pen and fingers walke.

Munera (crede mihi) placant hominesq; deosq; "Apply her still with dyuers thinges,
(For giftes the wysest will deceaue)
Sometymes with gold, sometymes with ringes,
No tyme nor fit occasion leaue,

Though coy at first she seeme and wields,
These toyes in tyme will make her yielde.

"Looke what she likes; that you must loue,
And what she hates, you must detest,
Where good or bad, you must approue,
The wordes and workes that please her best:
If she be godly, you must sweare,
That to offend you stand in feare.

Wicked wiles to de- ceave wittes women. "You must commend her louing face,
For women ioy in beauties praise,
You must admire her sober grace,
Her wisdom and her vertuous wayes,
Say, 'twas her wit and modest shoe,
That made you like and loue her so.

"You must be secret, constant, free,
Your silent sighes and trickling teares,

Let her in secret often see,
Then wring her hand; as one that feares
To speake, then wish she were your wife,
And last desire her saue your life.

"When she doth laugh, you must be glad,
And watch occasions, tyme and place,
• When she doth frowne, you must be sad,
• Let sighes and sobbes request her grace:
Sweare that your love is truly ment,
So she in tyme must needes relent."

In a commendatory poem "In praise of Willobie his Avisa," at the commencement of the volume, is the following stanza, which is interesting as containing perhaps the earliest notice of Shakespeare's *Rape of Lucrece*, if, as I believe, this edition of Willobie is the first, 1594:—

"Though Collatine haue deerely bought,
To high renoune, a lasting life,
And found, that most in vaine have sought,
To haue a Faire, and Constant wife,
Yet Tarquyne pluckt his glistering grape,
And Shakespeare paints poore Lucrece rape."

This poem has at the end, in the place of the author's name,—

"Contraria Contrariis:
Vigilantius: Dormitanus."

Does it contain the name of the writer in disguise?

In the article on Willobie, in Wood's *Athenæ* (i. 756.) is given a copy of his LXIII. Sonnet, which shows how essential it is in transcribing ancient poetry to copy carefully the ancient *spelling*: and if that had been done in this instance, it will be perceived that the note of the editor would not have been needed. The first lines of one of the stanzas are, as given by Bliss:—

"And shall my follie prove it true
That hastie pleasure doubleth paine?
Shall griefe rebound, where ioy * grew?"

to the third line of which this note is appended:—

* "This line wants a word, perhaps it should be 'joy (first or once) grew.'" — *Hastlewood*.

In the original, "joy" is spelt "ioye," and pronounced as a dissyllable, which of course makes the metre all right, without the necessity of interpolating another word.

W. C. TREVELYAN.

Wallington, Newcastle-on-Tyne.

AMESBURY.

Amesbury, Ambrosebury, Ambrosia, or Ambrii Cænobium (see Leland, *Coll.*, ed. 1770, vol. iii. pp. 29. 32. 34.). Here, says Bishop Tanner, is said to have been an ancient British monastery for 300 monkes, founded, as some say, by Ambrius, an abbat; as others, by the famous Prince Ambrosius (who was therein buried, destroyed by that cruel Pagan Gurmundus, who overran all this country in the sixth century). (Confer *Geoffrey of Monmouth*, lib. iv. c. 4.) About the year 980, Alfrida, or Ethelfrida, the queen dowager of King Edgar,

erected here a monastery for nuns, and commended it to the patronage of St. Mary and St. Melorius,—a Cornish saint whose relics were preserved here. Alfrida is said to have erected both this and Wherwell monastery in atonement for the murder of her son-in-law, King Edward (*Chron. de Mailross*, anno dcccclxxix., Robert of Gloucester and Bromton). The house was of the Benedictine order, and continued an independent monastery till the time of Henry II. in 1177. The evil lives of the abbess and nuns drew upon them the royal displeasure.

The abbess was more particularly charged with immoral conduct, insomuch that it was thought proper to dissolve the community: the nuns, about thirty in number, were dispersed in other monasteries. The abbess was allowed to go where she chose, with a pension of ten marks, and the house was made a cell to the Abbey of Fontevrault in Anjou; whence a prioress and twenty-four nuns were brought, and established at Amesbury. (*Chron. Bromton*, anno mclxxvii.) Eleanor, commonly called the Damsel of Bretagne, sole daughter of Geoffrey, Earl of Bretagne, and sister of Earl Arthur, who was imprisoned in Bristol Castle, first by King John, and afterwards by King Hen. III., on account of her title to the crown, was buried according to her own request at Amesbury in 1241, the 25 Hen. III.

From this time the nunnery of Amesbury appears to have been one of the select retreats for females in the higher ranks of life. Mary, the sixth daughter of King Edward I., took the religious habit in the monastery of Amesbury in 1285, together with thirteen young ladies of noble families. (*Annal. Wigorn.*) Walsingham, in the *Ypodigma Neustriæ*, says the king and queen were averse to this step, and that was taken *ad instantiam regis*. (Walsing., *Hist.-Angl.*)

Two years after this (A.D. 1287), Eleanor, the queen of Henry III. and the mother of Edward I., herself took the veil at Amesbury, where she died, and was buried in 1292 (Walsing. anno 1292). She had previously given to the monastery the estate of Chadelsworth, in Berks, to support the state of Eleanor, daughter of the Duke of Bretagne, who had also become a nun there. Amesbury finally became one of the richest nunneries in England: how long it remained subject to the monastery of Fontevrault, we are not told.

Bishop Tanner says it was at length made denizen, and became again an abbey.

Isabella of Lancaster, fourth daughter of Henry, Earl of Lancaster, grand-daughter to E. Crouchback, son of Henry II., was prioress in 1292. There is no register extant. Amesbury is seven miles north from Salisbury. EDWARD HOGG FRX.

EPIGRAM CORNER.—No. II.

"Esse nihil, dicis, quidquid petis, Improbe Cinna:
Si nil, Cinna, petis, nil tibi, Cinna, nego."

"'Twas 'a mere nothing!' Cinna said, he sought:
Then I, when I refused, denied him nought."

"Cum rogo te nummos sine pignore—'non habeo'—
inquis,

Idem, si pro me spondet agellus, habes.
Quid mihi non credis veteri, Thelesine, sodali,
Credis colliculis arboribusque meis.
Ecce reum Carus te detulit—adsit agellus.
Exsilii comitem queris? agellus eat."

"'Tom, lend me fifty!' Tom's without a shilling—
I'll give a mortgage—Tom's cash then is found.
To trust his old tried friend, Tom isn't willing,
But trusts implicitly his woods and ground.
Tom may ere long need counsel from a friend,
For mortgage, not for me, let Tom then send."

"Nubere vis Prisco—non miror, Paulla—sapisti.
Ducere te non vult Priscus—et ille sapit."

"To marry Peter, Polly wisely tries.
Peter won't have her—Peter too is wise."

"Nil mihi das vivus: dicis, post fata daturum.
Si non es stultus, scis, Maro, quod cupiam."

"You'll not advance me sixpence 'till you die,
Then you may know for what event I sigh."

"Omnia pauperibus moriens dedit Harpalus—hæres
Ut se non fictas exprimat in lachrymas."

"When all his fortune Harpax gave the poor,
His relatives were real mourners sure."

A. B. R.

LIFE OF MRS. SHERWOOD: FICTITIOUS PEDIGREES OF MR. SPENCE.

At the present time, when, in consequence of increased facilities for consulting original documents in our public offices, and from other causes, genealogical researches have become so much more general than they were a few years ago, it behoves inquirers to be on their guard against artful and fraudulent persons, who may attempt to palm off fictitious pedigrees and heraldry.

In 1st S. ix. 220. MR. R. W. DIXON first drew attention to the tricks of a Mr. Spence; and subsequent communications from LORD MONSON and others (1st S. ix. 275.) were sufficient to put the readers of "N. & Q." on their guard against Mr. Spence's manœuvres. But doubtless he had previously made a good thing of his pedigrees; and I think we owe it to the cause of truth to expose their worthlessness in every instance that may come under our notice.

On reading the letter of the REV. G. F. DASHWOOD (2nd S. viii. 435.), I was at once struck with the *Spencean* style of the Butts pedigree; and, on looking over the "Table of Descent" in Mrs. Sherwood's *Life* (London, 1854, p. 5.), I can at

once trace the old hand. I have already had some correspondence on this subject with Mr. DASHWOOD, and, while agreeing with me in suspecting the earlier portion of Mrs. Sherwood's Table to have been compiled from *Spencean* materials, he feels anxious, as everyone who ever knew Mrs. Sherwood, either personally or by her writings, must do,—utterly to repudiate the notion of that excellent woman having knowingly sanctioned a fraud.

I see, in the Preface to her *Life*, that the editor thanks her relative, the Rev. H. Short, and her kind friend F. G. West, Esq., barrister-at-law, for their very able assistance: "without which," she says, "I could not have presented to the public the records of relationship with the family of Bacon." It does not appear whether these gentlemen had anything to do with the early part of the pedigree.

The first entry is that of a Butts who married the daughter and heir of *Sir Wm. Fitzhugh, of Congleton and Elton*, co. Chester; and the second Butts (Sir William) is slain at the battle of Poitiers, after having married a daughter of Sir Ranulph Cotgrave, Lord of Hargrave, co. Chester. Then follow three Butts's, all of Congleton. Now, on referring to the letters of Mr. DIXON and LORD MONSON, the reader will find that in each instance of pedigree supplied by Mr. Spence, the materials were said by him to be derived from documents in the possession of the Cotgrave family; and while Mr. DIXON was furnished with an ancestor who fell at the battle of Wakefield, LORD MONSON was offered one who was slain at the battle of Poitiers. Mr. DIXON's ancestor Ralph was made to quarter the ensigns of Fitzhugh, and other noble houses, "in right of his mother Maude, daughter of *Sir Ralph Fitzhugh de Congleton and Elton*, co. Chester,"—the authority given being that of a very ancient pedigree of the *Cotgreaves de Hargrave*. Still the old cards, shuffled over again! It happened, unfortunately for Mr. Spence, that both Mr. DIXON and LORD MONSON had made genealogy their special study; but, no doubt, many persons unacquainted with genealogical matters have been made victims to Mr. Spence's fictions.

Perhaps the gentlemen mentioned by the editor of Mrs. Sherwood's *Life* would kindly inform the readers of "N. & Q." whether my suspicions are correct? and whether they, or Mrs. Sherwood herself, compiled the earlier portion of the Butts pedigree from materials furnished by Mr. Spence?

JAYDEE.

Minor Notes.

HENRY VI. AND EDWARD IV.—Sir Richard Baker says that the body of the deceased Henry was treated with great indignity. "He was

brought from the Tower to Paul's Church in an open coffin, bare-faced, where he bled; from thence in a boat to Chertsey Abbey, without Priest or clerk, torch or taper, saying or singing, and there buried." This cannot be reconciled with the following account taken from the *Pellis receptorum*:—

"De Custubus et expensis circa sepulturam predicti Henrici.

"Die Martis, xxiv die Junii.

"Hugoni Brice, in denariis sibi liberatis per manus proprias pro tot denariis per ipsum solutis tam pro clero, telâ lineâ, speciebus, et aliis ordinariis expensis, per ipsum appositis et expenditis (*sic*) circa sepulturam dicti Henrici de Windesore, qui infra Turrim Londoniæ diem suum clausit extremum; ac pro vadiis et regardis diversorum hominum portantium tortos, a Turro predictâ usque Ecclesiam Cathedralẽ Sancti Pauli Londoniæ, et abinde usque Chertsey cum corporis præsentis per Breve prædictum.—xv. iiii. vi. ob.

"Magistro Richardo Martyn in denariis sibi liberatis ad Vices; videlicet, unâ vice per manus proprias ixl. x. xii. pro tot denariis per ipsum solutis pro xxviii. ulnis telâ lineâ de Hollandiâ, et expensis factis tam infra Turrim prædictam ad ultimum Vale dicti Henrici, quam apud Chertsey in die Sepulturæ ejusdem: ac pro regardo dato diversis soldariis Calesii vigilantibus circa corpus, et pro conductu Bargearum cum Magistris ac Nautis remigantibus per aquam Thamisis usque Chertsey prædictam; et aliâ vice viiii. xii. iiii. pro tot denariis per ipsum solutis iv. Ordinibus Fratrum infra civitatem Londoniæ, et Fratribus Sanctæ Crucis in eadem, et in aliis operibus charitativis; videlicet, Fratribus Carmelitis xx. Fratribus Augustinis xx. Fratribus Minoribus xx. Fratribus Prædicatoribus, pro obsequiis et Missis Celebrandis xl. et dictis Fratribus Sanctæ Crucis x., ac pro Obsequiis et Missis dicendis apud Chertsey prædictam, in die sepulturæ dicti Henrici, lii. iiii. per Breve prædictum. xviii. iiii. iiii."

JOHN WILLIAMS.

Arno's Court.

MARINER'S COMPASS.—The title of the following work, now printed for the first time, will speak for itself:—

"La Composizione del Mondo* di Ristoro D'Arezzo Testo Italiano del 1282 pubblicato da Enrico Narducci. Rome, 1855, 8vo."

The following allusion to the compass-needle is curious, and must be placed among the early ones:—

"E trouiamo tali . erbe e tali . fiori chella . uirtude del cielo si muouono . e uanno riuolti tutta uia uerso la faccia del sole . e tali . no . e anche langola che ghuidi li marinari che per la uirtu del cielo e tratta e riuolta alla stella la quale e chiamata tramontana (p. 264.)

The word *angola* can, I suppose, only mean the angled, sharp-cornered, needle which guides the mariners, &c. The manuscript is dated as finished in 1282, *Ridolfo inperadore aletto, Martino quarto papa residente, Amen*. It is now published to rescue Ristoro from oblivion, to show the condition of the Italian language in the thirteenth century, and to give an idea of the astronomical and physical knowledge of the time: it will serve all these purposes well.

A. DE MORGAN.

"WALK YOUR CHALKS."—This is a vulgarism which I have heard addressed to one whose company is no longer desired, and who is expected to depart from your presence *eo instanti*. Has the expression originated as follows? It appears from Mr. Riley's *Liber Albus*, lately printed, *Introduction*, p. lviii., that there anciently existed in London a custom for the marshal and serjeant-chamberlain of the royal households, when in want of lodgings for the royal retinue and dependents, to send a billet (*biletum*) and seize arbitrarily the best houses and mansions of the locality, turning out the inhabitants, and marking the house so selected with chalk. From this probably arose a saying, *urbanè*, "You must now please to walk out, for your house is chalked;" *breviter*, "you must walk, you're chalked;" *brevissimè*, "walk your chalks." C. J.

MALSH.—A Huntingdonshire woman called the damp, moist weather that we had at the close of last year, as "very *malsh* weather." She farther explained this species of weather to be "very ungiving." Is this word "malsh,"—used in a fen country, and, as I find, not peculiar to the women from whose lips I first heard it—a corruption of "marish," a fen word much used by Tennyson? *e. g.*:—

"The cluster'd marish-mosses crept."

"And far through the marish green and still."

"And the silvery marish flowers that throng."

CUTHBERT BEDE.

THE A-BECKET FAMILY.—Apropos of Mr. Robertson's recent history of Thomas à Becket, the following may be worth noting. A certain Italian Marquis who was still alive six months back, told me about eight years ago that his mother had been the last descendant of the noble Pisan family of Minabekti, and that the origin of this family was, that after the death of S. Thomas of Canterbury, a younger brother ran away from England and settled at Pisa; that he called himself Becket minor, which in due course was transformed into the name given above. I am pretty certain, though the name does not figure in "Murray," that there is a monument to some member or members of the family in Sa. Maria Novella. W. H.

LORD NELSON AND LADY HAMILTON.—Anecdotes of this really great man, when coupled with "the taint, that, like another Dalilah, she cast upon the brave man whom she ensnared by her wiles," cannot be of the same value as those bearing on his great achievements; but the following is brought to memory by some extracts from *The Diary and Correspondence of the late Right Hon. George Rose, &c.*, and may be considered farther objectionable as corroborating that infatuation which is the only stain on his otherwise unblemished reputation.

After the battle of the Nile, a large medal by Kuchler, commemorative of the victory, and beautifully set in crystal, was presented to Lord Nelson: on receiving it, he immediately presented it to Lady Hamilton, saying, "this is yours by undoubted right." It is well known he nourished the belief that it was through her influence with the Queen of Naples he was enabled to encounter the French fleet.

A full description of this medal is unnecessary; but it is of gold, with an attempt to represent the setting sun, the position of the fleets, with a medallion likeness of the hero.

H. D'AVENEY.

Queries.

RADICALS IN EUROPEAN LANGUAGES.—What number (nearly) of the radical words of any of the principal languages of Europe (especially Greek, Latin, and Anglo-Saxon) are connected in origin with Sanscrit roots? and what proportion does the number of radicals so connected in any language bear to the whole number of radicals in that language?

J. V. F.

Dublin.

CHURCH CHESTS.—I should be much obliged to any of the learned correspondents of "N. & Q." who would refer me to any treatise on church chests, or inform me where I could find any account of these interesting and often beautifully decorated remnants of bye-gone times.

JOHN P. BOILEAU.

Ketteringham Park, Wymondham.

RIFLE PITS.—These have been said to have been first brought into use at Sebastopol, but in the account of the siege of Ciudad Rodrigo (*Peninsular Campaigns*, vol. ii. p. 321.) which was undertaken by Regnier in June, 1810, the author describes the planting of a battery of forty-six guns, and says "by this, and by riflemen stationed in pits, the fire of the garrison was kept down, and the sap was pushed to the glacis." So that rifle-pits appear to have been in use half a century ago. Is there any earlier notice of them?

A. A.

Poets' Corner.

CLASSICAL CLAUQUEURS AT THEATRES.—A very high authority, speaking of Percennius, who was the ringleader of the formidable revolt of the Pannonian Legions in the time of Tiberius (A. D. 14), and was afterwards put to death by order of Drusus, says that he had been originally employed in theatres to applaud or to hiss; but referring to Tacitus (*Ann.* i. 16. &c.), I find he merely calls him "*dux olim theatralium operarum*," which I suppose would answer to something like our stage manager. Is there any other authority for representing this Percennius as

what the French call, a *claqueur*; or of showing that such persons were ever employed in ancient theatres: and can your readers refer me to any other passage where such an office as "*dux theatralium operarum*" is mentioned? C. C. T.

"THINKS I TO MYSELF."—It seems the authorship of this clever and amusing little book was much controverted at the time of its appearance. A friend of mine, the lamented L. J. Lardner, Esq., told me on the best authority, as he had it from the author himself, that it was the production of a Mr. Dennys. The work, from its humour, merits a republication.

J. H. VAN LENNEP.

Zeyst, near Utrecht, June 4, 1860.

HOOPER, the martyr-bishop, had a brother named Hugh, who, settling in Jersey, became the source of a family now in existence there. I am greatly in want of genealogical details respecting him: of what family he came; the names of his father, brothers, sisters, &c., and what his ancestral (not episcopal) arms were. Also, the residences of his descendants, if any.

J. BERTRAND PAYNE.

BALLAD AGAINST INCLOSURES.—I shall be much obliged to any one who can furnish me with the words of a song very popular among the Lincolnshire peasantry during the last twenty years of the eighteenth century—the period of the great inclosures. It consisted principally, I believe, of a bitter invective against landlords and lords of manors.

The following words are all that I ever heard:

"But now the Commons are ta'en in,
The Cottages pulled down,
And Moggy's got na wool to spin
Her Lindsey-woolsey gown."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

ROBERT KEITH.—Who was Robert Keith, the translator of a small edition of the *Imitation of Jesus Christ* in four books, by Thomas à Kempis, printed at Glasgow, for R. and A. Foulis, 18mo., 1774?

X. A. X.

BAPTISMAL FONT IN BREDA CATHEDRAL: DUTCH-BORN CITIZENS OF ENGLAND.—In the Biographical Notice of Professor L. G. Visscher (born, March 1, 1799, ob. Jan. 26, 1859,)* it is said that Visscher, by way of a joke, used to call himself a *citizen of London*, because baptism had been administered to him at the font of Breda cathedral, to which King William III. of England had attached the privilege of London citizenship. The Professor's father, Teunis Kragt Visscher, on

Sept. 19, 1799, was killed by a British bullet near Schoorlдам, as he was in the act of lifting up his battalion's colours, of which the stick had been shot in two, and flourished them over his head that again they might be conspicuous to all. The ball threw him from his horse, when he had already passed the bridge; and the scared animal would have carried the flag, which had entangled itself into the reins, towards the English, if Sergeant Westerheide had not rescued it from the midst of the enemy's fire.

I suppose the privilege, on which Visscher jokingly prided himself, will have been settled upon the Breda font, because of the English troopers residing in this stronghold under William III.

But I want to ask a question:—Are the children of parents, one of whom—the mother, for instance—is English, when born under un-English colours, still considered as citizens of your country?

How long does descent from English blood give a right of English birth? Does it extend to grandchildren?

J. H. VAN LENNEP.

Zeyst, near Utrecht.

"ANTIQUITATES BRITANNICÆ ET HIBERNICÆ."

—In the year 1836, the Royal Society of Northern Antiquaries announced their intention of publishing by subscription *Antiquitates Britannicæ et Hibernicæ*, or a collection of accounts elucidating the early history of Great Britain and Ireland, extracted from early Icelandic and Scandinavian MSS. Was this intention completed? and if so, where is the work to be purchased or consulted? I always thought it extreme carelessness that the editors of the *Monumentum Historicum Britannicum* should have overlooked the great store of matter connected with the early history of this island contained in the early writers and MSS. of Scandinavia and Iceland.

C. W.

NOAH'S ARK.—What foundation is there for the traditional form of Noah's ark? With the flat bottom and gable roof, it is by no means calculated for a safe voyage, although from the dimensions given in Holy Writ it is generally considered to have been the perfection of naval architecture.

W. (Bombay.)

BRITISH SOCIETY OF DILETTANTI.—I am desirous to be made acquainted with the history of this society, existing about the middle of the last century, and which encouraged and assisted Mr. James Stuart and Mr. Nicholas Revett in their arduous labours, the result of which was that invaluable work *The Antiquities of Athens*. I am desirous to know who were the president and principal promoters of this scientific association; where in London their meetings were held; if they published their "Transactions;" and if the society is still extant. I have heard it intimated that the above had merged into the Society of Arts,

* See *Handelingen der Jaarlijksche Algemeene Vergadering van de Maatschappij der Nederlandsche Letterkunde te Leiden, gehouden den 16^{en} Junij, 1859*, pp. 66, 67,

which was established in 1753, and was located in the Adelphi, and which was presided over and patronised at various intervals by Charles Duke of Norfolk, the Dukes of Northumberland, Richmond, Portland, &c. If the Dilettanti were incorporated with the latter society, pray at what period did such union take place? Z. Z.

ACROSTIC.—At the end of a form of prayer for the 17th Nov., set forth by authority, *temp.* Elizabeth (but undated), are some psalms and anthems appointed to be sung. One of these, entitled "a Song of rejoycing for the prosperous Reigne of our most gracious Sovereigne Lady Queene Elizabeth," and "made to the use of the 25th Psalm," is arranged so as to be an acrostic of God save the Queen:—

G Geve laude unto the Lorde,
And prayse his holy name
O O Let us all with one accorde
Now magnifie the same
D Due thanks unto him yeeld
Who evermore hath beene
S So strong defence buckler and shilde
To our most Royall Queene.
A And as for her this daie
Each where about us rounde
V Up to the skie right solemnelie
The bells doe make a sounde
E Even so let us rejoyce
Before the Lord our King
T To him let us now frame our voyce
With chearefull hearts to sing.
H Her Majesties intent
By thy good grace and will
E Ever O Lorde hath bene most bent
Thy lawe for to fulfill
Q Quite thou that loving minde
With love to her agayne
V Unto her as thou hast beene kinde
O Lord so still remaine.
E Extende thy mightie hand
Against her mortall foes
E Expresse and shewe that thou wilt stand
With her against all those
N Nigh unto her abide
Upholde her scepter strong
E Eke graunt with us a joyfull guide
She may continue long. I. C.
Amen.

This curious acrostic takes every alternate line of the psalm. I want to know who is the probable author, whose initials, I. C., are at the foot, or do they stand for the words in *Christo*?

ABRACADABRA.

HENRY VII. AT LINCOLN IN 1486.—This politic sovereign is recorded to have thought it prudent to visit the northern parts of the kingdom in the first spring of his reign, and to have "kept his Easter at Lincoln." Is it known by what route he made his progress from London, and by whom he was attended?

WILLIAM KELLY.

Leicester,

REV. JOHN GENEST.—On Dec. 14, 1859, Puttick and Simpson sold among the collections of Mr. Bell of Wallsend, an autograph latter (signed) of the Rev. John Genest, 8 pages folio, and containing dramatic memoranda for 1712. It was dated 8, Bennett Street, Bath, Nov. 20th, and was written in a large bold hand. I conclude he is the author of *Some Account of the English Stage*, 10 vols. 8vo. 1832. What is known of him, and when did he die? CL. HOPPER.

HOTSPUR.—What is the *earliest* record of the sobriquet "Hotspur" applied to the famous Henry Lord Percy of Alnwick? G. W. ERNST.

Liverpool.

HENRY CONSTANTINE JENNINGS.—This gentleman was born at Shiplake, Oxfordshire, in 1731; married before —; he buries his wife Julianna in 1761; he married, 2ndly, a daughter of Roger Newell of Bobins Place in Kent; in 1815 he is living in Lindsey Row, Chelsea, and in or about the same time he preferred a claim to an abeyant peerage; but it is not known with what success; he is supposed to have died in the King's Bench Prison about 1818; his inveterate love for the fine arts was no doubt the cause of it. If any kind correspondent of "N. & Q." would furnish the pedigree of his family from about 1650 to his death it would be thankfully acknowledged by a relative. DAVID JENNINGS.

Charles Street, Hampstead Road.

PYE-WYPE.—A field in the parish of Middle Rasen is known by the name of *Pye-Wype Close*. There are said to be other places in the county of Lincoln bearing the same name. What is the meaning of Pye-Wype? J. SANSOM.

Queries with Answers.

"PUT INTO SHIP-SHAPE."—Can any of the readers of "N. & Q." inform me of the origin of this phrase? MERRICK CHRYSTOM, M.A.

[The familiar phrase "Put into ship-shape," which is commonly used, signifies "arranged, put into order, made serviceable" (as when a vessel in ordinary is rigged and prepared for sea), appears to have originated, verbally at least, from an expression which, unless some of our older lexicographers have fallen into error, bore a by no means kindred meaning. According to Ash (1775) and Bailey (1786) *ship-shapen* signified *unsightly*, with a particular reference to a ship that was "built strait up," or wall-sided. Webster and Ogilvie, on the contrary, give "ship-shape" in the sense which it now bears in common parlance. "Ship-shape, in a seamanlike manner, and after the fashion of a ship; as, this mast is not rigged *ship-shape*; trim your sails *ship-shape*."

We shall feel much obliged to any of our readers who will favour us with an example of *ship-shapen* in the older signification of *wall-sided* or *unsightly*. "Wall-sided" was formerly *wale-reared*. Cf. A.-S. *wall*, a wall.]

ANNA CORNELIA MEERMAN.—I have a copy of *Sermons and Discourses*, by my late kinsman, Dr. George Skene Keith, minister of Keith Hall and Kinkell, Aberdeenshire; London, J. Evans, 1785, on the title-page of which is this autograph inscription by the Doctor's cousin and patron: "To Anna Cornelia Meerman, by Anthony Earl of Kintore, Sept. 11, 1785." Can any of your readers tell me who Anna Cornelia Meerman was? I have a confused notion that I remember her name in connexion with literature. KIRKTOWN SKENE. Aberdeen.

[This lady seems to be Anna Cornelia Mollerus, who was first married to Mr. Abraham Perrenot, Doctor of Laws, celebrated for his writings on philosophical subjects and on jurisprudence, and for some Latin Poems. His widow married the Hon. John Meerman, first counsellor and pensionary of the city of Rotterdam, and author of *Thesaurus Juris Civilis et Canonici*, and numerous other works. Mrs. Meerman accompanied her husband in his various travels, and was his constant and happy companion till his death in 1815. The Meerman Library was sold by auction in 1824, and produced 131,000 florins.]

REV. J. PLUMPTRE'S DRAMAS.—The Rev. J. Plumptre, vicar of Great Gransden, published in 1818, a volume of *Original Dramas*. Could you oblige me by giving the *dramatis personee*, &c. of three of these little dramas, having the following titles: *Winter*, *The Force of Conscience*, *The Salutary Reproof*. ZETA.

[1. *Winter*; a Drama in Two Acts. *Characters*: Mr. Paterson, pastor of the village; Richard Wortham, a farmer; his sons John, William, and Robert; Henry Bright, in love with Betsy; John Awfield, a farmer; Thomas, his son; Kindman, a publican; Wm. Richards, parish clerk; John Bradford, a shepherd; a waggoner and a boy. Mary Wortham, wife to Wortham; Betsy and Susan, their daughters; and Mrs. Kindman. *Scene*: The country. *Time*: A night and part of the next morning in the depth of winter.

2. *The Force of Conscience*, a Tragedy in Three Acts. *Characters*: Mr. Jones, a clergyman; Wm. Morris, a blacksmith; Edw. Selby, his son-in-law; Robert Ellis; Geo. Martin; Richard and James, journeymen to Morris; constable of the village and of the town; gaoler; and three spectators. Esther, daughter to Morris; Dame Brown, his housekeeper; Lucy, sister of Ellis. *Scene*: a country village, and a neighbouring county town.

3. *The Salutary Reproof, or the Butcher*, a Drama in Two Acts. *Characters*: Lord Orwell; Sir Wm. Rightly; Mr. Shepherd, a clergyman; Thomas Goodman, the butcher; Crusty, a baker; Muggins, a publican; George, son to Goodman; servant to Lord Orwell; Mower. Mrs. Goodman, wife to Goodman; Ruth, the daughter; Mrs. Manage, housekeeper to Lord Orwell; Mrs. Crusty, wife to Crusty; Susan, servant to Crusty; Mowers, &c. *Scene*: a country village about fifty miles from London.]

REV. W. GILPIN ON THE STAGE.—The Rev. J. Plumptre, in 1809, published *Four Discourses on the Amusements of the Stage*. This work attracted a good deal of notice at the time. Among other authors quoted by Mr. Plumptre in support of his views regarding the reformation of the stage, I find the name of the Rev. W. Gilpin.

vicar of Boldre. As I am unable to refer to Mr. Plumptre's volume, could you oblige me by giving the passage in the works of this excellent clergyman, as quoted by Mr. Plumptre. ZETA.

[The following extract occurs at p. 112, of Plumtre's *Discourses on the Stage*: "Gilpin, in his *Dialogues on the Amusements of Clergymen*, p. 116., in the person of Dr. Stillingfleet, afterwards Bishop of Worcester, says of the playhouse, 'What a noble institution have we here, if it were properly regulated. I know of nothing that is better calculated for moral instruction—nothing that holds the glass more forcibly to the follies and vices of mankind. I would have it go hand in hand with the pulpit. It has nothing indeed to do with Scripture and Christian doctrines. The pageants, as I think they were called, of the last century, used to represent Scripture stories, which were very improperly introduced, and much better handled in the pulpit: But it is impossible for the pulpit to represent vice and folly in so strong a light as the stage. One addresses our reason, the other our imagination; and we know which receives commonly the more forcible impression.' Again, at p. 187., Mr. Plumtre gives the following quotation: "Mr. Gilpin (p. 124.) wishes to have different theatres for the different ranks of life: 'In my Eutopia (says Gilpin) I mean to establish two—one for the higher, the other for the lower orders of the community. In the first, of course, there will be more elegance and more expense; and the drama must be suited to the audience, by the representation of such vices and follies as are found chiefly among the great. The other theatre shall be equally suitable to the lower orders.'"]

QUOTATION.—Would you inform me who is the author of a poem entitled "The Fisherman," and in which the following couplet occurs?

"There was turning of keys, and creaking of locks,
As he took forth a bait from his iron box."

CONSTANT READER.

[These lines are from "The Red Fisherman," by Winthrop Mackworth Praed. See his *Poetical Works*, New York, 1844, p. 71.]

"THE VOYAGES, ETC. OF CAPTAIN RICHARD FALCONER."—In vain I have tried to get a copy of *The Voyages, Dangerous Adventures and Imminent Escapes of Captain Richard Falconer*. According to the *Literary Gazette* for 1838, p.

printed in that year from that of 1734, and published in London by Churton. Are these *Voyages* a fiction, or not? J. H. VAN LENNEP.

Zeyst, near Utrecht, Jan. 4, 1860.

[This was a favourite work of Sir Walter Scott, but the authorship of it was unknown to him. In a letter to Daniel Terry, Esq., dated 20th Oct. 1813, he says: "I have no hobby-horsical commissions at present, unless if you meet with the *Voyages of Capt. Richard, or Robert Falconer*, in one volume, 'cow-heel, quoth Sancho,' I mark them for my own." On the 10th Nov. 1814, Sir Walter again writes to his Dear Terry, to thank him for Capt. Richard Falconer: "To your kindness I owe the two books in the world I most longed to see, not so much for their intrinsic merits, as because they bring back with vivid associations the sentiments of my childhood—I might almost say infancy." On a fly-leaf of Scott's copy, in his own handwriting, is the following note: "This

book I read in early youth. I am ignorant whether it is altogether fictitious, and written upon De Foe's plan, which it greatly resembles, or whether it is only an exaggerated account of the adventures of a real person. It is very scarce, for, endeavouring to add it to the other favourites of my infancy, I think I looked for it ten years to no purpose, and at last owed it to the active kindness of Mr. Terry. Yet Richard Falconer's *Adventures* seem to have passed through several editions." (Lockhart's *Life of Scott*, ed. 1845, pp. 248. 305.) The work, however, is fictitious, and the production of William Rufus Chetwood, who first kept a bookseller's shop in Covent Garden, and became afterwards prompter to Drury Lane Theatre.]

MS. LITERARY MISCELLANIES. — Can you give me any account of the following authors, whose works are in the Harleian MSS. ? 1. Geo. Bankes, author of "Literary Miscellanies," 4050. 2. Antony Parker, author of "Literary Miscellanies." 3. Stephen Millington, author of "Literary Miscellanies." Could you also oblige me with any information regarding the dates, and the contents of these volumes ?

ZETA.

[Harl. MS. 4050. is a small quarto paper book of 273 pages, besides some loose papers inserted in different parts. It is the Common-place book on theological subjects of George Bankes, who appears to have been president of some college from the verses addressed to him at fol. 186., and signed Potter. Cent. xvii.]

Harl. MS. 4048. is a paper book, 4to. of 160 pages, written in English and Latin, and is the Common-place book of Antony Parker. It is chiefly on subjects of divinity, abstracts of sermons preached by various persons. Cent. xvii.]

Harl. MS. 5748. is a paper 4to. book, consisting of 1. Godwyn's Roman Antiquities, translated, as it seems, from the first edition, by Stephen Millington, 1641. 2. Phrases collected out of the same book by the same person. 3. Six Latin Declamations, each signed Steph. Millington.]

ST. CYPRIAN. — Can you inform me whether there is authority for supposing that St. Cyprian, Bishop of Carthage and martyr, was a negro ?

R. T. L.

[The great St. Cyprian was born in Africa, and probably at Carthage, though on this latter point there is some difference of opinion. He appears to have inherited considerable wealth from his parents, and we find no traces of any supposition that he was by birth a negro, an idea which may have arisen from his being termed by St. Jerome "Cyprianus Afer."]

BENET BORUGHE. — Can you give me any information regarding Benet Borughe, author of a poetical translation of Cicero's Cato Major and Minor, Harleian MS. 116. What is the date of the work ?

ZETA.

[The Harl. MS. 116. is a parchment book, written by different hands, in a small folio. The third article is "Liber Minoris Catonis (fol. 98.) et Majoris" (fol. 99.), translated into Latino in Anglicum per Mag. Benet Borughe. There is no date, but the MS. seems to be of the latter part of the fifteenth century.]

TOPOGRAPHICAL EXCURSION. — Has that portion of the Lansdown MS. volume, No. 213., being

the tour of three Norwich gentlemen through various counties in 1634 and 1635, ever been printed *in extenso* ?

C. E. L.

[The greater portion of this Itinerary will be found in Brayley's *Graphic Illustrator*, 4to. 1834. The contributor states that "no alteration has been made in the language, but the immaterial parts have been omitted, and a few words of connexion occasionally introduced." The long poem appended to the Itinerary is also omitted. An extract relating to Robin Hood's Well is printed in our 2nd S. vi. 261.]

Replies.

ARCHIEPISCOPAL MITRE.

(2nd S. viii. 248.)

It is perhaps singular that no precise answer can be given to your correspondent's Query, "How it is that archbishops bear their mitre from within a *ducal coronet* ?"

The variation in the mode of bearing the mitre observed between the metropolitans and the suffragans, is of modern date. The illustrations afforded by the paintings on glass which decorate our ancient cathedrals, and the representations upon the effigies and other portions of monumental remains in those sacred edifices, placed in memory of numerous ecclesiastical dignitaries, do not afford any authority for a distinction between the mitres of *Archbishops* and *Bishops* (with the exception of the Bishops of the See of *Durham*), down to the period of the Revolution.

The Records of the College of Arms do not supply a single authority for the mitres of the Archbishops issuing from or placed within a *Ducal Coronet*. An examination of the various instances where mitres are depicted, will corroborate this fact, and particularly those Records termed *Funeral Certificates*, which contain many entries in reference to deceased Prelates, and to which the armorial ensigns of their respective Sees, as well as, in numerous cases, those of their paternal bearings are attached.

The last entry of a certificate taken upon the death and burial of an Archbishop, is that of Gilbert Sheldon, *Archbishop of Canterbury*, who died 9th November, 1677 : it is certified and attested by Sir William Dugdale, then Garter, and there depicted are the arms of the See of Canterbury surmounted by the episcopal mitre, *without any coronet*.

It is hardly credible that at this period any authority for the coronet existed, or so experienced an officer as Sir William Dugdale would not only have known it, but have seen that the record of his official act had been correctly made.

The variation, therefore, in practice between the metropolitan and suffragans must be traced to a period subsequent to the death of Sheldon, and is not probably of earlier date than the commencement of the 19th century.

In a dissertation entitled *An Assemblage of Coins fabricated by Authority of the Archbishops of Canterbury*, published in 1772 by Samuel Pegge, M.A. (p. 7.), that writer, when speaking of the mitre, remarks, "there is also some difference now made in the bearing of the mitre by metropolitans and the suffragans: the former placing it on their coat armour on a Ducal Coronet, a practice lately introduced, and the latter having it close to the escocheon."*

In the *Gentleman's Magazine* for the month of May, 1778 (vol. xlviii. p. 209.), is a communication (signed *Rowland Rouse*) in answer to a query similar to the present, put to the editor of that publication in July, 1775, which had not before received any reply. That communication contains some remarks upon the subject of mitres, illustrated by six wood engravings, exhibiting their various shapes and forms, and giving the authorities from which they were taken.

The illustrations are,

No. I. The mitre of Simon Langham, Archbishop of Canterbury, from his tomb, anno 1376.

No. II. That of Archbishop Cranmer (who died 1558), in Thoroton's *Antiquities of Nottinghamshire*, fol., printed in 1677.

No. III. That of Archbishop Juxon, who died in 1663, from a window in Gray's Inn Hall † with the date 1663 under it. In another compartment of the same window, the writer adds, were the arms of John Williams Bishop of Lincoln, and Lord Keeper of the Great Seal to King James ‡ with a mitre of the very same character, and ornamented in the same form and fashion as those of the two last-mentioned Archbishops, viz. *Cranmer* and *Juxon*, none of them having the coronet.

No. IV. The mitre of Archbishop Gilbert Sheldon, which Mr. Rouse esteems a great curiosity as being the *first instance* he had met with of a specific difference between the mitre of an Archbishop and that of a Bishop: it was placed over the arms of Dr. Gilbert Sheldon, Archbishop of Canterbury, by that very able and judicious Herald Francis Sandford, Lancaster Herald, in his dedication to him, the Archbishop, of his fine print of the chapel and monument of King Henry VII., etched by Holler in 1655.§ He observes that this mitre rises from a coronet composed of the *circulus aureus* heightened up with pyramidal points or rays, on the top of each of which is a pearl.

This seems to be an instance, and the first of a

* Mr. Pegge's dissertation is dedicated to Archbishop Cornwallis, and on the top of the page is a shield of his arms, viz. the See of Canterbury impaling Cornwallis, and surmounted with a mitre in the ducal coronet.

† Dugdale's *Origines Judiciales*, fol. 1671, p. 303.

‡ Ib. 802.

§ *Genealogical History*, fol. 1677, pp. 439. 442.

deviation from the usual mode of depicting the mitre, and that on a plate bearing upon the face of it the sanction of Lancaster Herald, though it is no evidence that the mitre was so used by Archbishop Sheldon, to whose funeral certificate, as already remarked, the usual mitre was attached by Sir William Dugdale twenty years afterwards. It may have been the act of the engraver, and not that of Sandford.

Mr. Rouse calls the coronet a *Celestial Crown* (but it is more of an Earl's coronet), and says he finds it not many years after changed for a marquis's coronet, citing the instance of the mitre attributed to Sancroft.

No. V. That of Archbishop Sancroft placed over his effigies about the time of the Revolution, in R. White's print of the Archbishop and six Bishops, his colleagues (over each of whom there is a plain mitre only), who were committed to the Tower for not ordering the declaration of King James for liberty of conscience to be read in their respective dioceses. The same form of mitre was placed by the same R. White over the arms of Archbishop Tillotson (Sancroft's successor) in a print of him prefixed to a folio volume of his Sermons; but on an octavo edition of Tillotson's Sermons, published in 1701, he places a mitre in no wise distinguished from that of the ordinary mitre of a Bishop, and resembling that of Cranmer, *No. II.*

In 1730 the Marquis's Coronet seems to have yielded to the Ducal Coronet, as in the illustration,

No. VI. That of Archbishop Wake, whose mitre rises from the Ducal Coronet upon the authority quoted of a work entitled *The British Compendium* (Lond. 12mo. 1731); and this probably induced the remark of Mr. Pegge, that the practice was then lately introduced. The same authority ascribes a similar mitre as surmounting the arms of Lancelot Blackburn, Archbishop of York.

With the exception of the instance of the mitre ascribed by Sandford to Archbishop Sheldon, the authorities cited cannot be said to have any official import, but rest upon the acts of engravers and persons having no cognizance of the subject, and therefore not to afford any authority for the practice which subsequently, and has now for many years, prevailed with the Archbishops.

It would seem from these remarks that the *first* variation in the usage of the mitre, by the introduction of a *coronet*, is in the case of Archbishop Sheldon, in a plate dedicated to him by Francis Sandford, Lancaster Herald, which is certainly a singular circumstance when adverting to the funeral certificate of Archbishop Sheldon, recorded in 1677, where the mitre is without. Holler's print was etched in 1655; and although the dedication of the plate bears the initials of

Sandford, it is by no means certain that he had any supervision in the engraving of the arms, since the coronet is evidently fanciful in this instance, and it was not until years after that the Ducal Coronet made its appearance.

It may be said that down to the Restoration there was *no difference* in the mitres worn, or surmounting the armorial ensigns of the Sees of the Archbishops and Bishops, with the exception of *Durham*.

That about the year 1688 Sancroft (who was consecrated 27 January, 1677-8, in Westminster Abbey, and deprived 1 February, 1690-1) has ascribed to his mitre the *Marquis's Coronet* in a print by White, and the *Ducal Coronet* is ascribed to that of Archbishops Wake and Blackburn in 1730.

That since 1730 the assumption seems to have established itself, and continued to the present day; but nothing like a *grant or legal authority* is to be found for so using the *mitre* out of a Ducal Coronet.

It has been hinted that the style of "Grace" given to the Archbishops, being that given to Dukes, may have afforded the suggestion of adding the *ducal* coronet to the mitre.

In the Lambeth Library is a MS., No. 555., a small 4to. bound in calf, containing the arms of the respective Prelates of the See of Canterbury from the time of Lanfranc to that of Dr. John Moore, who died in January, 1805. The arms are illuminated on vellum, and surmounted by a *mitre*.

From the commencement down to the bearing of Thos. Herring, Archbishop in 1747, and who died 1757, the character of the mitres are similar, and in no instance does the mitre appear with a *ducal* coronet. The arms of Herring are followed by those of Mathew Hutton, translated from the See of York to the See of Canterbury in 1757, and his coat is the first surmounted with a mitre within the ducal coronet. From that time to the succession of Moore, translated from Bangor in 1783, which is the last in the MS., the mitre appears within the ducal coronet.

In the great window in Juxon's Hall, now the library, are the arms of various Prelates since the Restoration: some of modern date have the mitre out of coronets, which in some instances resemble more those of a marquis or foreign count. They have been executed by artists without reference to accuracy. The bearing, however, of the mitre out of a ducal coronet seems to have been adopted without variation since the elevation of Hutton to the See of Canterbury in 1757. These remarks are made more in reference to the mode of bearing the mitre by the Archbishops of Canterbury, though I am not aware of any deviation by the Prelates of the See of York since the time of Archbishop Blackburn, but have not made that

rigid inquiry into the subject as in the case of Canterbury. G.

BUNYAN PEDIGREE.

(1st S. ix. 223.; xii. 491.; 2nd S. i. 81. 170. 234.)

George Bunyan (1.) married Mary Haywood (2.) at St. Nicholas church, Nottingham, 1754, and had children: (3.) Thomas, 1755; (4.) Ann, 1756; (5.) George, 1758; (6.) Mary, 1760; (7.) Mary, 1762; (8.) Elizabeth, 1763; (9.) William, 1764; (10.) Sarah, 1765; (11.) William and (12.) George, 1766; (13.) Amelia, 1767.

(3.) Thomas, Bombardier, married — Mather, no children; burgess list, Nottingham, hosier, 1776. (4.) Died near London, at Godmaster (?); (5.) died young; (6.) died 1761; (7.) married Mr. Sanigear, cashier in Bank of England, died Dec. 11, 1856. The portrait of John Bunyan, formerly in her possession ("N. & Q.," 2nd S. i. 81.), is now the property of Mr. Wilkinson, Clinton Street, Nottingham. (8.) Married Thomas Pinder; shoemaker, and had children: George, Thomas, Catherine, and Mary. (9.) Died young. (10.), (11.), and (12.), died when babies. (13.) Married Thomas Bradley, 1792, and had children: George, Ann, and Thomas; died 1858.

From (13.) mainly I learnt, among others, these particulars: — Her father was born at Elstow (this was said doubtfully), and his marriage displeased Mary Haywood's father, who called him "the tinker," and made him go to church; but he used to say, "This morning I have had milk and water, this afternoon I will have some strong drink;" and used to go to the meeting-house. But after the birth of Thomas, (2.) was never called the tinker's wife. (This is probably the foundation of the report that a son of John Bunyan married a woman of property in Nottingham, and had to abjure his sect.)

(1.) got into debt in consequence of his politics, and was by Lord Howe made Inspector of Stores in Philadelphia on approval. He there died of fever (there is another story), when (13.) was about twelve or thirteen years old. This would be about the time of the occupation of Philadelphia by the British, and UNEDA could probably make some discovery on the point.

(1.) had a brother, Capt. Wm. Bunyan, drowned at sea: his wife Elizabeth lies in St. Mary's chancel. Nottingham burgess list: Wm. Bunyan, Lieutenant in the Navy, 1767. Bunyan, Capt. William, as well as his brother George, voted for Hon. William Howe, 1774. Perhaps some naval book-worm could help me to farther information.

(1.) had a sister Catharine, a maiden lady, whom he fetched from Bedford, and settled as milliner in Nottingham: a sister or other near relation, Susanna, who came from Bedford on

visits, and afterwards kept school at Stamford, and died there. Catherine died at Matlock.

(13.) had a Josephus, which Mr. Mawkes, formerly curate of Ockbrook, took in exchange for another book: in it was written: "The gift of Catherine Bunyan to Ann Bunyan;" "Catherine Bunyan, the gift of her honoured father." She thought the name should have been supplied as John.

S. F. CRESWELL.

School House, Tunbridge, Kent.

DONNELLAN LECTURES.

(2nd S. viii. 442.)

The following is a complete list of the Donnellan Lecturers, and of the subject of their lectures:—

1794. Thomas Elrington, D.D. "The Proof of Christianity derived from the Miracles recorded in the New Testament." Published.

1795. Richard Graves, D.D. "That the Progress of Christianity has been such as to confirm its Divine Original." Not published.

1796. Robert Burrowes, D.D. George Millar, D.D. (in room of Dr. Burrowes resigned) "An Inquiry into the Causes that have impeded the further Progress of Christianity." Not published.

1797. Richard Graves, D.D. "The Divine Origin of the Jewish Religion, proved from the internal Evidence of the last Four Books of the Pentateuch." Published.

1798. William Magee, D.D. "The Prophecies relating to the Messiah." Not published.

1799. John Ussher, A.M. John Walker, A.M. (in room of Mr. Ussher, resigned).

1800. William Magee, D.D. "The Prophecies relating to the Messiah."

1801. Richard Graves, D.D. "The Divine Origin of the Jewish Religion, demonstrated chiefly from the internal Evidence furnished by the last Four Books of the Pentateuch." Published.

1802. Joseph Stopford, D.D.

1803-6. (No appointment.)

1807. Bartholomew Lloyd, D.D. "The Providential Adaptation of the Natural to the Moral Condition of Man as a fallen Creature." Not published.

1808. (No appointment.)

1809. Richard H. Nash, D.D. "The Liturgy of the Church of England is conformable to the Spirit of the Primitive Christian Church, and is well adapted to promote true Devotion." Not published.

1810-14. (No appointment.)

1815-16. Franc Sadleir, D.D. "The various Degrees of Religious Information vouchsafed to Mankind, were such as were best suited to their Moral State at the peculiar Period of each Dispensation." Published.

1817. (No appointment.)

1818. William Phelan, A.M. "Christianity provides suitable Correctives for those Tendencies to Polytheism and Idolatry which seem to be intimately interwoven with Human Nature." Published in *Phelan's Remains*, London, 1832.

1819. Charles R. Elrington, D.D. "The Doctrine of Regeneration according to the Scriptures and the Church of England." Not published.

1820. (No appointment.)

1821. James Kennedy-Bailie, B.D.

1822. Franc Sadleir, D.D. "The Formulas of the

Church of England conformable to the Scriptures." Published.

1823. James Kennedy-Bailie, B.D. "The Researches of Modern Science tend to demonstrate the Inspiration of the Writers of Scripture, particularly as applied to the Mosaic Records." Published.

1824-26. (No appointment.)

1827-32. Franc Sadleir, D.D. "The Socinian Controversy." Not published.

1833-34. (No appointment.)

1835-37. Joseph Henderson Singer, D.D.

1838. James Henthorn Todd, D.D. "Discourse on the Prophecies relating to Antichrist in the Writings of Daniel and St. Paul." Published.

1839-41. James Henthorn Todd, D.D. "Six Discourses on the Prophecies relating to Antichrist in the Apocalypse of St. John." Published.

1842. William Digby Sadleir, D.D.

1843-47. James Henthorn Todd, D.D.

1848-49. Samuel Butcher, D.D. "On the Names of the Divine Being in Holy Scripture." Not published.

1850. (No appointment.)

1851. Mortimer O'Sullivan, D.D. "The Hour of the Redeemer." Published.

1852. William Lee, D.D. "The Inspiration of Holy Scripture, its Nature and Proof." Published.

1853. William De Burgh, D.D. "The early Prophecies of a Redeemer, from the First Promise to the Prophecy of Moses." Published.

1854. Charles Parsons Reichel, B.D. "On the Christian Church." Not published.

1855. James Byrne, A.M. "Six Discourses on Naturalism and Spiritualism." Published.

1856. James Mac Ivor, D.D. "Religious Progression." Not published.

1857. John Cotter Mac Donnell, B.D. "The Doctrine of the Atonement, deduced from Scripture, and vindicated from Misrepresentation and Objections."

1858. James Wills, B.D. Lectures not published.

1859. James Mac Ivor, D.D. "Religious Progression." Not published.

ΑΔΙΕΥΣ.

Dublin.

THE "INCIDENT IN 'THE '15.'" (2nd S. viii. 409. 445.)—General Wightman's seizure of Lady Seaforth's coach and horses made some noise at the time. Thus Baillie, writing from Inverness on the 30th March, 1716, to Duncan Forbes, says:—

"General Wightman hath taken six coach horse with coach and shafts of Seafort—the coach is sent on board one of the ships . . . Some say here that it would have been better service to have taken the guns and the swords from the rebels than Seafort's coach; but G. W. is fond of the bonny coach and fine horses."

We might infer from this that the seizure was a self-appropriation, and the probability is strengthened by another seizure.

Hosack, in a letter to Forbes, tells him that Fraserdale's chamberlain gave Lord Lovat "some information about Fraserdale's plate; and Lord Lovat as he was going to Ruthven demanded it of Provost Clerk; but he positively refused him, and I believe there happened some hott words. Afterward Lovat in his passion dropt something of it to Wightman; who, when Lovat was gone, by arrest and threatenings of prison, procured

the plate from the Provost. I do not know yet what Cadogan may do in it, but Wightman did not make the prize for Lovat." Lovat and Fraserdale both claimed to be head of the clan: Fraser, a Mackenzie, as having married the heiress, a daughter of the late Lord, and Lovat as his heir male. Lovat's loyalty, I suspect, rested on the fact that Fraserdale was of the adverse faction. Baillie, writing to Forbes, says:—

"I am pretty well informed that it is not above 150 pounds in value; also I may observe that G—W—n keeps well what he takes."

Hosack reports the results on the 10th April:

"I hear Genl Cadogan has made Lovat a present of his half of Fraserdale's plate, and that he has compounded for the other half wth Wightman."

This is confirmed by a letter from Lovat.

T. I. I.

DR. SHELTON MACKENZIE (2nd S. viii. 169. 235. 258.)—Thinking it possible that Dr. Mackenzie had not seen the above references to himself in "N. & Q.," I lately drew his attention to the subject, in order that he might have the opportunity of clearing up the difficulty. I have just received his reply, dated "Philadelphia, Dec. 26th, 1859;" and from it make the following extract:—

"I have just looked over the 'Life of Maginn,' prefixed to the 5 volume edition of *Maginn's Miscellanies*, and find that it does not contain a word, in its 100 pages, of Maginn's having helped Ainsworth, in prose or verse. But I do find, in a previous biography which I wrote for vol. v. of my edition of *Noctes Ambrosianae*, that (on the authority of the Maginn biography written by Kenealy, in the *Dublin University Magazine*), I have said, 'Most of the flash songs, and nearly the whole of Turpin's "Ride to York" in *Bookwood*, were written by Maginn.' I dare say that, when writing the enlarged and more elaborate *Memoir for the Miscellanies*, I doubted the fact, and therefore omitted it. Maginn, among other reasons, did not know the country between London and York; but Ainsworth did.

"An account of my death did appear, Nov. 1854, not in New York, but in the *London Times*."

I may add to the above, that Dr. Mackenzie is now the "literary" editor of the *Philadelphia Press*,—a leading democratic, anti-administration paper, published in the city whose name it bears.

R. T.

Albany, N. Y., Dec. 27.

HYMNS (2nd S. viii. 512.)—"Lo! he comes with clouds descending," claims for its author Charles Wesley, and is to be found in his hymns of *Intercession for all Mankind*, 1758. Thomas Olivers composed the tune to it only. "Great God! what do I see and hear;" the first verse by Ringwald, the remaining three by W. B. Collyer, D.D. The remaining two hymns seem to be piecemeal compositions, of which most of the modern compilations consist, especially Mercer's.

DANIEL SEDGWICK.

Sun Street, City.

SONG OF THE DOUGLAS (2nd S. v. 169. 226. 245.)—MR. GIPPS may be glad to learn, even two years after his inquiry, that, if an article in the *Spectator* of the 24th Dec. 1859, may be believed, the song of which he quotes some lines is a modern production, written by the authoress of the *Life of John Halifax*, who has lately published this with other poetical pieces. The *Spectator* gives the poem as follows:—

"Could ye come back to me, Douglas, Douglas,
In the old likeness that I knew,
I'd be so faithful, so loving, Douglas!
Douglas, Douglas, tender and true.

"Never a scornful word should grieve ye,
I'd smile on ye sweet as the angels do,
Sweet as your smile on me shone ever,
Douglas, Douglas, tender and true.

"O to call back the days that are past!
My eyes were blinded, your words were few;
Do you know the truth now up in heaven,
Douglas, Douglas, tender and true?"

"I never was worthy of you, Douglas,
Not half worthy the like of you.
Now all men seem to me shadows;—
And I love only you, Douglas, tender and true.

"Stretch out your hands to me, Douglas,
Drop forgiveness from Heaven like dew,
As I lay my heart on your dead heart, Douglas,
Douglas, Douglas, tender and true."

These fervent lines require not the accessory charm of being linked to an old legendary verse with which they appear to have no connexion. They are the outpourings of the heart of a too scornful maiden, who, having hastily refused an offer from a suitor, finds, after his death, that she had really loved him, and had not intended to be taken at her word.

The question still remains whether the single line in Holland's *Howlet* is original, or quoted there from some earlier poem. STYLITES.

WRECK OF THE DUNBAR (2nd S. viii. 414.)—The Dunbar was not wrecked entering Melbourne, but at a very short distance from the South Head at the entrance of Port Jackson (Sydney Harbour, New South Wales), at a place well known as The Gap. The unhappy event was caused by an error of judgment in mistaking The Gap for the entrance to the Harbour.

Lloyd's agent at Sydney, or Messrs. J. Fairfax & Sons, the respected proprietors of the principal newspaper there, *The Sydney Morning Herald*, would doubtless assist your correspondent in carrying out his praiseworthy intentions.

The man saved was, I believe, a sailor, and his rescuer probably a man belonging to one of the Sydney Head pilot boats.

Reference to Deacon's files of newspapers from the colony about the date referred to would enable your correspondent to obtain the information he seeks.

W. STONES.

Blackheath.

***OTHOBOUS'S CONSTITUTIONS** (2nd S. viii. 532.)—Perhaps it may not be amiss to add that Othobonus was afterwards Pope, under the title of Adrian V. His reign, however, was very short, as he died one month and nine days after his election, and before episcopal consecration. Some years before the Council of London over which he presided, that is *circa* an. 1252, he had been, although a Genoese, Archdeacon of Canterbury. He was well qualified, therefore, from his knowledge of the state of the English church, to direct and control the deliberations of the Synod. It is of some interest to know what popes had, previously to their wearing the tiara, held church preferment in England. There was one, for instance, who was Bishop of Worcester; at least, appointed Administrator of the Diocese by a Bull dated 31 July, 1521. This was Cardinal Julianus de Medicis, afterwards Clement VII.

If your correspondent will consult the Oxford edition of Lyndwood's *Provinciale*, an. 1679, he will not only find the *Constitutions* of Othobonus annexed, but a very copious *glossa* by John de Athona, *alias* John Acton. I have often marvelled why that same edition should have received the University "imprimatur;" for, although there are undoubtedly many things suited to the present state of things in England, yet a great part as to doctrine, and a greater part as to discipline, is applicable only to the times preceding the separation from Rome. Some things, indeed, there are which not one of us, whether he belongs to Rome or Canterbury, considers binding. For example, what should we say of the following strict injunction of one of the *Constitutions* of Othobonus, "*De habitu Clericorum*?"

"Statuimus et districtè præcipimus, ut Clerici universi vestes gerant non brevitatè nimia ridiculas et notandas, sed saltem ultra tibiarum medium attingentes, aures quoque patentes, crinibus non coöpertas, et Coronas habeant probandâ latitudine concedentes. . . . Nec, nisi in itinere constituti, unquam aut in ecclesiis, vel coram Prælati suis, aut in conspectu communi hominum, publicè infulas suas (vulgo *Coyphas* vocant) portare aliquatenus audeant vel præsumant. Qui autem in Sacerdotio sunt, qui etiam sunt Decani aut Archidiaconi, ne non omnes in Dignitatibus constituti Curam animarum habentibus, Cappas clausas deferant."

JOHN WILLIAMS.

Arno's Court.

SYMPATHETIC SNAILS (2nd S. viii. 503.)—I remember reading on this subject a series of communications which appeared in *La Presse*, a Paris newspaper, a few years since. I am unable to state the precise time, but think it was between the years 1852 and 1856.

J. MACRAY.

SCOTCH CLERGY DEPRIVED IN 1689 (2nd S. viii. 329. 538.)—To the works mentioned by B. W. add Lawson's *History of the Scottish Episcopal Church from the Revolution to the present Time*, 8vo. Edinb. 1842.

J. MACRAY.

CURIOUS MARRIAGE (2nd S. viii. 396.)—Such public notifications as those mentioned by MR. REDMOND were also customary in Scotland, as in the following instances:—

"Last week Mr. Graham, younger, of Dongalston, was married to Miss Campbell of Skirving, a beautiful and virtuous young lady."—*Glasgow Courant* (Newspaper), Feb. 9, 1747.

"On Monday last, Dr. Robert Hamilton, Professor of Anatomy and Botany in the University of Glasgow, to Miss Mally Baird, a beautiful young lady with a handsome fortune."—*Ibid.*, May 4, 1747.

"On Monday last, Mr. James Johnstone, Merchant in this place, was married to Miss Peggy Newall, a young lady of great merit, and a fortune of 4000*l.*"—*Ibid.*, Aug. 8, 1747.

An anecdote is current of an old Glasgow shopkeeper who announced a large *portion* to each of his daughters in the event of their marriage. The bait took rapidly, but when it came to the paying part of the business, he pled as his apology for non-performance an inadvertency in having at that time added the "*year of God*" into the balance sheet of his property as *pounds sterling*. G. N.

HOLDING UP THE HAND (2nd S. viii. 501.)—The mode of making an affirmation, which MR. BOYS says "is the oldest form of an oath recorded in the Bible," is still practised in the United States of America. The Members of Congress, when they qualify for that office, are asked whether they will swear or affirm their loyalty to the constitution and the laws of the country. Those who swear, take the oaths in the English form; those who affirm, hold up the right hand, and bow in assent, when the Speaker has repeated what they are required to affirm. False affirmation is subjected to the same penalties as perjury, and no distinction is made in any of the courts of law between evidence taken either by oath or affirmation. The President of the United States is allowed to affirm if he chooses, instead of taking the oath in the accustomed form, when he is inducted into office.

PISHEY THOMPSON.

Stoke Newington.

DERIVATION OF RIP, "A RAKE OR LIBERTINE" (2nd S. viii. 493.)—This is a terminal abbreviation (like *bus* from *omnibus*) of a word of reproach very commonly used in the last century, viz. *demi-rep*, meaning a person with half a reputation. It may be classed with another slang term current about the same time,—a *demi-fortune*, which was applied to a carriage drawn by a single horse,—long before the brougham was invented, or found so generally useful. J. G. N.

"MY EYE AND BETTY MARTIN" (2nd S. viii. 491.)—The only origin I have ever heard ascribed to this phrase is, that it is derived from a monkish form of expression, "*Mihi et Beati Martini*." In the same spirit I have heard the expression, "*Let's sing old Rose, and burn the bellows*," de-

rived from a schoolboy's merry shout on the arrival of the holidays, "*Let's singe old Rose and burn libellos*,"—meaning, "let us singe the master's wig, and burn our books:"—this, of course, would only apply when the master's name was Rose. These expressions, so widely spread through the length and breadth of England, certainly had an origin in *something*. I shall like to receive others than those I have thus—only half in earnest—scribed to them. **PISHEY THOMPSON.**

Stoke Newington.

NATHANIEL WARD (1st S. ix. 517.; 2nd S. v. 319.; viii. 46. 76.)—Since writing our former letter respecting the loyal rector of Staindrop, our attention has been drawn to the circumstance that your correspondent **SOCIUS DUNELM** (2nd S. v. 319.) attributes to him the address prefixed to Samuel Ward's *Jethro's Justice of Peace*, 1627. We take it, however, to be clear that that address was written by another Nathaniel Ward, who was of Emmanuel College; B.A. 1599, M.A. 1603. He was preacher at St. James's, Duke Place, London; afterwards benefited in Essex, and died 1653. As to him see Brook's *Lives of the Puritans*, iii. 182. **C. H. & THOMPSON COOPER.**

Cambridge.

FAMILY OF CONSTANTINE (2nd S. viii. 531.)—I conceive that your querist J. F. C. alludes to a family whose pedigree, &c., is given in Hutchins' *Dorset*, to which work I would refer him for full particulars.

William Constantine of Merly was born 1612; educated and reader at the Middle Temple; was Recorder of Dorchester and Poole, and knighted 1668. His son Harry (by his first marriage) was born 1642, and died 1712, having sold Merly to—Ash of—, county Wilts, who in 1752 disposed of it to Ralph Willett, proprietor of a large estate at St. Christophers, W. I.

Monuments of the Constantine family are to be seen in the minster church of Wimborne.

Hutchins' *History and Antiquities of the County of Dorset* was originally published in 1774, a new edition of which is about to be brought out by Mr. Shipp, bookseller, Blandford, who would be glad to receive corrections and additions from authentic sources. **WILLETT L. ADYE.**

Merly House, Dorset.

KING JAMES'S HOUNDS (2nd S. viii. 494.)—Persons unaccustomed to old manuscripts are very apt to mistake the contraction *e* for an *e*, and consequently to read *hownde* for "howndes," as is twice done in the extracts from the churchwardens' accounts of Bray here printed. It is also necessary to the uninitiated to explain that *prepte* means "precept:" precepts were issued by the justices, at the motion of the royal purveyors, to furnish the king's and the prince's hounds with their requisite provender. **J. G. N.**

LONGEVITY OF CLERICAL INCUMBENTS (2nd S. ix. 8.)—Besides the instance of clerical longevity given by your correspondent in the case of the Rev. John Lewis, late rector of Ingatestone in the county of Essex, other instances can be given occurring in the same county, and not very far from Ingatestone. The parish of Stondon Massey, distant about six miles from Ingatestone, affords a remarkable instance, as it had only two rectors during a period of 106 years, viz., the Rev. Thomas Smith, who was presented to the living in 1735, and died in 1791, when he was succeeded by the Rev. John Oldham, who died in 1841. Apropos to this subject is the following extract from the volume of the *Gentleman's Magazine* for 1791:—

"On January 19th, 1791, died the Rev. Thomas Smith, Rector of Stondon Massey, Essex. He was one of the five rectors of the five adjoining parishes, whose united ages amounted to more than four hundred years. The others were Harris of Grensted, Henshaw of High Ongar, Salisbur, of Moteton, Kippax of Doddingtonhurst."

At the present day, the parish of Kelvedon Hatch, in the same county, has only had three rectors in a century, viz. the Rev. John Cookson, who was presented to the living in 1760; he died in 1798, and was succeeded by the Rev. Ambrose Serle, on whose death, in 1832, the Rev. John Banister, the present highly esteemed and universally respected rector, was inducted into the living. **A SUBSCRIBER.**

THE ELECTRIC TELEGRAPH HALF A CENTURY AGO (2nd S. ix. 26.)—In reply to A. A., I beg to say that, putting aside the anticipations of the electric telegraph, which were numerous and curious, Stephen Gray, a pensioner of the Charter House in 1729, made electric signals through a wire 765 feet long, suspended by silk threads. Franklin's experiments (1748) and those of Cavallo (1770) left electric telegraphy where they found it. The first instrument that can be called a telegraph was made by Mr. J. R. Sharpe, of Doe Hill, near Alfreton, in 1813. This employed the newly discovered voltaic electricity; and thus forms an epoch in the art of electric telegraphy. M. Sæmmering, also, in 1814, made a voltaic electric telegraph. In the mean time, however, the experiments of Mr. Ronalds, near Hammer-smith, had been commenced; and in 1816, that gentleman constructed his telegraph, which was a most simple and ingenious contrivance, but contained one element of failure, for long distances, viz. the employment of frictional electricity. To him, however, belongs the merit of some of the mechanical details adopted in modern telegraphs.* He was, I believe, the uncle of Dr. Donaldson of Cambridge. **CLAMMILD.**

Athenæum Club.

* See Descriptions of an Electric Telegraph, and of some other Electrical Apparatus. 8vo. London. 1823.

Miscellaneous.

NOTES ON BOOKS.

Hamlet by William Shakespeare, 1603; *Hamlet* by William Shakespeare, 1604. Being exact Reprints of the First and Second Editions of Shakespeare's Great Drama from the very rare Originals in the Possession of his Grace the Duke of Devonshire, with the Two Texts printed on opposite Pages, and so arranged that the Parallel Passages face each other. And a Bibliographical Preface, by Samuel Timmins. (Sampson Low.)

It may be a question whether the first and second editions of *Hamlet* are most to be prized for their rarity or their literary value, as illustrating the progress of the great workman by whom this wondrous drama was fashioned. The forty admirable facsimiles produced by the liberality of the Duke of Devonshire, under the superintendence of Mr. J. P. Collier, and as liberally presented to various public libraries and known Shakespeare students, served apparently but to stimulate a desire on the part of a larger public for the opportunity of comparing the two editions. This they are now enabled to do in a most satisfactory manner for fewer pence than the originals are worth pounds, thanks to the typographical skill of Mr. Allen, Jun., of Birmingham, and to the editorial supervision of Mr. Timmins.

A History, Military and Municipal, of the Ancient Borough of Devizes, and, subordinately, of the entire Hundred of Potterne and Cawnings in which it is included.

This is obviously the work of a Devizes man, and in the eyes of the inhabitants of Devizes we doubt not it will find great favour. The author has avoided the fault of making his book a mere mass of dry names and dates, but he has fallen into another mistake, that of not confining his book to the proper subject of it, and it is almost as much occupied with the history of England generally as of Devizes in particular. This will, however, make the History of Devizes more acceptable to the general reader.

An Analysis of Ancient Domestic Architecture in Great Britain. By F. T. Dollman and J. R. Jobbins. (Masters.)

The examples in the present work are extremely well chosen, and the elevations and details are drawn to a larger scale than usual, with a view to supply an architectural want that has long been experienced both by students and professors. The work bids fair to be one of great usefulness to all who are interested in the study of our ancient domestic architecture.

Although the *Quarterly Review* just issued (No. 213.) contains only seven articles, it will be found a varied and amusing number. The first paper on *The Australian Colonies and the Gold Supply* is obviously written by one who is master of the subject. *Cotton Machines and their Inventors* is an interesting sketch of the rise of what is now one of our most important branches of industry. *China and the War* gives a good sketch of recent proceedings in that country, and of the course to be pursued hereafter. *Religious Revivals* is a temperate and well-considered article. *The Roman Wall in Northumberland* will please the antiquary and scholar; and a masterly sketch of the *Life and Works of Cowper* will please all readers. The last article, *Reform Schemes*, is the only really political article in *The Quarterly*, and—shall we confess the truth?—we have not yet read it.

BOOKS RECEIVED.—

Brief Sketches of Booterstown and Donnybrook. By the Rev. B. H. Blacker. (Herbert, Dublin.)

A carefully compiled little volume, relating briefly the annals of the Fair-renowned Donnybrook.

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DR. HICKES' MANUSCRIPTS.—

A painful rumour has been the topic of conversation in literary circles during the past week. It appears that three large chests full of manuscripts, left by the celebrated Dr. George Hickes, the deprived Dean of Worcester, were consigned to the custody of his bankers after his decease. Owing to the dissolution of the firm, the premises have been lately cleared out, and the whole of these valuable documents committed to the flames in one of the furnaces at the New River Head! Here is a loss, not only to the ecclesiastical student who wishes to form an impartial judgment on the history of the English Church at the eventful period of the Revolution; but of papers illustrative of the biographical and literary history of the close of the seventeenth century. For it is well known that Dr. Hickes was a person of such political, ecclesiastical, and literary eminence in his time, that he was in daily correspondence with the most learned men at home and abroad. It is melancholy to contemplate the loss of literature when we consider that Dugdale, Gibson, Nicolson, Elstob, Robert Harley, Earl of Oxford, Wanley, Pepys, Kettlewell, Jeremy Collier, Dodwell, and his bosom friend the pious Robert Nelson, were among his correspondents. Dr. Hickes died on Dec. 15, 1715. Mr. Thomas Bowdler was his executor, and Mr. Annesley the overseer of his will.

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Notices to Correspondents.

MUNCHAUSEN'S TRAVELS. Mr. Phillips will find no less than seven articles on this subject in our last Series.

J. H. (Glasgow). Has not our correspondent misunderstood the Archbishop, whose remarks refer only to the "first edition" of *The Directory*.

? There is no such word as *Pandite*. The *Gibson* motto is "Pandite cælestes portæ."

H. B. It has never been satisfactorily shown that Richard Baxter was the author of *The Heavy Shove*. Our correspondent wishes to know who was the author of *Salve for Sore Eyes*, and Pins and Needles for the Ungodly.

H. B. The lines on London Dissenting Ministers were printed, for the first time, in our 1st S. i. 454. See also pp. 383, 445, of the same volume.

F. R. S. A. The reference is to the University of Marburg, a town of Hesse-Cassel in Germany. We believe it keeps an agency in London, for conferring its academical honours.

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Notes.

PHILIP RUBENS,

THE BROTHER OF SIR PETER PAUL RUBENS.

Philip, the third son of John Rubens and Maria Pijpelinck*, was born at Cologne (v. Kal. May, 1574), to which place his parents had fled from their native city of Antwerp.* The father himself, a man of great erudition, took upon himself the education of his son Philip at home, until the boy had arrived at the age of twelve, when he closed a life of usefulness. The widow, with her children, returned to Antwerp; and Philip, having finished his studies, entered the service of Joannes Richardotus, President of the Council, as his secretary, and was entrusted with the education of his two sons, William and Antony. He became afterwards the disciple and friend of the learned Justus Lipsius, and travelled into Italy with one of the sons of his first patron, Richardotus. He returned thence 1604. It appears, moreover, that at one period he accepted the position of librarian to the Cardinal Ascanius Colonna. The Duke of Tuscany also invited his services, but being summoned by the senate of Antwerp to become their secretary, he returned to the city of his ancestors. Anno 1608, on the 9th of October, his mother de-

Query, which is the correct orthography of this surname, Pijpelinck or Pijpelinck.

parted from the world, having^{is} holy bishop seventieth year of her age. ^{colish} eccle-

Philip wedded the youngest of the three daughters of Henricus de Moy, who, within a year^{at} their marriage, presented him with a daughter, whose name we learn from the monument was Clara. But in the flower of his age, and arrived at the summit of his ambition, being seized with a deadly fever, on the v. Kal. Sept. 1611, he was snatched from his sorrowing friends and compatriots, leaving his brother, the great painter, the only surviving child of seven.

Within two days, his remains were committed to the earth in the church of St. Michael.

Shortly after (pridie Id. Septemb.), his widow gave birth to a son, to whom Nicolaus Rokoxius stood sponsor, and gave him at the font the name of his father.

In memory of her husband, she erected a monument with this inscription, the wording of which is alleged to be from the pen of Sir Peter Paul Rubens, the force of which would be marred by any translation:—

"PHILIPPO RUBENIO, I. C.
Joannis civis et senatoris Antverp. F.
• Magni Lipsi Discipulo et Alumno
Cujus doctrinam pæne assecutus,
Modestiam feliciter adæquavit:
Bruxellæ Præsidi Richardoto,
Romæ Ascanio Cardinali Columnæ,
Ab Epistolis, et studiis,
S. P. Q. Antverpiensi a secretis.
Abiit, non obiit, virtute et scriptis sibi superstes.
V. Kal. Septemb. Anno Christi MDCXI. ætat. xxxix.
Marito bene merenti Maria de Moy,
Duum ex illo liberorum Claræ et Philippi mater,
Propter illius ejusque matris Mariæ Pijpelinck sepulchrum,
Hoc majoris et amoris sui monumentum P. C.
Bonis viator bene precare manibus:
Et cogita, præviit ille, mox sequar."

Upon his decease, Joannes Noverus addressed to his brother a long epistle of condolence, which commences thus:—

"Quod in luctu summum est Petre Paulle V. amicissimæ scilicet in morte evenisse, merito in cælum sublati testamur suspiriis," etc.

Various of his friends and admirers wrote elegies upon his death. One, addressed "Ad eximium virum Petrum Paulum super obitu fratris ejus Philippi Rubeni," I suspect to be from the pen of one of the Brant family. The concluding lines of one of these elegiac compositions, by Laurentius Beyerlinck, makes an elegant allusion to the talents of the great painter:—

"Fac etiam ut fratris frater post fata superstes,
Emula cui cælo dextera, mensque data est;
Quâ poterit, certâ sollers arte exprimat ora,
Et frater fratris vivat in effigie
Dumque hic arte suâ, superestque in imagine Frater
Alteri ab alterius munere surget honos."

The undermentioned letters, written by Philip

important augmentation to the recently published *Rubens' Papers*, viz. one dated "Louanii xii. Kal. Jun. mdcI.," commencing: "Annus est mi frater cum Italia te abduxit," etc. Another from the same to the same, dated "Patavii Idib. Dec. mdcI.," beginning: "Prima votorum Italiam videre," etc. Another from the same to the same, dated "Patavii Idibus quintil. mdcI.," which commences thus: "Fabulam narras vel potius agis mi frater," etc.

Philip was the author of some pieces addressed to his brother: one, a kind of epithalamium, with this heading, "Petro Paulo Rubenio Fratri suo et Isabellæ Brantiæ nuptiale fœdus animo et stilo gratulatur." Another dedicated "Ad Petrum Paulum Rubenium navigantem," sent to him "three years since (as he mentions), when he went into Italy out of Spain."

I would by way of Query inquire the date of this paper, as I find no mention of the great artist being in Spain at so early a period. To conclude, I cannot refrain from adding the flattering testimonial given to him by that prince of scholars Justus Lipsius:—

"Omnis ordo,
Quisquis hac leges.

Ex fide et vero scies scripta. Philippam Rubenium domo Antverpiâ, annos P. M. quatuor in domo et contubernio meo egisse, mensæ participem, sermonis et disciplinæ. Probatam a naturâ et modestiam attulisse, item semina aliqua doctrinæ, quæ immane quantum in spatio illo brevi auxit: Latina et Græcâ literaturâ promptus, utriusque orationis sive scriptiōne disertus, solutâ et nexâ. Historias et antiquitatem addidit et quicquid boni bonitate et celeritate ingenii hausit, iudicio direxit. Adeo supra rem nihil adstruo, ut pro re non dicam. Vis fidem? experire et sub modestiæ illo velo, sed paulatim relege, quæ dixi et quæ non dixi. O vos quibus virtus et honor curæ, carum hunc habete, producite, applaudite: ita utraque illa vos respiciant, et hunc Fortuna, quæ pro meritis mundum risit. Scripsi et signavi

"JUSTUS LIPSIVS, Professor et Historiographus Regius Lohanii, xv. Kal. Oct. mdcI."

CL. HOPPER

GOWRIE CONSPIRACY.

On looking into the alleged letters of Logan of Restalrig, as they were for the first time correctly given in Mr. Pitcairn's *Criminal Trials* (Part II. vol. ii.), there are some things not easy to be reconciled with their genuineness. One of them bears to be dated at Fastcastle, which is in Berwickshire, upwards of forty miles from Edinburgh; and though the name is not given of the party to whom it was sent, that party was evidently Alexander Ruthven, the Earl of Gowrie's brother. It contains this passage:—

"Qben ye hav red, send this my letter bak agane with ye berar, that I may se it brunt myself, for sa is the fasson in sik errandis, and if ye please, vryt yowr answer on the bak hereof in case ye vill tak my vord for the credit of the berar."

It is added afterwards: "For Godds cause keep all things very secret."

This letter, it is professed, was sent by the person called "Laird Bour," Logan's confidential servant; and on the very day of its date in *Berwickshire*, appears another letter from Logan to Bour himself, committing the other to his charge, and dated from *the Canongate of Edinburgh*. This last apparent incongruity may possibly admit of explanation, though it is not easy to see how; but, letting that pass, there remains to be explained—

1. How came Logan either to trust the letter to Bour, and much more, how came he to write to him, when the indictment itself bears (see p. 280. of the volume), that Bour was *literarum prorsus ignarus*, confirmed by what is afterwards said of Bour on p. 257., "he could not read himself."

2. Is it at all probable that, after the death of the Earl of Gowrie and his brother, Logan, who is represented as so anxious to destroy the letter immediately after it had served its purpose, should not have done so without at least any farther delay, seeing the risk he personally ran by its preservation; yet—

3. Not only does he not appear to have looked after it, but to have allowed this confidential servant, Mr. Bour, to take it (without returning it to himself) to Sprot the notary, in order that Sprot might decipher it for Bour's information; and—

4. Logan lived six years afterwards, and allowed Sprot to keep possession of it all along.

Some of your readers, who take an interest in this mysterious subject, may perhaps be able to find a clue for unravelling this piece, so as to put it in keeping with King James's account of the business.

G. J.

FIRELOCK AND BAYONET EXERCISE.

At a time when the rifle and sword-bayonet have caused the introduction of new evolutions in France, and will, I have no doubt, ultimately work a revolution in our own army, your military readers may be interested by the following document found amongst a mass of papers connected with the army in Ireland in the seventeenth and early part of the eighteenth centuries, preserved in the Ormonde Muniment Room at Kilkenny Castle.

JAMES GRAVES, A.B.

Kilkenny.

THE EXERCISE OF THE FIRELOCK AND BAYONET.

Words of Command.

TAKE CARE.

- | | |
|---|----------|
| 1. Joyne your Right hand to yr | |
| Firelocks | - - - 1. |
| 2. Poise your Firelocks | - - - 1. |
| 3. Joyne yor left hand to yor Firelocks | - - - 1. |

4. Cock your Firelocks	-	1. 2.
5. Present	-	1.
6. Fire	-	1.
7. Recover your Armes	-	1.
1. Handle your slings	-	1. 2.
2. Sling your Firelocks	-	1. 2.
3. Handle your Matches	-	1. 2. 3.
4. Handle your Grenades	-	1. 2. 3.
5. Open your Fuse	-	1. 2.
6. Guard your Fuse	-	1.
7. Blow your Matches	-	1. 2.
8. Fire & throw y ^r Grenades	-	1. 2. 3.
9. Returne your Matches	-	1. 2. 3.
10. Handle your Slings	-	1. 2.
11. Poise your Firelocks	-	1. 2. 3. 4.
8. Rest upon your Armes	-	1. 2. 3. 4.
9. Draw your Bayonets	-	1. 2.
10. Screw your Bayonets on y ^r	-	1. 2. 3. 4.
Muskett	-	1. 2. 3. 4.
11. Rest your Bayonets	-	1. 2. 3. 4.
12. Charge your Bayonets breast	-	1. 2. 3.
high	-	1. 2. 3.
13. Push y ^r Bayonets	-	1. 2.
14. Recover your Armes	-	1. 2.
15. Rest upon your Armes	-	1. 2. 3. 4.
16. Unscrew your Bayonets	-	1. 2. 3.
17. Returne your Bayonets	-	1. 2. 3. 4.
18. Half cock your Firelocks	-	1. 2. 3. 4.
19. Blow your Pans	-	1. 2.
20. Handle your Primers	-	1. 2. 3.
21. Prime	-	1. 2.
22. Shut your Pans	-	1. 2. 3. 4.
23. Cart about to Charge	-	1. 2.
24. Handle your Cartridges	-	1. 2. 3.
25. Open your Cartridges	-	1. 2.
26. Charge w th Cartridge	-	1. 2.
27. Draw forth your Ramers	-	1. 2. 3. 4.
28. Hold them up	-	1.
29. Shorten them against your brest	-	1. 2.
30. Put them in y ^e Barrills	-	1. 2. 3. 4. 5. 6.
31. Ram downe your charge	-	1. 2.
32. Recover your Ramers	-	1. 2. 3.
33. Hold them up	-	1.
37. Poise your Firelocks	-	1.
38. Shoullder your Firelocks	-	1. 2. 3.
39. Rest your Firelocks	-	1. 2. 3.
40. Order your Armes	-	1. 2. 3.
41. Ground your Armes	-	1. 2. 3. 4.
42. Take up your Armes	-	1. 2. 3. 4.
43. Rest your Firelocks	-	1. 2. 3.
44. Club your Firelocks	-	1. 2. 3. 4.
45. Rest your Firelocks	-	1. 2. 3. 4.
46. Shoulder	-	1. 2. 3. 4.

"This is y^e Exercise that was Introduced in Flanders by Lievt. General Ingoldsby in 1706."

ST. THOMAS CANTILUPE, BISHOP OF HEREFORD.

The learned Alban Butler asserts that St. Thomas of Hereford was born in Lancashire. He gives no authority for the assertion. Can any of your readers tell me if it rests on any foundation? The point is apparently trivial; but it is, nevertheless, interesting to thousands of Roman Catholics, at least the Catholics of Lancashire, reverencing him as they do as a canonised saint; and, indeed, is not devoid of interest to

any Englishman, who must regard this holy bishop as one of the bright stars of the English ecclesiastical firmament.

In my opinion, there is not the slightest foundation for this assertion. In consulting Dugdale's *Baronage*, I find that the principal residence of the noble family of Cantilupe was at Kenilworth. William, the first Lord Cantilupe, grandfather of St. Thomas, was appointed Governor of the Castle of Kenilworth, in Warwickshire, which, says Dugdale, was "his chief residence." He also received from King Henry III. the confirmation of the manor of Aston, in the same county, and called from the name of the family Aston Cantilupe, now Aston Cantlow. His son William, the father of the saint, succeeded to his sire's possessions, embracing property in various counties; but there is not the least trace of any connexion with Lancashire, either by landed property, or by personal residence of St. Thomas's parents. On the contrary, as to the father, his movements were in a contrary direction. Having executed the office of sheriff for the counties of Nottingham and Derby, he had summons (26 Hen. III.) "to fit himself with horse and arms, and to attend the king in his purposed expedition" against France. (*Baronage*, p. 732.) In 28 Hen. III. "he was one of the Peers sent by the King to the Prelates to solicit their aid for money in support of his wars in Gascoigne and Wales." In the next year he was sent as the representative of England to the first General Council of Lyons, 1245. In fine I cannot discover anything whatever that connects him with Lancashire. As to his mother, also, there could be nothing which would require her presence in that county. She was a French lady, previously a widow—Milisent, Countess of Evreux. St. Thomas, then, was most probably born at Kenilworth, or Aston Cantilupe, and was consequently a Warwickshire man.

At the same time, I think I can detect the origin of the error. Thomas, Earl of Lancaster, was on the 22nd of March, 1322 beheaded at Pontefract for high treason and rebellion. After his death, an extraordinary idea of his sanctity prevailed in the northern counties: so much so that a guild was dedicated in his name, called "Gilda Beati Thomæ Lancastriensis;" a stone cross was erected on the hill where he was executed, which was so frequented by pilgrims from the neighbouring parts that Edward II. commanded Hugh Spencer and a band of Gascoignes to station themselves on its summit, "to the end that no people should come and make their prayers there in worship of the said Earle, whom they took verilie for a martyr." However, as this "St. Thomas of Lancaster" was an unrecognised saint, the fame of his sanctity gradually died away; but as there was another St. Thomas, a real canonised saint, the date of whose canonisation, 1319, moreover,

nearly coincided with the execution of the Earl in 1322, the popular tradition confounded one Thomas with the other, and St. Thomas of Hereford was in the ideas of the northerners St. Thomas of Lancaster. I give this as merely my own speculation.

Perhaps it may be appropriate in conclusion to quote the words of Edward I. in his first letter to the Pope, urging the canonisation of Thomas. He thus describes his character:—

"Thomas, dictus de Cantilupo, Ecclesiæ quondam Herefordensis Antistes, qui nobili exortus prosapia, dum carnis clausus carcere tenebatur, pauper spiritu, mente mitis, justitiam sitiens, misericordiæ deditus, mundus corde, verè pacificus." (Rymer, ii. 972.)

He then proceeds to speak of the miracles performed. This was written in 1305; but it was not till after repeated appeals to Rome by Edward II., which may be seen in Rymer, vol. iii., that the desired canonisation was obtained to the great joy of the English Church and nation.

JOHN WILLIAMS.

Arno's Court.

Minor Notes.

WHAT'S IN A NAME.—The following anecdote shows how the French laugh at the Republican ideal, and if not true, is at least *ben trovato*:—

Under the République Française the titles of nobility were of course abolished with the prefix *du* or *de*; farther, the saints were abolished; farther, the names of the months were abolished. *Figurez-vous* the arrival of a French nobleman, well disposed to the government of the day, at the bureau for some certificate or other document; the following colloquy ensues:—OFFICIAL.

"What name?"—GENTLEMAN. "*Monsieur le Comte du Saint Janvier!*"—OFF. "Quoi?"—Repetition.—OFF. "No Monsieur now."—GENT. "Well, *le Comte du Saint Janvier.*"—OFF. (wrathfully) "No counts."—GENT. "Pardon; *du Saint Janvier.*"—OFF. "Sacre blen, no *dis*."—GENT. "*Saint Janvier.*"—OFF. (with a roar) "No saints here!"—GENT. (wishing to be conciliatory) "*Citoyen Janvier.*"—OFF. "Look at ordonnance, cy no Janvier now."—GENT. "Mais, must have a name; what shall I call myself?"—OFF. "'Cre nom. *Citoyen Nicoise!*"—grand crash.—Liberté, Egalité, Fraternité.

C. D. LAMONT.

FISH, CALLED SPROT.—The following Note may be interesting:—

"26s. 8d. received from four London boats, called 'Stale-botes' fishing in the waters of Thames for Fish called 'Sprot' between the aforesaid Tower and the Sea from Michaelmas in the 2nd year to Michaelmas in the 3rd year of King Edward 2nd for one year during the season, to wit, of each boat 6s. 8d. by ancient custom belonging to the aforesaid Tower."—*Accounts of John de Crambevell,*

late Constable of the Tower of London. Brit. Mus. Add. MS. 15,664. f. 154b.

"Also 2d. each from Pilgrims coming to St. James's (*supra muros*, at what is now called Cripplegate)." W. P.

ELIZABETH BLACKWELL, M.D.—This lady is not the first instance of a female taking a medical degree, for we read of—"A famous young woman at Venice, of the noble family of Cornaras, that spoke five tongues well, of which the Latin and Greek were two. She passed Doctour of Physick at Padua, according to the ordinary forms, and was a person of extraordinary virtue and piety."

CL. HOPPER.

SINGHALESE FOLK LORE.—The following bit of Singhalese folk lore deserves a place in your columns:—

"The Singhalese have the impression that the remains of a monkey are never found in the forest: a belief which they have embodied in the proverb, that 'he who has seen a white crow, the nest of a paddy bird, a straight coco-nut tree, or a dead monkey, is certain to live for ever.' This piece of folk lore has evidently reached Ceylon from India, where it is believed that persons dwelling on the spot where a hanuman monkey (*S. entellus*) has been killed, will die, and that even its bones are unlucky, and that no house erected where they are hid under ground can prosper. Hence, when a house is to be built, it is one of the employments of the Jyotish philosophers to ascertain by their science that none such are concealed; and Buchanan observes that 'it is perhaps owing to this fear of ill-luck, that no native will acknowledge his having seen a dead hanuman.'"

This extract has been taken from Sir J. Emerson Tennent's charming book on *Ceylon*, 3rd edit. vol. i. p. 133. A note is appended to the last sentence of the extract:—

"Buchanan's *Survey of Bhagulpoor*, p. 142. At Gibraltar it is believed that the body of a dead monkey is never found on the rock."

W. SPARROW SIMPSON.

"COULD WE WITH INK THE OCEAN FILL." From the General Index to the 1st S. of "N. & Q.," p. 110., I find eleven articles have appeared on these interesting lines. Another version occurs in a small volume of MS. Poems, circa 1603, in Addit. MS. 22,601., p. 60., Brit. Museum:—

"If all the earthe were paper white
And all the sea were inke,
'Twere not enough for me to write
As my poore harte doth thinke."

J. Y.

VISÉ, VISÉD, VISÉED, VISAED.—All these turns of a word are occasionally met with in our "best public instructors," in connexion with passports. The first is tolerable, if we suppose that there is no English way of expressing "is your passport *visé*?" As for the three others—shades of Ménage and Johnson!—what barbarisms are here! In the second and third, two participles are yoked together in the same word by a sort of Anglo-French alliance; not on equal terms however; for the French, at the same time that it retains

the termination of its participle, monopolises the sound of the vowels. And as to the fourth, which has turned up conspicuously within the last few days in a correspondence with the United States Legation, I think "it weareth such a mien as to be *shunned*, needs but be seen." If the whole trio were to settle, as little imps, on the sensorium of a philologist during sleep, they surely would conjure up the visions of Fuseli, and produce a night-mare.

I beg to propose, therefore, that as this little foreigner is perpetually crossing and recrossing the Channel, and is the *bosom* companion of thousands of Englishmen, he receive a patent of naturalisation, and the garb of a Briton; and that he henceforth be styled Mr. Vise. "Is your passport vised?" will then be plain English. And what objection can there be? It would scarcely be a new coinage. There is a cognate word, *révisé*. It would, with a little use, be as natural to say, "to vise a passport," as to revise a proof-sheet.

"Multa renascentur quæ jam cecidere, cadentque,
Quæ nunc sunt in honore vocabula, si volet usus."

This has been lately exemplified in the word "telegraph." It sounded oddly at first; but now it is universally adopted.

I have hitherto spoken only of the verb. The case of the substantive *visa* is somewhat different. But even here, the word *vise* might be used as a substantive also: just as a *revoked* at whist, e. g., or even as in the case of the word *révisé* itself, which, as a substantive, is used in the printing-office to denote the revised proof; and in "N. & Q." (2nd S. ix. 6.) your distinguished correspondent SIR HENRY ELLIS speaks of the "*révisé* of the bankruptcy law." However, this is not so necessary as the avoiding of the barbarisms above alluded to.

JOHN WILLIAMS.

Arno's Court.

LEIGHTON'S PULPIT. — It may be interesting to your correspondents who have been writing on the history and works of Archbishop Leighton, to know that the pulpit in the church of Newbattle (near Edinburgh), of which parish he was at one time minister, and from which the present incumbent preaches, is the pulpit he then filled, it having never been changed.

T.

Queries.

A JEW JESUIT.

The following story may be interesting at the present time, when the case of the Jewish boy Mortara is exciting so much attention. It occurs in a very remarkable work by an Irish divine of the last century, the Rev. Philip Skelton, whose writings I would recommend to your

readers. The work I quote from is entitled *Senilia, or an Old Man's Miscellany*, because it was written in the seventy-ninth year of the author's age. It consists of a number of miscellaneous articles, chiefly theological, but containing also anecdotes on antiquarian, historical, and other subjects. The folk lore contributors to "N. & Q." would find in it several things to their taste; and the following may be taken as a sample. It is the 136th article (vol. vi. p. 139.) of Skelton's *Works*, edited by the Rev. Robt. Lynam, A.M., Lond., 1824.

"An old gentleman, a Romanist, and a man of truth, who had studied physic at Prague, and practised it here [i. e. I suppose, in Ireland] with reputation, told me that when he was here two Jews were executed for some crime on a public stage; that three Jesuits, mounting the stage with them, did all that was in their power to convert them to Christianity in their last moments; that one of these Jesuits pressed his arguments with a force of reason, and a most astonishing power in speaking, surpassing all that the crowded audience had ever heard; that the Jews did nothing all the time but spit in his face with virulence and fury; and that he, preserving his temper, wiped off the spittle, and pursued his persuasives, seemingly, at least, in the true spirit of Christian meekness and charity, but in vain. This very Jesuit soon after died; and when he was near his exit, his brethren of the same order, standing round his bed lamented in most pathetic terms the approaching loss of the greatest and ablest man among them. The dying man then said: 'You see, my brethren, that all is now over with me. You may, therefore, now tell me who I am.' One of them answered: 'Our order stole you when little more than an infant from your Jewish parents, and, from motives of charity, bred you a Christian.' 'Am I a Jew, then?' said he; 'I renounce Christianity, and die a Jew.' As soon as he was dead, the Jesuits threw his naked body without one of the city gates, and the Jews buried it. Query, had this man ever been a Christian? or, if he mistook Jesuitism for Christianity, how came it to pass, that the approach of death, and his being pronounced a child of Abraham, should all at once recall him to his family, and set his mere blood in his estimation above all the principles he had been habituated to from infancy? This is no otherwise to be answered, but by taking it for granted that either he was delirious at the last, or judged that he had never known anything but chicane and hypocrisy for Christianity."

In addition to the queries here proposed by our author, I would ask whether the name of the Jesuit, who in this remarkable manner returned to Judaism, can be ascertained? and whether there is any historical record extant in confirmation of the story?

JAMES H. TODD.

Trin. College, Dublin.

MOB CAP. — Having often wondered what could be the origin of this word, I was pleased to see the following passage, but am still at a loss for the derivation of the word, which, if not known, the passage may assist in the elucidation of it: —

"The enormous Elizabeth Ruff, and the awkward Queen of Scots' Mob, are fatal instances of the evil in-

fluence which courts have upon fashions." — *The Connoisseur*, Thursday, January 2, 1755.

W. P.

NAVAL BALLAD.—I am anxious to recover the words of a rough naval ballad of the last century relating to an engagement between the British under the command of Sir Thomas Matthews and a Spanish fleet.

I never knew but one person who had heard of it, and he could only remember a fragment. The following is all that now clings to my memory:—

"Our Captain he was a man of great fame,
Sir Thomas Matthews, that was his name;
And when in the midst of the battle he came,
He cried, 'Fight on my jolly boys with courage true
and bold,
' We will never have it said that we ever was controlled."

EDWARD PEACOCK.

'FREDERIC LATIMER.'—Who is the author of a novel entitled *Frederic Latimer, or, the History of a Young Man of Fashion*, 3 vols., 1799? Is it the case that the leading incidents of this story are taken from reality? and to what members of the aristocracy do they relate? A. J. BEATSON.

SCOTTISH COLLEGE AT PARIS.—Allusion was made in a work I once read to the curious MSS. preserved in the Scottish College at Paris and the repositories at St. Germain. Can any of your correspondents tell me the locale of the college, and whether any MSS. exist there relative to the residence at St. Germain of James the Second and the Pretender. N. H. R.

TREASURIE OF SIMILIES.—I have an old book of which I should much like to discover the full title, as my copy is very imperfect. The running title is "a *Treasurie or Storehouse of Similies*," and it seems to have consisted of about 900 pages, small quarto, published, I should suppose, in the early part of the seventeenth century.* There are many words and allusions in it which I am at a loss to understand. Perhaps some of your readers may help me. The writer at p. 793. says:—

"As sweete trefoile looseth his sent seven times away, and receiveth it againe, as long as it is growing, but being withered and dried, it keepeth still its savour, so the godly, living in the body, shall often fall and recover againe; being dead shall no more fall, but continue in their holinesse."

What fact in the natural history of the trefoil does this refer to? Again—

"As the great *Castle Gillofer* floureth not til March and

[* This work is entitled *A Treasurie or Store-House of Similies: both pleasant, delightfull, and profitable, for all estates of men in generall. Newly collected into Heaues and Common-places*. By Robert Cawdray. London, Printed by Thomas Creede, dwelling in the Old Chaunge, at the Signe of the Eagle and Childe, neare Old Fish-Streete, 1600. It is dedicated "to the Right Worshipful, and his singular benefactors, Sir John Harington, Knight, as also to the Worshipfull James Harington, Esquire, his brother." —ED.]

April, a yeare after the sowing, and *Marian's Violets* two yeares after their sowing; so the grace of God received in baptism does not by and by shew forth itself till some yeares after the infusion," p. 669.

What are these two flowers? The book is full of these curious references, and I should like to know more about it. H. B.

ARMS.—Can you inform me what family bore the following arms:—Argent, 3 bars gules between six martlets proper, 3, 2, and 1? *

C. J. ROBINSON.

INSCRIPTION.—Wanted an explanation of the following inscription, which is to be seen in Dryburgh Abbey on one of a number of stones, ancient and modern, collected and let into a ruined wall by the late Lord Buchan. The man who at present shows the Abbey says that he has heard that it is the tombstone of a suicide:—

"† FLORE
TARSA."

I fancy that these letters may be a contraction of longer words. K. M. B.

JOHN FISHWICK.—Can any of the readers of "N. & Q." give me any information respecting the ancestors of the above? He was licensed incumbent of Wilton, *alias* Northwich, Cheshire, in 1675, and was buried there in Nov. 1718. H. F. F.

VERSIERA.—Can Prof. DE MORGAN or any of your correspondents explain the reason of the strange appellation given to the Curve called, in Italian, the "Versiera," in English, the "Witch" of Agnesi, invented by the celebrated female mathematician of Milan? On reference to the Italian dictionaries, I find the word "Versiera" means a *fiend* or *hobgoblin*. PASCAL.

THE SEA SERJEANTS.—I have been informed that there was a Masonic body of Loyalists attached to the house of Stuart who adopted this designation. Does any reader of "N. & Q." remember to have seen them alluded to, and if so, where? S. P. R. +

THE LABEL IN HERALDRY.—What is the meaning of the heraldic bearing of the label as a distinguishing mark of an eldest son? I have failed to discover it, after many inquiries.

JOAN FAMITCH.

MICHAEL ANGELO.—The following entry is from a grant book of Edw. VI. Is anything known farther respecting the circumstances under which the said grant was made?

"Nov. 28, 5 Ed. vj. An annuities of xx^{li} to Michaell Angelo of Florence, for life, to be payd at th'augment from Christmas last quarterly."

ITHURIEL.

[* There appears to be some inaccuracy in the above description. It must either be 2 bars between 6 martlets 3, 2, and 1; or on 3 bars 6 martlets 3, 2, and 1.—ED.]

THOMAS SYDENHAM.—Some time about the commencement of the present century, there was a Thomas Sydenham, Esq., in the East India Company's Madras military establishment. He was afterwards Resident at the Court of the Nizam at Hyderabad, and subsequently returned to Europe. I am desirous of learning where and when he died; if possible, also, where and when he was born; if he was married, and left any children, and what became of them. I wish besides to discover in what part of England his parents resided prior to his going out to India. If any reader of "N. & Q." will kindly furnish the above information, I shall be much obliged.

E. Y. II.

REV. CHRISTOPHER CHILCOTT, M.A.—I should be greatly obliged for any information respecting this clergyman, the name of his cure, &c. He was of Magdalen Hall, Oxford; B.A. 1687, M.A. 1690, and is believed to have settled in one of the western counties.

C. J. ROBINSON.

"BREGIS," ETC.—In an inventory of the goods of the church of Bodmin delivered over to the churchwardens, A. D. 1539, occur the following items, concerning which I would ask information:

- It. too coopes of white Satyn of bregis.
- It. too coopes of red satyn of bregis.
- It. a pere of vestments, called *molybere*.
- It. a front of *molyber*.
- It. 3 vant. clothes.
- It. a boxe of every with a lake of sylver.
- It. one Jesus cotte of purpell sarcenett.
- It. 4 *tormeteris* cotes."

The document is transcribed in the Rev. John Wallis's "Bodmin Register." **THOMAS Q. COUCH.**

JOHN DU QUESNE.—Who was Johannes Du Quesne, Baro de Crepon, of whom there is an engraving by Drevet. Arms, a chevron between three oak branches bearing acorns; supporters, two greyhounds gorged.

F. D.

"THE BLACK LIST."—A work in my possession is intitled—

"The Principles of a Member of the Black List set forth by way of Dialogue, London: Printed for George Strahan, at the Golden Bull, near the Royal Exchange in Cornhill. 1702. 8vo. pp. 575."

It is dedicated to—

"Robert Harley, Esq., late Speaker to the House of Commons, and to all the Honourable and Worthy Members of the late Parliament whose names are inserted in a Paper commonly called the Black List."

At first sight one would take it as a book of a political complexion, whereas it is on the whole a body of "Christian Meditations," or in other words, a kind of system of divinity; and if all the members of the "Black List" espoused its sentiments, they were not by any means a dangerous class in the nation. I think, however, there must have been some political reference in-

tended by the designation "Black List," and if any one can clear up why so called, it will add to the interest of the reader as rather a curious book of the period.

G. N.

MENCE FAMILY.—Rev. Benj. Mence, B.A., Merton Col. Oxford, 1746; M. A. King's Col. Cam. 1752; Vicar of St. Pancras, and Cardinal of St. Paul's, 1749; Rector of All Hallows, London Wall, 1758; ob. 19 Dec. 1796.

"In whom the classical world have lost a scientific genius, and whose vocal powers as an English singer remain unrivalled." (*Gent. Mag.* vol. lxxvi. 1116.)

"20 Feb. 1786. Died, Samuel Mence, one of the Gentlemen of H.M. Chapel Royal, St. James, and one of the Lay Vicars of Lichfield, brother of the Rev. B. Mence of St. Pancras." (*Gent. Mag.* vol. lvi. 276.)

Information respecting the character of these brothers will be acceptable to **W. MENCE.**
Liverpool.

FOXES BOOK OF MARTYRS.—Notwithstanding the careful inquiries of MR. NICHOLS and your other correspondents, there still remains one point connected with the early history of the *Book of Martyrs* which stands in need of investigation. Indeed, I am rather surprised that the point has not been investigated by some of your contributors, as it involves a question of some literary interest. Many of your readers are aware that doubts have been from the first entertained of the genuineness of Knox's *History of the Reformation*. The first book of that history, written, according to M'Crie in 1571, contains long extracts from Foxe's *Book of Martyrs*, and on this ground alone Archbishop Spottiswoode denies that Knox ever wrote the History, for, as he asserts, no edition of Foxe had then appeared. The archbishop's argument we now know rests on a false foundation; but it establishes a very curious fact, that, within a century of the publication of the first edition of the *Book of Martyrs*, the edition of 1563 was become so scarce as to be unknown even to so accomplished a scholar as Spottiswoode. I would propose therefore for investigation the following points:—

Is there any copy in Scotland of the edition of 1563, whose existence in that country can be traced back to 1570, or thereabouts?

Were any means used to destroy the copies of the early editions? as we can scarcely ascribe to time alone their extreme rarity.

Can any evidence be adduced to prove (what I believe to have been the case) that the accounts of the Scotch martyrs were furnished to Foxe by Knox?

R. D.

Aberdeen.

DINNER ETIQUETTE.—The writer of some very agreeable criticism, in one of our late Reviews (but I cannot now lay my hand on it) respecting Miss Austen's novels, observes on the traits of

social manners in her time which they occasionally reveal. Among others he quotes a passage which shows that in those days (at least in such company as Miss Austen frequented) it was the custom for the ladies to proceed first to the dining-room, the gentlemen following, instead of marching in pairs, each gentleman with a lady, as now; and asks what other authority there is for this extinct fashion?

Madame de Genlis says in her *Memoirs* that such was the fashion in Parisian dinners in her youth:—

“Les femmes d'abord sortaient toutes du salon; celles qui étaient le plus près de la porte passaient les premières. . . . Le maître et la maîtresse de la maison trouvaient facilement le moyen, sans faire de scène, d'engager les quatre femmes les plus distinguées de l'assemblée à se mettre à côté d'eux” . . . (that is, I suppose, each flanked by a brace of ladies)—“Communément cet arrangement, ainsi que presque tous les autres, avait été décidé en particulier dans le salon.”

The authoress goes on to say that the modern (or Noah's ark) fashion was confined to stiff provincial dinners in her youth, and introduced in good society at Paris, along with other vulgarities, by the Revolution. Your correspondent would be glad of any information respecting this curious change of custom. There must be those alive who can almost remember it for themselves, or at least describe it from good traditional authority.

CI-DEVANT.

SIR EUSTACE OR SIR ESTUS SMITH. — Any information concerning Sir Eustace or Sir Estus Smith, who resided at Youghal, in Ireland, about the year 1683, his family or descendants, would confer a great favour.

S—K.

New York.

Queries with Answers.

MATTHEW SCRIVENER. — I shall be glad of some information respecting Matthew Scrivener, a divine of some eminence in the seventeenth century. He wrote *A Course of Divinity, or an Introduction to the Knowledge of the True Catholic Religion, especially as professed by the Church of England*, in two parts; the one containing the Doctrine of Faith, the other the Form of Worship. London, printed by Tho. Roycroft for Robert Clavil in Little Britain, 1674. Is this book of any value or rarity? Where was Scrivener educated? and when did he die? Did he write any other books on divinity besides the above?

ALFRED T. LEE.

[Matthew Scrivener was a Fellow of St. Catharine Hall, Cambridge, and vicar of Haselningfield in that county. An indenture dated 1 June, 1695, recites, “That Matthew Scrivener, by his will bearing date 4 March, 1687, did give unto the Master and Fellows of St. Catharine's Hall in Cambridge, and their successors, all lands in Bruisyard or Cranford (Suffolk), or elsewhere

adjacent, part of the rents and profits thereof to be employed for certain uses and purposes therein mentioned, and the remainder of the rents to be expended about the chapel of the said college or hall.” One of these purposes mentioned in his will was the augmentation of the living of Bruisyard of *6l. 13s. 4d. per annum* (Addit. MS. 5819., fol. 96 b. Brit. Mus., and Kennett's *Case of Impropriations*, p. 281.). Besides the work noticed by our correspondent this learned Divine wrote—1. *Apologia pro S. Ecclesie Patribus adversus Joannem Dallam de usu patrum*, &c.; accessit apologia pro ecclesia Anglicana adversus nuperum schisma. 4^o Lond. 1672. 2. *A Treatise against Drunkenness*, with Two Sermons of St. Augustine. 12mo. Lond. 1685. 3. *The Method and Means of a true Spiritual Life*, consisting of Three Parts, agreeable to the True Ancient Way. 8vo. Lond. 1688.]

KING DAVID'S MOTHER. — Can any correspondent kindly enlighten me? I have searched in vain in *Josephus*, and many of the commentators. Some persons imagine that they have discovered her in 2 Sam. xvii. 25, where Abigail is stated to be the daughter of Nahash, and sister to Zeruiah. Now these were undoubtedly the daughters of Jesse, but St. Jerome (Hieron. *Trad. Heb.* in lib. 2. Reg. cap. 17.) distinctly states that Nahash and Jesse were one and the same person. Abulensis and Liranus confirm this, and, indeed, it is so explained in the margin of our own Bibles. There is no other passage in the Bible that throws any light upon the matter. I repeat it, if any correspondent, skilled in Rabbinical lore, will answer this Query he will confer a great favour upon me. I can hardly think that the mother of so great a monarch is utterly unknown.

Since writing the above, I have referred to the admirable index of the First Series of “N. & Q.,” and found that the question has already been asked (vol. viii. p. 539.). It seems to have produced but one reply (vol. ix. p. 42.), and that merely refers to 2 Sam. xvii. 25. The supposition of Tremellius and Junius, as to Nahash being the mother of David, appears to me to be completely set aside by St. Jerome, who has not only stated positively that Nahash and Jesse are the same person, but has explained the meaning of the name (*a serpent*), and why Jesse was so called.

C.

Workington.

[Our correspondent appears to have thoroughly investigated this question. We, also, have looked into it, and have come to the conclusion that it cannot now be decided. David occasionally makes mention of his mother in the Book of Psalms; and as he more than once speaks of her as the Lord's “handmaid,” we may conclude that at any rate she was a good and pious woman, although her name cannot be found in Sacred Writ.]

THE BUTLER OF BURFORD PRIORY. — Can any one give me the title of a book, published many years since, containing an anecdote related, I think, by Mr. Edgeworth, of a butler in the service of Mr. Lenthall of Burford Priory (a descendant of the Speaker of that name), who, having drawn a considerable lottery prize—some

5,000*l.*; if I remember rightly—one day quietly intimated to his master his desire to leave his service for a time, in order (for so I think the story ran) to gratify a life-long wish of living like a gentleman for at least one or two years, and who, at the expiration of that period, having run through the whole of the money in the interval, actually again presented himself at the Priory, desiring to be reinstated in his old place; which (he being a valuable servant) was accordingly done; and in that humble capacity, occasionally waiting upon the narrator of the anecdote, he afterwards contentedly remained, it is said, for many years.

R. W.

Athenæum, Pall Mall.

[The circumstance will be found narrated in *The Percy Anecdotes*, in the volume entitled "Eccentricity," p. 25.]

MONKEY.—Is this word to be derived from the Dutch or Flemish *manneke*, a little man, a man in miniature?

J. H. VAN LENNEP.

[The derivation suggested by our correspondent is supported, not only by French and German, but by some analogies of our own language. *Ikey* is little *Isaac*, *Sukey* is little *Sue*; so monkey, little man. The same law of etymology which applies to *monkey* may be extended to *donkey*. Here *don* is *dun* (allusive to colour); whence *donkey* (affectionately), *little dun*. The ass bears in several languages a name referring to his colour, *dun* or *russet*. Heb. *chamor* (red); Sp. and Port. *burro*, from Gr. *πυρρός* (red). From this derivation of *donkey* a learned lady of our acquaintance always pronounced the word *dunkey* (so as to rhyme with *monkey*). Monkey, however, may be derived from *mono*, *f. mona*, the common name in Sp. for a monkey, — or from the Port. *macaco*.]

SAMUEL BAYES.—Can any of your readers oblige me by the information where I may gain any particulars of the life of Samuel Bayes, vicar of Grendon in Northamptonshire. In 1662 he was living privately at Manchester, and there died. In what year, and where buried?

C. J. D. INGLEDEW.

Northallerton.

[The Rev. Samuel Bayes was a native of Yorkshire, and received his education at Trinity College, Cambridge. He held for some years the living of Grendon in Northamptonshire, which he lost at the Restoration; and he seems afterwards to have had another living in Derbyshire, but was obliged to quit that also upon the passing of the Bartholomew Act in 1662. Upon his being silenced he retired to Manchester, "where he died many years since," says Baxter. *Vide Calamy's Account*, p. 496, and *Continuation*, p. 613.]

CRINOLINE: PLON-PLON, ETC.—Would it not be well to save the time and trouble of future philologists by recording the origin of such modern words as the above? Somebody must know the exact origin of "crinoline"—a word apparently very modern, and will perhaps inform those less enlightened. "Plon-Plon" is a nickname now very commonly used for a Prince of the Bonaparte family, but not one in a hundred knows its origin or meaning. As several correspondents

explained "Bomba," perhaps some one will explain this.

ESTRE.

[*Crinoline* is properly a stuff made of *crin*, or horse-hair, "étouffe de crin." The *crin* was mixed with black thread. — *Plon-plon* is said to have been originally *cruint plomb*, and gradually changed to *plon plon* for the sake of euphony. It was originally applied to the Prince in question during the Crimean war, for reasons sufficiently obvious.]

NECK VERSE, ETC.—In the *Penitent Pilgrim*, 1641, attributed to R. Brathwaite, chap. 18., it is thus referred to: "Should I with the poor condemned prisoner demand my book." Bailey, *Dict.*, vol. ii., describes the process thus: "The prisoner is set to read a verse or two in a Latin book [Bible] in a Gothick black character, commonly called a neck verse." Can any one point out what verse is commonly called a neck verse? It is drolly alluded to in Gay's *What-d'ye call it?* a farce where a man about to be shot reads part of the title to the *Pilgrim's Progress* as his neck verse. In the same interesting little volume by Brathwaite, chap. viii., the author, among other enjoyments, mentions "odoriferous soots to cheer thy smell." Can this mean sweets? The word is strangely used by Chaucer and Spencer.

In an hour glass, what term is used for the small opening that allows the sand to escape from the upper to the lower department, called by Brathwaite the "Crevit of thine hour-glass?"

GEORGE OFFOR.

[The verse read by a malefactor, to entitle him to benefit of clergy, was generally the first verse of the 51st Psalm, "Miserere mei, Deus." See the examples in Nares's *Glossary*, under "Neck-verse," and "Miserere." — *Soot* is sweet; used by Chaucer as *sole*: *c. g.*—

"They dancen deftely, and singen soote,
In their merriment."

Spencer's *Robinolf's Dittie*, *Sheph. Kalend.*, Apr. 111.

— We are not aware of any particular technical name for the aperture in the centre of the hour-glass, but it would most probably be styled *the neck*.]

HERALD QUOTED BY LELAND.—In Shilton's *Battle of Stoke Field* is quoted in *extenso* an account of the march of the army of Henry VII. from Coventry to Nottingham, "from a journal kept by a herald attached to the forces," and Leland is given as the authority for it. I presume that Leland's *Collectanea* must be the work referred to, which I have not at present an opportunity of consulting. Is it known who was the herald by whom these curious particulars were recorded?

WILLIAM KELLY.

Leicester.

[We have not been able to get a sight of Shilton's *Battle of Stoke Field*; but the account of the progress of Henry VII. from Coventry to Nottingham is printed by Leland (*Collectanea*, iv. 212—214., ed. 1770) from the Cotton. MS. Julius, B. XII. pp. 20—27. From the introductory paragraph (omitted by Leland), we learn that the King was accompanied by "John Rosse, Esq., and

counsellor of the said King, Lyon King-of-Arms, and Unicorn-pursuivant"]

Replies.

THE HYPERBOREANS IN ITALY.

(2nd S. vi. 181.)

In a former article I offered some remarks upon the passage of Heraclides, cited by Plutarch, in which he speaks of Rome as captured by an army of Hyperboreans, and as being situated at the extremity of Europe, near the Great Sea.

The most probable supposition seems to be, that Heraclides conceived Rome as situated in the far west, on the shore of the external or circumfluous ocean, and as having been invaded by an army of Hyperboreans who descended along the northern coast of Europe.

Niebuhr, however, in his *History of Rome*, vol. i. p. 86. (Engl. transl.), inverts this testimony, and brings the Hyperboreans to Italy, in order to identify them with the Pelasgians. As a support to this fanciful combination, he cites a passage of Stephanus Byzantinus in *Ταρκυνία*, who, after stating that *Ταρκυνία* or Tarquinii is a city of Etruria, which derived its name from Tarchon (compare Müller, *Etrusker*, vol. i. p. 72.), adds, that the Tarcynæi are a nation of Hyperboreans, among whom the griffins guard the gold, as Hierocles reports in his work entitled the *Philistores*.

Hierocles, a writer of uncertain date, but posterior to Strabo, composed a work called *Φιλιστορες*, which appears to have contained a collection of marvellous stories relating to remote countries. Three fragments of this work are extant (see C. Müller, *Frag. Hist. Gr.* vol. iv. p. 429-30.).

The Tarcynæi of Hierocles seem to have taken the place of the one-eyed Arimaspians, who are mentioned by Æschylus as dwelling near the griffins, in an auriferous region, at the eastern extremity of the earth (*Prom.* 782.). According to Herodotus, the Arimaspians stole the gold from the griffins; the griffins dwelt beyond the Arimaspians, and guarded the gold; the Hyperboreans dwelt beyond the griffins, and reached as far as the sea (iii. 116., iv. 13. 27.). But there is no reason for thinking that the Tarcynæi were any thing but the fictitious name of an imaginary people, supposed to dwell near the griffins at the extremity of the earth, or that they had any connexion with Italy.

Niebuhr adds a further conjecture, founded on the mention of *περφερες* in Herod. iv. 33. This was a name of certain sacred officers at Delos, which was derived from their bringing sacred gifts from the Hyperboreans, by a circuitous route passing through the Adriatic and Dodona. Niebuhr supposes that *περφερες* is borrowed from the Latin word *perferré*, and that the gifts in ques-

tion were sent from a Pelasgian tribe in Italy, called Hyperboreans, by way of Dodona to Delos. The learning respecting these bearers of sacred sheaves is collected by Spanheim *ad Callim. Del.* 283. There is nothing in the passages adduced by him which gives any countenance to this wild conjecture. The explanation of Müller, (*Dor.* ii. 4. 4.), who connects the legends respecting the Hyperborean messengers with the worship of Apollo has more to recommend it; but the subject is one of those fragments of ritual history in which it is prudent to keep strictly within the limits of the accounts handed down to us by the ancients.

G. C. LEWIS.

DRUMMOND OF COLQUHALZIE.

(2nd S. viii. 327.)

Perhaps the following cutting from the *Perthshire Courier* of 27th October may be useful to the correspondent who inquires about the Colquhalzie family:—

"A correspondent of *Notes and Queries* asks—'Can any of your readers oblige me with information whether Drummond of Colquhalzie in Perthshire, whose estate was forfeited in 1745 or 1746, was related to the then Earl of Perth? and if so, in what degree?' On seeing the above, we consulted Malcolm's *Genealogical Memoir of the most noble and ancient House of Drummond* (published at Edinburgh in 1808), which contains an ample genealogy of the family of Colquhalzie, as a branch from the main stem of the Drummonds. The following is an abstract of the account of this ancient Perthshire family:—

"Sir Maurice Drummond, Knight of Concraig, was the second son of Sir Malcolm Drummond, the 10th thane of Lennox. He married the only child and heiress of Henry, heritable steward of Strathearn, and got with her the office and fortune of her father at his death. They were confirmed to him by King David Bruce, and his nephew Robert, earl of Strathearn, in 1358. He left issue—1, Sir Maurice, who succeeded; 2, Malcolm, founder of Colquhalzie; and 3, Walter of Dalcheeffick. This Sir Malcolm, the 10th thane, was the ancestor of the families of Concraig, Colquhalzie, Pitkellony, Mowie, Lennox, Megginch, Balloch, Broich, Milnab, &c. These were great and respectable families, whose posterity flourished long in Strathearn; but they are all now extinct except Lennox and Megginch.

"Malcolm Drummond, the second son of Sir Maurice, purchased the half lands of Colquhalzie, and his successors afterwards secured the other half. He was a man of great action and courage. At the battle of Harlaw he and his brother Maurice did considerable service. He married—Barclay, daughter to the laird of Collerny in Fife, and had one son, John, who succeeded.

"John Drummond, 2d of Colquhalzie, married—Campbell, daughter of the brother of the earl of Argyle, and had by her four sons and a daughter.

"Maurice (eldest son), 3d of Colquhalzie, succeeded about 1466. He married—Cunningham, daughter to the laird of Glengarnock, by whom he had only one daughter, Margaret.

"Margaret Drummond, heiress of Colquhalzie, married John Inglis, a gentleman in Lothian, the marshal, and a special servant to James IV., and left three sons and two daughters. Her youngest daughter, Margaret Inglis,

got the lands of Colquhalzie as her portion, and married David, third son of Thomas Drummond, first of Drummond-ernoch, who, by her right, was next laird of Colquhalzie, and had a son (John) and a daughter.

"John Drummond, 6th of Colquhalzie, married — Campbell, daughter of Donald Campbell, abbot of Cupar, in 1538, brother to the laird of Ardkinglas, and got with her the lands of Blacklaw in Angus. He had three sons and five daughters.

"John Drummond (eldest son), 7th of Colquhalzie, married Jean Mauld, daughter of the laird of Melginch (Megginch), in Angus, and had four sons and four daughters. The third son, David, at first minister of Linlithgow, and lastly at Monedie, married Catharine, sister to Patrick Smith of Methven.

"John Drummond (eldest son), 8th of Colquhalzie, married Barbara Blair, daughter to the laird of Tarsappie, and sister to Sir William Blair of Kinfauns, and had three sons and three daughters.

"John Drummond (eldest son), 9th of Colquhalzie, flourished at the Revolution, and married Anna, daughter to David Graham of Gorthie, and had four sons, John, David, Robert, and James.

"By the grandson of John, the estate was sold, and the male line of the family is now extinct.

"The *Memoir* says nothing about forfeiture in 1745 or 1746."

I may add that the name of the present possessor of the Colquhalzie estate is Hepburn.

R. S. F.

PATRON SAINTS.

(2nd S. viii. 141. 299.)

Some additions to the names already given will be found in the following lines, transcribed from a scarce book entitled *The Mobiad; or Battle of the Voice* (being a satirical account of an Exeter election), by Andrew Brice of Exeter, 1770:—

Convene a Chapter of those Saints who bear
O'er Trades and Traders tutelary care.
St. BLAISE, who — (if Monks neither fib nor doat)—
Invok'd, whip! presto! heals a *squinty'd* Throat,
Though, with his Flesh in bleeding Tatters rent,
Might come th' endanger'd *Combers* President.
To save her *Coopers* from a mortal quarrel
Might interpose St. MARY of the BARREL.
To just St. JOSEPH ought our MUSE refer,
The tugging *Joiner* and the *Carpenter*.
Bricklayers should St. GREGORY obtain;
The Grace of St. ELIOT should *Goldsmiths* gain.
St. ANN should *Grooms* assist, though none invoke;
Ev'n *Butchers* claim St. MARY of the OAK;
St. JAMES to *Hatters* might his goodness grant.
Upholsters, sav'd from Fall, might praise VENANT.
St. LEONARD should no *Stone-cutter* forsake,
Nor MARY of LORETTO those who *Bake*.
For *Tailors* the beheaded Saint had stood,
Who duck'd Repentants in Old Jordan's Flood.
St. CRISPIN might his *Gentlecraft* relieve;
St. EUSTACE aid to *Innholders* should give;
The Flea'd Apostle with his knife might side
The broil'd St. LAURENCE Safety to provide
For *Curriers* and tough *Tanners* of the Hide;
The last-named Saint might in like Wardship hug
Those who *apply* or *vend* th' aperient *Drug*;
Nor leave of Aid the *Woollen-drappers* bare,
Nor who at Wholesale deal in Staple Ware.

The swarthy Artists sweating at the Forge
Should draw, unasking, to their Help, St. GEORGE;
Carmen St. VINCENT have a Guardian Saint;
SAVIOR keep *Sadlers* safe; LUKE those who *paint*.
Nay JOB perhaps for *some* had present been
Who've done lewd Worship to the *Cyprean* Queen,
Since divers might, on *Scrutiny*, be found
With aking Bones who hoarsely snuffle *Sound*!
These, and the rest, whom canonizing ROME
Appoints o'er *Craftsmen* might in Vision come."

CUTHBERT BEDE.

BISHOPS ELECT.

(2nd S. viii. 431. ; ix. 55.)

Great discussion has at all times taken place as to the nature of a bishop's right to a seat in Parliament. A satisfactory conclusion will best be arrived at by a short consideration of a bishop's position as regards temporalities both before and since the Conquest. During the reigns of the Saxon kings, bishops held their lands in *frank almsuign*, and were free from all services and payments, excepting only the obligation to build and repair castles and bridges (and as it should have been added, to contribute towards the expences of expeditions). William I., however, deprived them of this exemption, and instead thereof turned their possessions into baronies, so that they held them *per baroniam*, and this made them subject to the tenures and duties of knights' service.

The bishops as such were members of the Mycel-synod or Witenagemot. Another argument in favour of their spiritual capacity in Parliament is, that from the reign of Edw. I. to that of Edw. IV. inclusive, great numbers of writs to attend the Parliament were sent to the "*guardians of the spiritualities*" during the vacancies of bishoprics, or while the bishops were in foreign parts. The writs of summons also preserve the distinction of *prelati* and *magnates*; and whereas temporal lords are required to appear *in fide et ligeantia*, in the writs of the bishops the word *ligeantia* is omitted, and the command to appear is *in fide et dilectione*. See Selden's *Titles of Honour*, 575.

A bishop *confirmed* may sit in Parliament as a lord thereof. It is laid down indeed by Lord Coke that a bishop *elect* may so sit; but in the case of *Evans and Ascuith, M. 3. Cur.*, Jones held clearly that a bishop cannot be summoned to Parliament before *confirmation*, without which the election is not complete; and he added that it was well known that *Bancroft*, being translated to the bishopric of London, could not come to Parliament before his confirmation. A bishop, however, can sit before he has received restitution of temporalities, says Dr. Richard Burn, because he sits by usage and custom. Lord Coke says archbishops and bishops shall be tried by the country, that is, by freeholders, for

that they are not of the degree of nobility (see 1 *Inst.* 31.; 3 *Inst.* 30.). Selden seems clear that this is the only privilege bishops have not in common with other peers. However, it seems to be agreed that while Parliament is sitting, a bishop shall be tried by the peers (2 Hawkins, 424.). The result, therefore, seems to be that a bishop *elect* cannot sit in Parliament. J. A. PN.

J. S. S. remarks, that "the bishops sit in the House of Lords as *spiritual peers*," and that they "could not come under that denomination until entitled to it by the act of consecration." Is this strictly correct? The bishops sit in *convocation* as spiritual peers, no doubt; and, being *spiritual persons*, they sit as peers in the House of Lords. But they sit there in right of their *temporal baronies*. It is probable, therefore, that they are entitled to take their seats, *not* upon consecration, but upon their being legally invested with their *baronial rights*. I speak, of course, of their constitutional right as peers, — without reference to the writs of *summons*, by which they take their seats in the present day. J. SANSOM.

I think J. S. S. does not recollect that the bishops are spiritual lords, not peers, and are entitled to a Writ to the Parliament in virtue of their temporalities, held, as the old law writers say, *per baronium*. It is certain that in early times bishops *elect* could sit. See the Parl. Rolls, 18 Edw. I. 15 b, when the Parliament granted an aid to the king upon the marriage of his daughter, when many bishops were present, and amongst them "*Willielmus Electus Eliensis*." (William de Luda, Archdeacon of Durham, *elected* 12 May, 1290, *consecrated* 1 Oct. following.) C. A.

THE MACAULAY FAMILY.

(2nd S. ix. 44.)

Permit me to correct a slight inaccuracy into which your correspondent FITZGILBERT has fallen as to the ancestors of Lord Macaulay. The Rev. — Macaulay (Dumbarton)," whom he mentions as great-grandfather of the historian, was never located in Dumbarton. He was minister of Harris, one of the parishes in the Western Isles, and will be found alluded to along with his son John in the *Jacobite Memoirs of the Rebellion*, edited from the MSS. of Bishop Forbes by Robert Chambers. This John was first ordained minister of South-Uist, in 1745; in 1756 he removed to Lismore, and nine years afterwards made a second change to Inverary, where he was minister when Dr. Johnson made his tour to the Hebrides. In 1774, and in the face of considerable opposition from the Ultra-Calvinistic section of the Presbytery, he was translated to the parish of Cardross

in Dumbartonshire, where he died in 1789. As appears from the gravestone in the churchyard there, he had a family of twelve children by Margaret, third daughter of Colin Campbell of Inverregan. One of his daughters, Jean, married, in 1787, Thomas Babington, Esq., of Rothley Temple, Leicestershire, who, I am informed, had been in the habit of residing for a few months in the year at the manse of Cardross for the benefit of his health. A son, Zachary, whose career is well known, had (besides other children) by a daughter of Quaker Mills of Bristol, a son Thomas, christened Babington, in honour of the husband of Aunt Jane, who I dare say made the best marriage of the family. This Thomas Babington became, as we all know, Lord Macaulay. The descent, therefore, seems to stand thus: —

Rev. Aulay M'Aulay, of Harris.

Rev. John M'Aulay, Cardross = Margaret Campbell.

Zachary Macaulay — Sarah Mills, Bristol. Jenn = Thomas Babington, Rothley Temple.

Thomas Babington Lord Macaulay.

Your correspondent alludes to the late lord's kinsmen in Leicestershire as claiming descent from the ancient house of M'Aulay. If he means the Babingtons, I fear the claim could only be made out with reference to the present representative of the family, Thomas Gisborne Babington, Esq., whose mother was the Jean M'Aulay above mentioned. From the descent as given in "*Burke*," there appears to have been no earlier connexion with the house of M'Aulay, nor in the papers formerly belonging to the present family of Ardincaple (which I had occasion to examine somewhat minutely when preparing their scheme of descent for my *History of Dumbartonshire*) did I see anything leading me to believe that any member of the clan had settled so far south. I have not been able, I may say, to connect Lord Macaulay's ancestors with the Dumbartonshire house of Ardincaple, but there was no other clan of the name in Scotland, and it may be therefore reasonably inferred that a connexion more or less distant existed between the minister of Harris and his contemporary Aulay Aulay, the last lineal representative of the once powerful family of Ardincaple. As the descent of this clan is but imperfectly understood, I will be glad on a future occasion (by permission of the Editor of "*N. & Q.*") to make certain salient points in its history the subject of another paper. J. IRVING.

Dumbarton.

THE YOUNG-PRETENDER IN ENGLAND.

(2nd S. ix. 46.)

The evidence as to Charles Edward having witnessed the coronation of George III. is very slight, and not trustworthy. It consists entirely of what

Hume has written on the subject, which is to this effect. "Lord Maréchal, a few days after the King's coronation, told me that he believed the young Pretender was at that time in London, or at least had been so very lately, and had come over to see the show of the coronation, and had actually seen it. I asked my lord the reason for this strange fact? Why, says he, a gentleman told me so, who saw him there, and that he even spoke to him, and whispered into his ear these words: 'Your royal highness is the last of all mortals I should expect to see here.' 'It was curiosity that led me,' said the other; 'but I assure you,' added he, 'that the person who is the object of all this pomp and magnificence is the man I envy the least.'"

Hume says that this story came to him from so near the fountain head, "as to wear a face of great probability." But it amounts to this,—Lord Maréchal told Hume that somebody (who is nameless) had told him that he (the anonymous somebody) had seen the prince, and held the above absurd dialogue with him. We have better evidence of the presence of Charles Edward in England in 1750 and 1753. In the former year, Dr. King says in his *Memoirs*, that he saw and conversed with the prince at Lady Primrose's. Thicknesse, in his *Memoirs*, states that the prince was over here about 1753-4; and Lord Holderness, who was Secretary of State in 1753, told Hume that he first learned the fact from George II., who remarked that when the Pretender got tired of England he would probably go abroad again. The ostensible domicile of Charles Edward at that time was Liege, where he lived under the title of Baron de Montgomerie. J. DORAN.

The Querist will find the subject noticed in the 2nd volume of Sir Walter Scott's novel of *Redgauntlet*, vol. ii. p. 246., and a relative note, p. 254. No special allusion is made, however, to the Pretender; but it is said that when the champion flung down his gauntlet as the gage of battle, an *unknown female* stepped from the crowd and lifted the pledge, leaving in its stead another gage, with a paper expressing that if a fair field of combat were allowed, a champion of rank and birth would appear with equal arms to dispute King George's claim to the throne.

Sir Walter justly considers this as "probably one of the numerous *fictions* which were circulated to keep up the spirits of a sinking faction;" and had such an incident actually occurred, it is inconceivable that it should not have been noticed in any contemporary newspaper or other publication. G.

Edinburgh.

BREECHES BIBLE (2nd S. viii. 530.) — This anecdote, attributed to Cracherode, was, sixty years since, reported of Rev. Richard Walter, M.A.,

chaplain of the Centurion, who published, in 1748, the celebrated voyage of Lord Anson. The book affirmed to have been covered by the Reverend journalist, and afterwards presented to the British Museum, was the Bible that had been his daily companion on the voyage. Could not this fact be ascertained by some reader at the Museum, and the right donor ascertained, with the present state of the gift, with its covering, that had been round the world before its application to its present purpose? E. D.

[Nothing is known of the volume bound in buckskins in the Cracherode or any other collection in the British Museum, so that we may conclude it a facetious bibliopole, Dr. Dibdin.—ED.]

BACON ON CONVERSATION (2nd S. viii. 108.) — Lord Bacon, at the beginning of his 8th book *De Augmentis Scientiarum*, and in the corresponding passage of his work on the *Advancement of Learning*, treats the subject of *Conversation*, or behaviour in intercourse with men, as a department of civil science. He remarks, however, that the subject had been already treated by others in a satisfactory manner. "Verum hæc pars scientiæ civilis de conversatione eleganter profecto a nonnullis tractata est, neque ullo modo tamquam desiderata reponi debet" (vol. ix. p. 6., ed. Montagu). In the *Advancement of Learning* the passage stands: "But this part of civil knowledge hath been elegantly handled, and therefore I cannot report it for deficient."

The writer principally referred to by Lord Bacon in this passage is undoubtedly Giovanni della Casa, who was born in 1503, and died in 1556, and whose work, *Galateo, trattato dei costumi*, published in 1558, particularly related to the subject of conversation. It acquired great celebrity, was translated into many languages, and was particularly renowned for the *elegance* of its style (to which the words of Bacon allude). Another writer, whom Lord Bacon doubtless had in his mind, is Castiglione, who, in the second book of his *Cortigiano*, lays down rules for the conversation of the courtier, both with his sovereign and with his equals (see the Milan ed. of 1803, vol. i. p. 127. 147.). Castiglione died in 1529, and his *Cortigiano* was published in the previous year. L.

DR. DAN. FEATLY (2nd S. ix. 13.) — Dr. D. Featly (*alias* Fairclough, see Clarke's *Lives*, 1688, p. 153.*) is mentioned in Howell's *Letters* (last ed. p. 354.); in Lloyd's *Memoires*, p. 527.; in Clarke's *Lives* (1677), p. 295.; in Fuller's *Worthies* (8vo. ed.), iii. p. 24.; a *Life and Death of Dr. Dan. Featly, published by John Featly*, appeared in 1660 (12mo.); J. F. was, I suppose, the Dr. John Featly, nephew of Dr. Daniel, rector of Langer, Notts, and precentor of Lincoln, whose younger brother, Henry, lived at Thorp, Notts

* The second page so numbered in Fairclough's *Life*.

(Calamy's *Continuation*, p. 699.). Among Dan. Featly's friends were Simon Birckbeck (*Protestant's Evidence*, 1657, Pref. §§ 1, 2.), and Sir H. Lynde (Prynne's *Canterburie's Doome*, p. 185.); among his fellow-collegians Thomas Jackson (*ibid.* p. 356.); he was chaplain to Sir Thomas Edmonds (*ibid.* p. 409.), and domestic chaplain to Abp. Abbot (*ibid.* pp. 59, 62, 63.). He wrote an answer to the learned Rich. Mountague (*ibid.* p. 159.). These facts will suffice to mark his position with regard to the controversies of his day, and to prepare us to learn that his Sermons suffered considerably from the censorship under the rule of Abbot's successor at Lambeth. Prynne, with a zeal worthy of Mr. Mendham or Mr. Gibbins, has enabled us to judge for ourselves of the wisdom of Laud's *Literary Policy*, by printing *in extenso* the pages which offended "the cursory eyes," as Milton has it, "of the temporizing and extemporizing licensers." (*Ibid.* pp. 108, 109, 170, 185, 254, 258, 269, 270, 279—282, 284, 293, 299, 308, 309, 315.)

In the scarce *Life of Bishop Morton* (York, 1659), the hopes raised in Bp. Morton and other hearers of Featly's act (for the degree of M.A.) are said to have been abundantly fulfilled by the learned labours of his riper years, and more particularly by his disputation at Paris with Dr. Smith, titular Bishop of Chalcedon (pp. 28—30., where is a notice of his death.)

Farther information may be derived from the indexes to Wood and to Hanbury's *Historical Memorials*.

J. E. B. MAYOR.

St. John's College, Cambridge.

POEMS BY BURNS (2nd S. ix. 24.) — It will afford me pleasure to send to the care of your publishers, or, if supplied with the address, directly to your inquiring correspondent, T. SIMPSON, a letter written by Burns in 1788 for comparison with the MSS. in his copy of the third edition of the *Poems*, 1787; which may help to solve one portion of the Query.

The name of Adam Cardonnel, without the prefix "De," occurs in a very early list of the members of the Society of Antiquaries of Scotland. He was elected in 1781, and for some time held the office of Curator.

In 1786 he published *Numismata Scotiæ*, 4to., Edinburgh; and, 1788-93, in parts, London, 4to. and 8vo., dedicated to his "kinsman Sir William Musgrave, Bart., F.R.S.," *Picturesque Antiquities of Scotland*, etched by Adam De Cardonnel.

GILBERT J. FRENCH.

Bolton, 18th January, 1860.

DESTRUCTION OF MSS.—The bump of destructiveness does really seem to have acquired in some persons what the Ettrick Shepherd called a "swopping organisation;" and you have done good service to the cause of literature and ec-

clesiastical biography, by giving publicity to the remorseless combustion of three large chests of manuscripts (how interesting, how invaluable, we may well suppose,) of the celebrated Dr. Hickes, sometime Dean of Worcester. Allow me to place on record, in "N. & Q.," another very sad case of destruction; that of the official correspondence of the Military Chest attached to the Duke of Wellington during his peninsular campaigns. A writer now living, who served in that department under the Duke in Spain, Portugal, and the South of France, formed the design, some twelve years since, of inditing a "Financial History of the Peninsular War." No matter how he would have accomplished his task, well or ill; the subject itself was at any rate most interesting, abundant in curious facts, and rich in lessons of monetary admonition; lessons which, the next time we commit ourselves to continental campaigning, we shall have to learn over again, and perhaps again forget. Having formed his plan, the intending author naturally turned his thoughts to the valuable store of facts, dates, sums total, and particulars, preserved, as he supposed, in the aforesaid correspondence. Alas! some new arrangements had been made in a public office; and to his consternation he was informed that, in the accompanying process of routing out, the correspondence had been DESTROYED!

Should others of your readers be acquainted with similar acts of vandalism, I trust they will take the present opportunity of communicating them, while public attention is directed to the subject.

AN OLD PENINSULAR.

ORIGIN OF "COCKNEY" (2nd S. ix. 42.)—In his newly published *Dictionary of Etymology* Mr. Wedgwood says

"The original meaning of *cockney* is a child too tenderly or delicately nurtured; one kept in the house, and not hardened by out-of-doors life: hence applied to citizens, as opposed to the hardier inhabitants of the country, and in modern times confined to the citizens of London."

He adds these quotations:—

"*Cockney*, carifotus, delicius, mainmotrophus." "To bring up like a *cockney*—*mignoter*." "Delicias facere, to play the *cockney*." "Dodeliner, to bring up wantonly as a *cockney*." (Pr. Par., and authorities cited in notes.) "Puer in deliciis matris nutritus, Anglice, a *cohenay*.—Hal." (Halliwell's *Dict.*, 1852.) "*Cockney*, niais, mignot.—Sherwood.

The rest of his explanation is too long to extract; this, however, may be cited:—

"The Fr. *coqueliner*, to dandle, cocker, fettle, pamper, make a wanton of a child, leads us in the right direction."

R. F. SKETCHLEY.

SIR JOHN DANVERS (2nd S. viii. 171, 309, 338.)—Permit me to correct a mistake which I am told exists in my communication relative to the Danvers family (p. 338.). Sir John Danvers, the

regicide, married for his second wife, *Elizabeth* (not Ann, as I am told I have given it), daughter of Ambrose, son of Sir John Dauntsey of West Lavington, Kent. She is called on her monument "ex asse hæres," but had a sister Sarah, a coheir in blood, married to Sir Hugh Stukely, Bart. Elizabeth Dauntsey was baptized 20th March 1604; died 9th July, 1636, aged thirty-one, buried at West Lavington. She left by Sir John Danvers one son, Henry, who was heir to his uncle, the Earl of Danby; died 1654, and his father Sir John the year following: also a daughter Elizabeth, married to Robert Villiers, who declined the title of Viscount Purbeck (see Sir H. Nicolas's *Adulterine Bastardy*), and had issue a daughter, Ann, to whom her brother Henry Danvers, bequeathed "the whole of the great estate in his power," married Sir Henry Lee, of Ditchley, Bart., 1655; and Charles Henry, Mary, who died young. EDWARD WILTON, Clerk West Lavington, Devizes.

FAMILIAR EPISTLES ON THE IRISH STAGE (2nd S. viii. 512.)—I have little doubt that this trenchant satire is rightly attributed to J. W. Croker: it is included in the list of his works in the *Biog. Dict. of Living Authors*, 1816; and in his biography in *Men of the Time*, 1856, it is mentioned as his "first publication," and as giving "earnest of the then power of sarcasm which characterises some of his more mature productions." On the title-page of my copy is written in (as I am led to believe from comparison with a facsimile) Croker's sprawling hand: "Wm. Gifford, Ex dono Autoris"; and on the fly-leaf, probably from Gifford's neater pen, "by Croker." The author, whoever he may be, was thus described in *The Freeman's Journal* in revenge for the castigation inflicted on it:—

"A shabby barrister, who never could acquire as much by legal ability as would powder his wig, has resorted to the expedient of 'raising the wind' by a familiar epistle, assassinating male and female reputation. The infamous production has had some sale, as will whatever is replete with scurrility, obscenity, and falsehood; but this high-flying pedant, of empty-bag fame in his profession, will shortly find that peeping TOM will be dragged forth to public view in a *very familiar* manner."

The author himself, in the preliminary matter to the fourth edition, has compiled some matter—"disjecta membra poetæ," he calls it—"to enable the world at last to ascertain who I am." Among this we are told that the "Epistles" are attributed in various publications to Ball, Croker, and Thomas; to which the author appends the following significant note:—

"Of two of those Gentlemen, I have not the least personal knowledge, and of the third I will venture to say (without meaning any disparagement to his abilities), that *how* he came to be suspected should rather be enquired of his *friends* than his enemies."

An interesting account of Edwin and his melan-

choly end will be found in Mrs. C. B. Wilson's volumes, *Our Actresses*. It appears that the record on his tombstone alludes to the "murderous attack," and that in his last moments his "imprecations on his destroyer were as horrible as awful." Nevertheless, it seems that there were other causes for his "fevered frenzy,"—*Phæres crapula quæm gladius*. Poor Edwin had invited a friend on the evening preceding his fatal illness, "to help him to destroy himself with some of the most splendid cognac that France ever exported to cheer a breaking heart." The friend did not come; doubtless the actor had the less difficulty in achieving his object,—and thus we have to write of him:—

"Poor fellow! his was an untoward fate;

'Tis strange the mind, that very fiery particle,
Should let itself be snuffed out by an article!"

Don Juan.

WILLIAM BATES.

FOLK-LORE (2nd S. viii. 483.)—Stuckling appears to be derived from the German *stück*, a piece, and the diminutive affix *-ling*.

To feel *leer* means properly to feel faint from hunger, and connects itself with the German *leer*, empty. LIBYA.

REV. WILLIAM DUNKIN, D.D. (2nd S. viii. 415.)—I cannot find his entrance into Trin. Coll. Dublin, but I find that Patrick Dunkin, son of the Rev. Wm. Dunkin, born at Lisnaskea, co. Fermanagh, entered that College 29 April, 1685, aged 19; and William, son of Patrick Dunkin, Gent. (probably the same person), born in Dublin, entered 9 April, 1725, aged 18. Y. S. M.

SANS CULOTTES (2nd S. vii. 517.)—The same gentleman who informed me as to the tricolor says, this name was given to the revolutionists, not because they went without the nether garments, but because they wore trousers instead of the knee-breeches, which were then *de rigueur* part of the costume of every gentleman. The *pantalon* thus became the mark of the anti-aristocratic, and instead of *sans culottes* being a name of reproach, it was adopted by the party as a proud designation. A. A.

Poets' Corner.

JAMES ANDERSON, D.D. (2nd S. viii. 169. 217. 457. &c.)—The following obituary notice of this eminent antiquary, from the *Scots Magazine* for 1740, may form a fitting sequel to the Anderson papers, which have for some time past appeared in "N. & Q."

"On Monday, May 28, died at his house in Essex Court in the Strand, London, the reverend and learned JAMES ANDERSON, D.D., a Member of the Church of Scotland, and native of this kingdom, author of the *Royal Genealogies*, and several other works: a gentleman of uncommon abilities and most facetious conversation; but notwithstanding his great talents, and the useful application he made of them, being, by the prodigious

expense attending the above-mentioned works, reduced to slender circumstances, he has, for some years, been exposed to misfortunes, above which the encouragement due to his works would easily have raised him. But the remembrance of his qualifications and the many hardships under which he was *publicly known* to labour, will serve to show succeeding generations. There was a time when Italian *singers*, by English contributions, were favoured with 5 or 6000*l.* *per annum*, and a gentleman who by more than *twenty years' study* gave the world a book of inconceivable labour and universal use, was suffered to fall a victim to his attempts to *serve mankind!*"

ANON.

HENRY LORD POWER (2nd S. viii. 378. 518.) — I am much obliged to MR. C. LE POER KENNEDY for his communication in reply to my Query; but I think it only right to inform him, that Henry Lord Power, who was buried at St. Matthew's, Ringsend, 6th May, 1742, is not to be confounded with the Hon. Richard Power, one of the Barons of the Court of Exchequer in Ireland, who committed suicide near Ringsend, 2nd February, 1794. Mr. D'ALTON's communication is very satisfactory, and will be duly acknowledged in *Brief Sketches of the Parishes of Booterstown and Donnybrook, in the County of Dublin*.

LEHBA.

THIS DAY EIGHT DAYS (2nd S. viii. 531.) — This expression is not confined to Ireland, for I have heard it in the mouths of the common people in Scotland.

J. MACRAE.

This peculiar mode of expression must doubtless come from the French *aujourd'hui en huit*.

W.

REFRESHMENT FOR CLERGYMEN. — "N. & Q." (2nd S. ix. 24.) contains an extract from the parish books of Havering-atte-Bower, directing an allowance to the clergyman of the parish of a pint of sack during the winter season on a Sunday. In the vestry book of the parish of Preston, under date the 19th April, 1731, it is ordered that "two bottles of wine be allowed any strange clergyman that shall at any time preach." A rather liberal allowance, will no doubt be the exclamation. I would ask, was the "bottle of wine" then the quantity we now consider a "bottle." In the churchwardens' accounts, a few years later, I find frequent payments for "red port" at the rate of 6*s.* a gallon. Was the "red port" of that day the Portuguese wine we now call *port*?

WM. DOBSON.

Preston.

LEVER (2nd S. viii. 540.) — What in the world can have induced MR. J. H. P., quoted by your correspondent E. A. B., to put into print that *lever* meant a cormorant, I cannot possibly conceive. The arms of Liverpool are a bird with a sprig of something holden in its bill, and I can assure him it is *the weed*, and not the bird, which is the *lever*. Motto: "Deus nobis hæc otia fecit." If he calls upon me to eat my words, though I decline doing

that, I can assure him I have eaten the lever. It is to be met with at the tables of the merchants in Liverpool, and if MR. J. H. P. has any friend resident there, he no doubt would forward to him a pot, for his particular gratification.

A SEA GULL.

"MODERN SLANG," ETC. (2nd S. viii. 491.) — I omitted to say in my mention of the slang word BAGS as applied to trousers, that it is probably of University origin, and is borrowed from "the variegated bags" of Euripides — τοὺς. θυλάκους τοὺς ποικίλους. (*Cyclops*, 182.) CUTHBERT BEDE.

"THE LOAD OF MISCHIEF" (2nd S. viii. 496.) — Unless very lately removed, the sign of "The Man laden with Mischief" still exists in Norwich. In addition to the drunken wife, the monkey and the magpie as described by X. Y., the man is bound to the woman by a chain securely fastened by a padlock. This little addition to the items mentioned by X. Y. will perhaps render unnecessary any farther explanation. However ungallant, the meaning seems sufficiently clear.

D. G.

BAZELS OF BAIZE (2nd S. ix. 25.) — Your correspondent MR. PISHEY THOMPSON might have saved himself much trouble and useless etymological discussion, if he had looked into the MS. from which Malcolm quoted, but which he could not read. Stowe made his *r* just like a *z*, and the mysterious "bazels of baize" are nothing more nor less than "barrels of beer," as may be verified by any one who will turn to Stowe's original paper in MS. Harl. 376. fol. 4., where it is plain enough "barrells of beare." The name of *Turner* Malcolm has metamorphosed into the strange one of "Briznau;" and no doubt there are plenty more such blunders. I must observe that Malcolm does not give any reference to this MS., but a little trouble would have found it. This instance is only one more proof (among many) of the inutility of relying on a printed text, without being assured of its accuracy.

Zo.

SAMUEL DANIEL (2nd S. viii. 204.) — Your correspondent denies that Samuel Daniel was a Somersetshire man born, on the strength of the inscription on the tablet at Beckington, which, however, gives no hint on the subject, either one way or the other. As it is *not* that inscription, to what authority does your correspondent refer?

G. H. K.

MINCE PIES (2nd S. viii. 488.) — In farther illustration of the religious idea connected with the above Christmas dish, I quote *The Connoisseur* for Thursday, December 26, 1754: —

"These good people would indeed look upon the absence of mince pies as the highest violation of Christmas; and have remarked with concern the disregard that has been shown of late years to that old English repast; for this excellent British Olio is as essential to Christmas

as pancakes to Shrove Tuesday, tansy to Easter, furmity to Midlent Sunday, or goose to Michaelmas Day. And they think it no wonder, that our finical gentry should be so loose in their principles, as well as weak in their bodies, when the solid substantial Protestant mince pie has given place among them to the Roman Catholic *Annulets*, and the light, puffy, heterodox *Pets de Re-ligieuses*."

W. P.

STAKES FASTENED TOGETHER WITH LEAD AS A DEFENCE (2nd S. ix. 27.)—This title is altogether gratuitous. It takes for granted the very point which is in doubt. *Sudes circumfusæ plumbo* does not mean stakes fastened together with lead, but stakes round which lead has been poured. Now the pouring of lead round stakes, or, which is the same thing, dipping the stakes into molten lead (temperature 612°) would be a very efficacious and rapid means of charring them. Tradition says that the stakes were charred; the passage is therefore sufficiently clear without supposing the impossible process of pouring lead round stakes inserted into the bed of a river under water.

But a friend of mine has some doubts about the correctness of the text. He cannot give the Britons credit for so much engineering skill as the above explanation would suppose. He therefore suggests to read *flurio* for *plumbo*, which would make the passage perfectly clear. J. N.

Cannot Bede's expression, "circumfusæ plumbo," be translated, "having been surrounded by lead," i. e. tipped or shod, to make the stakes sufficiently weighty to be rammed into the bed of the ford.

It is clear from the general scope of the sentence that the operation, whatever it was, was done before they were placed in the water.

The "very sharp" points would of course be uppermost. CHELSEA.

TRÉPASSER (2nd S. ix. 13.)—This word in its original form undoubtedly includes the letter *s*; it cannot possibly, therefore, be an abbreviation of *oultre-passer*. Besides, this mode of abbreviation is not French, it is Italian: as we see in *micida*, homicide; and *Musaniello*, for Tommaso Aniello. M. Louis Barré, in his *Préface* to the *Complément du Dictionnaire*, says that the French language rejects such contractions as barbarous. As to the "value" also of the word, required by your correspondent, it is not in common use. "Il ne se dit," says the *Dictionnaire de l'Académie*, "que des personnes qui meurent de leur mort naturelle, et n'est guère usité." And as to the substantive *trépas*, the same high authority says, "Il n'est guère usité dans le discours ordinaire, mais on l'emploie souvent dans la poésie, et dans le style soutenu." JOHN WILLIAMS.

SUPERVISOR (2nd S. ix. 13.)—Perhaps the passage from the "Charta feodi," quoted by Du Cange, may designate the officer in question:—

"Habetur ** formula constituendi receptorem et super-
visorem omnium et singulorum dominiorum et manerio-
rum, et teneumentorum, &c."

But, in the reign of Elizabeth, and in previous reigns also, there were other persons, also called supervisors, such as supervisors of wills, whom each testator himself appointed to see that the executors faithfully fulfilled their duties, as may be seen in the "Wills and Inventories" published by the Surtees Society. JOHN WILLIAMS.
Arno's Court.

HYMNS FOR THE HOLY COMMUNION (2nd S. vii. 415.)—It was the custom to sing a short hymn at St. Catherine's church, Dublin, some few years ago, at that period of the service immediately before the Lord's Prayer, after "all had communicated." The usual hymn was that beautiful one commencing "May the Grace of Christ our Saviour," which is not one of those "appointed" at the end of the Metrical Psalms. I never heard it elsewhere, but it had a very solemnising effect. GEORGE LLOYD.

OLIVER GOLDSMITH (2nd S. ix. 11.)—The piece of glass on which he inscribed his name when a student in Trinity College, Dublin, has been inclosed in a frame and deposited in the Manuscript Room of the College Library, where it is still to be seen. Ἀλλεύς.

Dublin.

THE PRUSSIAN IRON MEDAL (2nd S. ix. 33.)—In answering the Query (2nd S. viii. 470.), MR. BOYS says as follows:—

"So far as those patriots who devoted their jewels and plate are concerned, the facts are these: All being surrendered, 'Ladies wore no other ornaments than those made of iron, upon which was engraved: "We gave gold for the freedom of our country; and, like her, wear an iron yoke!"' A beautiful but poor maiden, grieved that she had nothing else to give, went to a hair-dresser, sold her hair, and deposited the proceeds as her offering. The fact becoming known, the hair was ultimately resold for the benefit of fatherland. Iron rings were made, each containing a portion of the hair; and these produced far more than their weight in gold."

A historical event of much interest seems to be here stated in a manner likely to produce an inaccurate impression, in illustration of which I beg to quote the following passage from an official despatch of Senor Pizarro, the Spanish ambassador in Prussia in 1813, and which is printed in *extenso* among the "Pièces Justificatives" in the twelfth volume of D'Allonville's *Mémoires d'un Homme d'Etat* (Prince Hardenberg):—

"La sœur du roi a envoyé tous ses bijoux au trésor pour soutenir la guerre et à l'instant toutes les femmes, faisant le sacrifice de ce qui leur est si cher, se sont empressées d'envoyer les leurs, et jusqu'aux plus légers ornemens, pour ce louable objet. Quand je dis toutes les femmes, je n'exagère point, car je ne crois pas que l'on puisse en excepter un seul individu, excepté de la classe indigente, qui ne possède pas un seul article en or. Tous

les anneaux de mariage ont été déposés sur l'autel de la patrie, et le gouvernement a distribué en échange des bagues en fer avec cette inscription, '*J'ai changé de l'or pour du fer.*' Cette bague si précieuse par sa valeur morale peut encore être regardée comme un objet de curiosité par la beauté du travail du fer, que je ne crois pas que l'on puisse travailler ainsi dans aucun autre pays. Si quelque dame se permet un bijou, il est en fer. Il est vrai que l'élégance du travail compense la valeur de la matière. Il est impossible de se procurer à la manufacture ces bagues patriotiques, vu qu'elles sont données exclusivement aux propriétaires comme une marque qu'il a été déposé au bureau quelque bijou d'or ou d'argent en don patriotique. Ce que j'envoie ci-jointe a Votre Excellence m'a été donnée par une dame qui en possédait deux, car tous mes efforts pour en acheter un à la manufacture ont été inutiles."

This account states distinctly that the iron rings were not procurable except from government, and in exchange for gold or silver jewels given up for the public service. Mr. Boys' account, although not asserting the reverse, seems to lead to a different impression: for his episode of the maiden's hair has clearly nothing to do with the distribution of rings by government, as described by Senor Pizarro, although the one might be mistaken for the other, or rather confounded with it. Z.

THE OATH OF VARGAS (2nd S. viii. 355.)—The story (respecting the above painting), to the best of my recollection, is this:—One Vargas, a Spaniard, was appointed by the Duke of Alba chief of the so-called "Bloody Tribunal," or Inquisition, established during the Spanish domination over the Netherlands. This Vargas was a man distinguished by his fierce bigotry and fanaticism. On one occasion, when presiding over the aforesaid tribunal, he arose and took a solemn oath upon the crucifix before him, saying: "That if he knew or suspected that his own father or mother were tainted with the accursed sin of heresy, with his own hands would he consign them to the stake."

This rather startled some of his worthy confrères, who were not quite prepared to go to such lengths. The picture is in water-colour, by Louis Haghe, and was first exhibited at the New Water-colour Society in 1841 or 1842, and was afterwards purchased by one of the prizewinners of the London Art Union. It is now the property of W. Leaf, Esq. If your correspondent can procure one of the New Water-colour Exhibition Catalogues for the above years, he will find the story attached to the picture. E. DOWNES.

SEPULCHRAL SLABS AND CROSSES (2nd S. ix. 27.)—A few years ago, I was visiting Mr. Gaskell at his Highland lodge, called Inverlair, in the county of Inverness, when I strolled one day to a burying-ground, about two miles off, most romantically situated amongst the mountains; and there I saw several gravestones, placed for the most part, as in England, at the head of the bodies, which lay

with their faces towards the east; but there were also monumental stones to the memory of two or three priests, whose bodies were laid "with their faces to the west," as Mr. Cutts states. And on asking some of the people present at a funeral why this difference occurred, they said it was the custom of their religion to place the bodies of their priests in this position. The population was almost exclusively Roman Catholic.

I do not recollect whether the inscriptions were included in the same description; but my impression is, that they all, both clerical and lay, faced one way. J. W.

An example of the peculiarity in clerical sepulture mentioned by your correspondent, occurs in the cemetery of the Seven Churches of Glendalough, co. Wicklow.

A portion of the burying-ground, which occupies the site where formerly the sacristy stood, is still called the "Priest's House," and is set apart for the repose of the Catholic clergy.

The tombstones are all, to the best of my recollection, of the upright kind called *head stones*.

The inscriptions over the clerical graves all face the *west*, while all the others in the cemetery face the *east*. W. D.

MR. D'AVENEY is informed that the passage he cites from Mr. Cutts's otherwise valuable *Manual* is wrong. In this country there never existed the slightest distinction between the clergy and laity with regard to the placing of the head and feet in the grave, or upon their sepulchral stones. The cleric, from a bishop down to the lowliest clergion, was invariably buried with his face to the altar, just like the layman; and the difference which is noticed by Mr. Cutts is somewhat modern in Italy itself, where it began, and even there had no existence before the sixteenth century. If Mr. D'AVENEY will look into Dr. Rock's *Church of our Fathers* (tom. ii. p. 473.), he will find this very question gone into. LITURGIST.

BOOKSTALLS (2nd S. viii. 494.)—As a pendant to ABRACADABRA's communication on this subject, I send an extract from an unpublished volume of "Recollections of the late George Stokes, Esq.":—

"One interesting fact Mr. Stokes was accustomed to mention in connexion with these editorial labours: he was exceedingly anxious to compare Wickliffe's *Lantern of Light*, written about 1400, with one of the early copies of the work, from a conviction that various errors had crept into the later editions. He inquired in every direction for the work, searched many libraries and catalogues, but all in vain. He had occasion to visit the British Museum for some literary purposes, and had the proof-sheets of Wickliffe's writings in his pocket. On retiring from the Museum, he passed down a court leading into Lincoln's Inn Fields, and observed in an old tea-chest a number of books, all marked sixpence each. He was led by curiosity to examine the lot; and there, to his joyful surprise, he found the old black-letter book he had long been seeking in vain. This book he valued at several

pounds. On examining the work, he discovered that his suspicions were well founded as to the inaccuracies of the more recent editions." — pp. 28, 29.

E. D.

THE DRISHEEN CITY. — The note on the "Origin of Cockney" (2nd S. ix. 42.) calls to mind a name given to the city of Cork — "The Drisheen City" — consequent on a dish peculiar to Cork. I have often heard of that dish, but never tasted it. Of what is it composed? It is not considered complimentary to a Cork man, to ask him if he is a native of the "Drisheen City?"

S. REDMOND.

Liverpool.

SON OF PASCAL PAOLI, ETC. (2nd S. viii. 399. 502.) — Can any farther particulars be given of the unfortunate Colonel Frederic? I have referred to the *Gent's Mag.*, 1797, p. 172., but find that the account of the suicide of the son becomes merely a peg whereon to hang an account of the reverses and death of the father. I have before me a little volume by the former, entitled —

"Memoirs of Corsica; containing the Natural and Political History of that important Island; the principal Events, Revolutions, &c., from the remotest Period to the present Time. Also an Account of its Products, Advantageous Situation, and Strength by Sea and Land. Together with a Variety of interesting Particulars which have been hitherto unknown. Illustrated with a New and Accurate Map of Corsica, by Frederick, son of Theodore late King of Corsica." London, &c., 12mo., 1768, pp. 165.

WILLIAM BATES.

ANNO REGNI REGIS (2nd S. viii. 513.) — Supposing that a king comes to the throne in A.D. 1850, and that his regnal years are reckoned from a given day of a given month in that year, *e. g.* from the 10th June; his *first* year will contain the days commencing with 10th June, 1850, and terminating with 9th June, 1851; his *second* year the days commencing with 10th June, 1851, and terminating with 9th June, 1852, and so on; his fifth year, containing the days commencing with 10th June, 1854, and terminating with 9th June, 1855; and his tenth, the days commencing with 10th June, 1859, and terminating with 9th June, 1860. To find in what year of our Lord any day in a given regnal year falls will not be difficult; suppose 13th July, in the 18th year of the king be proposed, his 18th year commences with 10th June, 1867, and ends with 9th June, 1868; the proposed day will fall, therefore, in A.D. 1867. Generally the *n*th year of the reign will end in A.D. $(1850 + n)$ on the 9th June, and of course commence on the 10th June, A.D. $(1850 + n - 1)$ or A.D. $(1849 + n)$; and from this it is easy to see in what A.D. any proposed day of any A. R. will fall.

If, however, the king's reign commences on a moveable feast, as that of our own King John did, recourse must be had to a perpetual almanac, or tables of regnal years, in order to discover on

what days of the month the successive feasts fell in successive years of our Lord. If, as occasionally happened in the reign of King John, a regnal year terminates later in a year of our Lord than it commenced in the preceding year, a certain number of days in the two years of our Lord will be common to the same regnal year; and further information, such as the mention of the days of the week corresponding to these doubtful days, or their distance from a feast-day, will be necessary before it can be decided to which year they belong. Thus, suppose the 6th regnal year to commence on 10th June, 1859, and on the 17th June, 1860, these two days being assumed to answer respectively to a moveable feast and its eve, it is clear that the 10th, 11th, 12th, 13th, 14th, 15th, 16th, and 17th June, A. R. 6, may belong either to A.D. 1859, or A.D. 1860. But if in addition we should know that, *e. g.* the 12th June, A. R. 6, was Whit-Sunday, it would be clear that it belonged to the former A.D., and not to the latter.

If MR. HUTCHINSON'S Query, which I cannot agree with him in considering "foolish," be aimed at more recondite difficulties than these, I can only regret that I should have missed them in this reply.

H. F.

A GLOUCESTERSHIRE STORY. — In 2nd S. viii. 304. mention is made of the old manor-house of the family of Stephens, styled Chavenage, near Tetbury; and now occupied by the Hon. Mr. Buller (of the Churston family), which stands upon its original elevation, with its furniture of the age of Queen Elizabeth; and the hall of which contains a considerable collection of armour and weapons which saw the fields of battle then raging on the Cotswold hills, in the time of Charles I.

It appears that Nathaniel Stephens, then in Parliament for Gloucestershire, was keeping the festival of Christmas, 1648, at Chavenage, having shown much irresolution in deciding upon sacrificing the life of the monarch, was wavering on the subject, when Ireton, who had been dispatched "to whet his almost blunted purpose," arrived at the manor-house — and sat up, it is said, all night in obtaining his reluctant acquiescence to the sentence of the king from the Lord of Chavenage. It appears that in May, 1649, the latter was seized with a fatal sickness, and died the 2nd of that month, expressing his regret for having participated in the execution of the sovereign.

So far circumstances have every semblance of fact, but on these a legendary tale has been founded, which the superstitious and the believers in supernatural appearances are now only beginning to disbelieve. When all the relatives had assembled, and their several well-known equipages were crowding the court-yard to proceed with the obsequies, the household were surprised to

observe that another coach ornamented in even more than the gorgeous embellishments of that splendid period, and drawn by black horses, was approaching the door in great solemnity. When it arrived, the door of the vehicle opened in some unseen manner; and, clad in his shroud, the shade of the lord of the manor glided into the carriage, and the door instantly closing upon him, the coach rapidly withdrew from the house; not, however, with such speed, but there was time to perceive that the driver was a beheaded man, that he was arrayed in the royal vestments, with the garter moreover on his leg, and the star of that illustrious order upon his breast. No sooner had the coach arrived at the gateway of the manor court, than the whole appearance vanished in flames of fire. The story further maintains that, to this day, every Lord of Chavenage dying in the manor-house takes his departure in this awful manner.

PROVINCIALIS.

AMBIGUOUS PROPER NAMES IN PROPHECIES (2nd S. vii. 395.)—In previous articles examples have been collected of ambiguities in predictions respecting the death of celebrated persons. The following may be added to the number. Æschylus had been warned by a prophecy that he would be killed by a "bolt from heaven." Being in Sicily on a visit to Hiero, an eagle, which had carried away a tortoise, dropped it from aloft in order to crack its shell; but the animal fell upon Æschylus, and caused his death, although the clearness of the sky had removed from his mind all idea of danger. It is said that this verse was engraved on his tomb:—

"Αἰετὸς ἐξ οὐρανῶν βρέγμα τυρεῖς ἔθνον."

See *Biograph. Græc.*, ed. Westermann, p. 120. 122.; *Plin. N. H.* x. 3.

TRANSLATIONS (OR IMITATIONS) OF MELEAGER (2nd S. ix. 12.)—If SENEX will refer to "N. & Q." 2nd S. iv. 251., he will find an account of the Rev. Edward William Barnard, of Trinity College, Cambridge, incumbent of Brantinghamthorp, Yorkshire. He is there stated by yourself, Mr. Editor, to have published *Trifles*, imitative of the Chaster Style of Meleager. (Carpenter, 1818, 8vo.)

Αἰετός.

Dublin.

HERBERT KNOWLES (2nd S. viii. 28. 55. 79. 116. 153.)—I have consulted the various works quoted by your correspondents as containing notices and poems of Herbert Knowles, except the *Literary Gazette*, which I have not been able to procure. With the exception of a fragment of eight lines, entitled "Love," none of them contain any other verses, except those given by D. ("N. & Q." p. 153.), and the "Three Tabernacles." Is there really nothing more of his in print?

Knowles is spoken of in Southey's *Life* as an

orphan, whose education was principally paid for by strangers. How is this statement to be reconciled with that of your correspondent F. S. ("N. & Q." p. 79.), who says he was the brother of J. C. Knowles, an eminent barrister and Q. C.?

H. E. WILKINSON.

Bayswater.

THE MOHOCKS (2nd S. viii. 288.)—See *Swift's Letters*, 5th ed. Lond. 1767, 8vo. vol. i. pp. 141. 143. 149.

JOSEPH RIX.

BURIAL IN A SITTING POSTURE (2nd S. ix. 44.)—I can give EXUL two instances of nations burying their dead sitting,—the Nasamones, a Libyan tribe, who were said by Herodotus (Bk. iv. 190.) to bury their dead sitting, and to be careful to prevent anyone dying in a reclining position;—and the Japanese, who bury their dead sitting, and carry them to the grave in a kind of sedan-chair. See a picture and notice of their mode of burial in vol. ii. of the *Narrative of Lord Elgin's Mission to China and Japan*, in 1857, '58, '59. By L. Oliphant. Blackwood, 1860. T. H. W.

Miscellaneous.

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J. H. v. L. (Zeyst.) The London agent who used to forward the has declined to receive them. How shall they be sent in future?

EFFERY is referred to our 1st S. i. 405.; ii. 175.; ix. 126. 219. 312., for articles on Dogs in Monuments.

X. M. will find in our 1st S. v. 237., the derivation of Donkey from Dun, the ancient name of the ass, in the old Proverb quoted by Chaucer, "Dun is in the mire." Donkey or Donkey is the diminutive of Dun.

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DR. JOHN WALLIS.

Among the founders of the Royal Society, distinguished as many of them were by breadth and liberality of pursuits, perhaps none displayed a greater versatility than Dr. Wallis. As a mathematician he corresponded on equal terms with Flamsteed, Leibnitz, and Newton, and solved the puzzles proposed to scientific Europe by Fermat and Pascal.

His scholarship, an acquisition then perhaps more usual and more esteemed among mathematicians than now, was shown in the publication of valuable editions of several Greek mathematical and musical writers, and in his *English Grammar*, a work which was the basis of many succeeding grammars, was often reprinted (e. g. with the tract *De Loquela*, Hamburg, 1688, 8vo.* and by Bowyer in 1765), and, in spite of some absurd etymologies, may still be perused with pleasure and profit. His theological writings have been commended by Archbishop Whately; a volume of his sermons* was thought worthy of publication towards the close of last century, and his *Letters on the Trinity* have been reprinted in

* "Sermons; now first printed from the original manuscripts of John Wallis, D.D., sometime Savilian Professor of Geometry. . . . To which are prefixed Memoirs of the Author. . . . London. 1771." 8vo.

our own day. By his skill in the art of deciphering he more than once did good service to the government in its struggles with France; while he applied his observations on the formation of sounds to the discovery of a method of "teaching dumb persons to speak." It is greatly to be desired that some one capable of doing him justice would draw up a fuller memoir of Wallis than has yet appeared. The following references will show that materials abound:—Wood's *Fasti and Athenæ*, *Biographia Britannica*, *General Dictionary*, and Chalmers, under "John Wallis;" his own autobiography published after the preface to Hearne's *Langtoft*; Saxii *Onomasticon*, iv. 553.; indexes to the Lansdowne MSS. and to the diaries of Evelyn, Pepys, Thoresby, Hearne, and Worthington. Le Neve, *Monum. Anglic.* (1700—1715), p. 58.; John Dunton's *Life* (ed. Nichols), pp. 658—661.; Baxter's *Life* (see Index); *Monthly Mag.* for 1802, vol. ii. p. 521.; Aubrey's *Lives*; Calamy's *Own Times*, i. 272—275.; *Life of Isaac Milles*, 138, 139.; *Philos. Trans.* No. xvi. p. 264.; letters in *Sir L. Jenkins' Works*, ii. 654.; in *Europ. Mag.* vol. xlix.* pp. 345, 427. (against adopting the Gregorian year); in Neal's *Puritans* (ed. Toulmin), iv. 390., and in R. Boyle's *Works* (to Boyle); in Edleston's *Newton Correspondence*, p. 300. (to Newton); many letters and notices in Rigaud's *Correspondence of Scientific Men of the Seventeenth Century* (Oxf. 1841, 2 vols.); a letter to Bp. Lloyd in Bp. Nicolson's *Correspondence*, i. 121. seq.; letters from Fermat in F.'s *Varia Opera Mathematica* (1679); one from Olave Rudbeck (4to., Upsala, 1703; in the Bodleian); verses on Eliz. Wilkinson (Sam. Clarke's *Lives*, 1677, pp. 428, 429.)

He was a friend of Kennett's (*Kennett's Life*, p. 3.); of Dr. Thomas Smith's (*Smith's Vita*, &c., Pref. p. x.); of Cosimo Brunetti's (*Tiraboschi*, ed. Firenze, 1812, vol. viii. p. 98.)

He was engaged to decipher letters* proving the Prince of Wales ("James III.") to be a supposititious child; on which Kneller, who took his portrait for Pepys, told the doctor in broken English, that an expert might be mistaken in characters, but a painter could not be mistaken in his lines. (See the racy anecdote in *Europ. Mag.* Feb. 1797, pp. 87, 88.) On his Algebra, see Edleston's *Newton Correspondence*, p. 191.; cf. *ibid.* 276, 277., and Whiston's *Life*, p. 269. His "Remarks" were printed with Thos. Salmon's *Proposal to perform Music in Perfect and Mathematical Proportions*, Lond. 1688, 4to. On his answer to Hobbes, see *Europ. Mag.* Aug. 1799, pp. 91, 92. (*Ibid.* Nov. 1798, p. 308. is an abusive notice of him by Aubrey.)

He was a witness against Laud (Prynne's *Can-*

* The author of Barwick's *Life* (see Index) wrongly states that Willis deciphered intercepted letters of Charles I.

terb. Doome, p. 73.) On the other hand, in common with the leading Puritans, he signed

"A serious and faithfull Representation of the Judgements of Ministers of the Gospell Within the Province of London. Contained in a LETTER from them to the GENERALL and his COUNCELL of WARRE. Deliuered to his EXCELLENCY by some of the Subscribers, Jan. 18 1648 [i. e. 1648^o]. London, 1649." (4to.),

and also the —

"Vindication of the Ministers of the Gospel in and about London, from the unjust Aspersions cast upon their former Actings for the Parliament, as if they had promoted the bringing of the King to Capitall punishment. WITH A short Exhortation to their People to keep close to their Covenant-Ingagement. London, 1648." 4to.

Wallis again, and more successfully, endeavoured to moderate the excesses of the triumphant Puritans, when with Wilkins, Ward, and Owen, he threatened them with

"The infinite contempt and reproach which would certainly fall upon them, when it should be said that they had turned out a man [Pocock] for insufficiency, whom all the learned, not of England only, but of all Europe, so justly admired for his vast knowledge and extraordinary accomplishments." (*Lives of Pocock, Pearce, Newton, and Skelton*, i. 174.; cf. *ibid.* 137. 231.)

He was himself among the *triers*, and his letters to Matthew Poole (Baker's MS. xxxiv. 460. seq., and thence in Z. Grey's Answer to Neal's 4th volume, Append. No. 83. seq.) contain some of the best extant materials for the history of their proceedings. J. E. B. MAYOR.

St. John's College, Cambridge.

SIR PETER PAUL RUBENS:

"SPIRITING AWAY."

I am indebted to the arrangement of the Domestic Papers of Car. I. in the State Paper Office, now in course of being calendared by Mr. Bruce, for a letter, which has lately turned up, from Secretary Sir John Coke to Secretary Lord Dorchester.

It possesses I think a two-fold interest, both as relating to the time of the great Flemish painter's departure from England and to the "spiriting away," if the term may be aptly used in this sense, of "gentelwomen" to the Spanish nunneries, and of "yong boies" to the schools of the Jesuits.

With reference to the departure of Rubens from London, I have already stated my belief that he left London about 22nd Feb. 1630 (*vide* "N. & Q." 2nd S. viii. 436.). From the contents of Sec. Coke's letter it would, however, appear that Rubens had not left Dover on 2nd March, 1630; and it is probable that he was farther detained there two or three days, waiting for the King's reply to this letter.

It may be worthy of remark that Rubens' arri-

val in England, as well as his departure from this country, were delayed by causes as unforeseen as they were unexpected. The Marq. de Ville's hesitation to go to Dunkirk, in one of the King's ships, which ship was appointed to fetch Rubens from thence, delayed his arrival; Charles I.'s permission for certain English subjects to accompany the Spanish ambassador's son-in-law and Rubens, delayed his departure. The Frenchman was in no hurry to comply with the King's wish that he should leave England; the English were waiting for Charles I.'s permission to do so.

It is evident that Sec. Coke considered this letter of no little importance.

"Right honorable,

"I receaved an advertiment that above a dozen yong women and boies attended at the ports to get passage under the protection of the Spanish Ambassador's sonne-in-law and Mons^r Rubens. And because I found it was donne without his M^{tes} knowledge, or anie licence sowght from the state, I thought it my dutie to prevent it, and not to suffer such an affront to bee cast upon us, that Ambassadors or Agents of Forreign Princes should assume such a libertie, w^{ch} is not permitted in those contries from whence they are imploied, nor was indured here in former times. I did therefore give notice therof by letter to the Lord Warden of the Cinq Ports, whose careful ministers in his absence gave order for their stay. Now this night I receaved a letter from the Spanish Ambassador taking knowledg that an English gentelwoman was going over in the companie of his sonne in law Don Jean de Vasques and Mons. Rubens, wth a maid servant and two other gentelmen that had passes from the Lords of the Councel, to the end that the said gentelwoman should bee ther married to a chevalier of good account, in regward wherof his Lordship desired mee to take order for their release and free passage. I answered that his Lordship wel understood that by our lawes none but merchants could pass beyond the seas w^{thout} licence from his M^{te} or his Councel under six of their hands. If hee pleased to make known the names and qualities of these women, I would move the Lords, who I doubted not would proceed wth due respect to his Lordship, if they found no just cause for his M^{tes} service to refuse them allowance. But this gave him not content, and hee purposeth (as his messenger told mee) to send presently to his M^{te} for comands. In regward wherof I thought fit to give his M^{te} this account, and then to obey what hee shal direct. The advertiment I receaved was that these women went (*sic*) sent over wth good portions to bee put into Nunneries, w^{ch} they cale mareage, w^{ch} is the ordinarie stile of al their letters, and this is ment by the mareage of this gentelwoman. The yong boies are sent to the schooles of the Jesuites, and go not emptie handed. I thought it a good service to interrupt this libertie in regward of the consequence, so I rest,

"Your Lordship's humble Servant,
JOHN COKE.

"London,
2 March, 1629-30."

(Indorsed.)

"FOR HIS M^{tes} ESPETIAL AFFAIRS.

"To the right honorable the Lord Viscount Dorchester, principal Secretarie of State to his M^{te}, give this at Newmarket.

"hast, hast,

"hast, post hast.

"London, 2 March, at seven in the morning."

I have said that this letter is interesting as relating to the *spiriting away* of gentlewomen and young boys. It is, however, perhaps scarcely correct to apply the term "*spiriting away*" to Rubens and Don Juan de Vasquez for persuading these people to leave their native country for a foreign state. A few years later it might perhaps have been called so by many who then complained of somewhat similar practices.

By reference to one of the volumes of Mr. Bruce's Calendar, Car. I. vol. i. p. 196. art. 23., I find that one John Philipot, bailiff of Sandwich, petitions the council in consequence of an occurrence somewhat similar to that described in Secretary Coke's letter. The bailiff complains that divers watermen of London had lately conveyed two boats full of *young children* to Tilbury Hope, where a ketch stayed to take them to *Flanders*; and he prays that the Master of the Watermen's Company may be required to bring forth these men, "that so they may answer for this offence, and some remedy may be given for preventing the like courses in time to come." This petition is endorsed "*Mr. Phillpott about spirits.*"

In the early part of the succeeding reign, the practice of *spiriting away* was much resorted to, and a thriving trade was driven by many "wicked persons" who by fraud or violence sent over "servants" and others to inhabit the then rapidly increasing English plantations abroad. Several petitions were presented to Charles II. and his council from merchants, as well as planters, masters of ships, and others, against "the wicked practise of a lewd sort of people called Spirits and their complices." Complaints were made that there was "a wicked custom to seduce or spirit away young people" to go to the foreign plantations in various capacities; and that such a practice existed seems to have been so universally believed that when any persons, more particularly of inferior station, were about to leave the country, it was concluded that they were *spirited away*. This led to incalculable mischief, and many frauds and robberies were committed in consequence. "Evil-minded people" voluntarily offered to go on a voyage, or to settle in a distant colony. They received money, clothes, and other necessaries for their outfit; but no sooner did the vessel get clear of Gravesend, or put into any port, than they contrived to get away. They pretended they were betrayed, carried off without their consent, in fact, *spirited away*.

William Haverland, himself "a spirit," in his information taken upon oath, declares that John Steward, of St. Katherine's parish, Middlesex, hath used to spirit persons away beyond the seas for the space of twelve years; and he several times confessed that "he had *spirited away five hundred in a year.*"

To prevent the evils which must have resulted

from such extraordinary proceedings, Charles II. granted a commission, in Sept. 1664, to the Duke of York and others to examine all persons before going abroad; whether "they go voluntarily, without compulsion, or any deceitful or sinister practise whatsoever." At the same time the King erected an "office for taking and registering the consents, agreements, and covenants of such persons, male or female, as shall voluntarily go or be sent as servants to any of our plantations in America." It was however, notwithstanding this commission, found necessary to resort to parliament for prevention of these abuses; and at length, on 18th March, 1670, "An Act" was passed, (see *Commons' Journal*, p. 142.) "to prevent stealing and transporting children and other persons;" whereby any person *spiriting away* by fraud or enticement, with the design to sell, carry away, or transport any person beyond the sea, shall suffer death as a felon without clergy.

W. NOËL SAINSBURY.

THE NINE MEN'S MORRIS.

In the note on "The nine men's morris is filled up with mud" (*M. N. D.*, ii. 1.), in the *Variorum Shakespeare* this game is described by Mr. James, evidently from his own knowledge of it, and a diagram is annexed; but from neither the description nor the diagram can I form the slightest conception of the manner of playing the game. How, for example, can eighteen *men* be employed when there are only sixteen places? It would be well if some resident of Warwickshire were to send the "N. & Q." a more accurate description; for I suppose it is still played. I have sometimes thought, by the way, that Shakespeare may have made a mistake, and meant the game of "nine-holes," which, as it must be on a flat, was more likely to be affected by the overflow of a river.

"These figures," says Mr. James, "are, by the country people, called *nine men's morris* or *merrils*, and are so called because each party has nine men." Now *merril* is plainly the French *mérille* or *marelle*, of which the following account is given by M. Chabaille in his *Supplément to the Roman du Renart*:—

"Le jeu de *mérille* or *marelle*, très en vogue avant l'invention des cartes, se joue sur une espèce d'échiquier coupé de lignes qu'on tire des angles et des côtés par le centre. Les deux joueurs ont chacun trois jetons qu'ils placent alternativement à l'extrémité de chaque ligne, et celui qui les range le premier sur un même côté [ligne?] gagne la partie. On nomme aussi *marelle* un autre jeu d'enfants, où les joueurs poussent à cloche-pied un petit palet dans chaque carré d'une espèce d'échelle tracée sur le terrain."

In this last description every one will recognise at once the well-known game of "*hop-scotch*," called in Ireland "*scotch-hop*;" and, as a proof of its Caledonian origin I presume, the highest *bed*

is there named *porridge*. But this is, I apprehend, not the right etymon, and the English form is the more correct one. In Richardson's *Dictionary*, the first sense of *scotch*, is, "to strike," and I think it is rightly derived from A.-S. *scytan*, to shoot or throw out. In Scotland and Ireland, to *scutch* flax, is by beating to *drive off* the ligneous part of the stalk; and in Ireland there is a mode of threshing wheat called *scutching*, which is performed by striking the head of the sheaf against a piece of timber, so as to *drive out* the largest and *best* grains. "Hop-scotch," then, I take to be *hop and drive out*:—

'A right description of our sport, my Lord.'

The other *jeu de méré* is as plainly our "noughts and crosses," &c.—the Irish "tip-top-castle." In a former number of "N. & Q." I have endeavoured to show that it was a favourite game in the days of Augustus, and now we have the testimony of M. Chabaille that it formed the recreation of "lords and ladies gay" in the Middle Ages. So much indeed, he says, was it in vogue, that "*merel mestrail, c'est-à-dire un coup mal joué*," was a common saying. As to the cause of the name *méré* being given to two games of such opposite characters, it was most probably the circumstance of the division into *beds* being common to both. It has sometimes struck me that *merrils*, the counters, &c., being the object in view, may be the origin of the name of *marbles*,—which never were made of the carbonate of lime so called.

But there is one thing very strange about this game of *méré*, &c. It is probably more than two thousand, nay, may be more than three thousand years old, and has consequently been played by myriads, perhaps millions of people; and yet there is a very simple rule or principle, the possessor of which is infallibly certain of winning every game: when, consequently, there is an end of all interest and pleasure. When I was a boy—and that's some years ago—it was discovered and communicated to me by a peasant-boy with whom I was playing at "tip-top-castle." Now surely it is hardly within the limits of possibility that so simple a principle should not have been discovered over and over again, times without number; and in that case, how could the game have continued to exist? It would indeed be wonderful, if what had eluded the men and the women of centuries and centuries, should have been detected by an Irish cow-boy; "No better doe him call."

While I am on the subject of my boyish days, I must notice another game at which I used to play. It was called "cat," and was cricket in effect, only that, instead of wickets, there were holes, and instead of a ball, a shuttle-shaped piece of wood: in all other respects, it was played precisely like cricket. My father's gardener was the instructor in it of myself and the sons of our workmen, with whom I used to play it. I have never seen or heard

of it anywhere else, either in England or in Ireland; but I remember, about five-and-twenty years ago, meeting with a very clear allusion to it, and by its name of "cat," in an old play, I think *Woman beware of Women*.

THOS. KEIGHTLEY.

PRINTERS' MARKS, EMBLEMS, AND MOTTOES.

I have often thought, and now venture to express my thought in "N. & Q." (which indeed is its proper and best vehicle), that it would be an acceptable service to many young readers who love books, and who now and then ride their little hobby-horses as small collectors of old books, if some of your correspondents, who are more versed in book-lore, would explain some of the pictorial and emblematical marks, and the mottoes, &c. of the printers and publishers of the olden time, and their relation (if any) to the printers &c. themselves.

I have met with many that have puzzled, and some that puzzle me still, though I have been a reader and small collector for nearly seventy years. I am sure, therefore, that young readers would be thankful for the explanations suggested.

May I be allowed to mention a few of those emblems? If so, I will begin with the well-known mark of the celebrated Stephens family, as my—

No. 1. It consists of a man in ample drapery, who stands beneath, and points up with his right hand to a tree, branched, from which some broken boughs have fallen and others are falling, and to which last the figure is pointing with his left hand. In the tree are some round balls resting on the branches, but none on those fallen down: and all these balls seem to be bound with a single band, which crosses itself. A scroll proceeds from the tree bearing the words "*NOLI ALTUM SAPERE*;" to which, as I have read, was sometimes added "*SED TIME*."

This emblem, as used by Robert Stephens, in his edition of Pagnini's *Liber Psalmorum Davidis*, 12mo. M.D.LVI., differs from that used by his brother Henry Stephens, in Beza's *Novum Testamentum*, fo., anno M.D.LXV., and other his printed works;—in the former's having the mark of a double cross rising out of a small object like an oval stone on the ground; which may be his own private mark, and is not found in his brother's mark.

No. 2.—I find on the back of the last leaf of my copy of Justinian's *Institutes* in Latin and Greek, being a small thick quarto of 977 pages, having the colophon "*Basileæ in officina Henrichi Petri. Anno M.D.XLIII. Mense Martio*." This emblem represents a sharp rocky pinnacle rising from between two lower rocks. On the right hand of the observer a draped hand proceeds out

of the clouds, holding a hammer, resting on the top of the pinnacle, from which issue flames, as the effect of a blow of the hammer: and, on the left hand, a human face comes from the clouds, blowing on and exciting the flames.

No. 3—Is the mark or emblem in the title-page of Bartholomew Kechemann's (of Dantzic) *Systema Ethicæ*, 12mo. "Hanoviae apud Petrum Antonium, MD.CXIX." It is inclosed in an oval frame which bears the motto, "NULLA EST VIA—INVIA VIRTUTI;" and represents a steep rocky hill, on which stands a pelican feeding her young with blood from her breast—the old emblem of maternal love;—and below is a man with a sword by his side attempting to climb up the mountain by a very steep road or ravine which winds up it.

No. 4—Is on the title-page of a very small volume, entitled "Gallicæ Linguæ Institutio, Latina sermone conscripta. Per Ioanrem Pilotum, Barrensem. Antwerpiae apud Joannem VVithagium. 1558." The colophon reads,— "Antwerpiae Typis Amati Calcographi."

This mark or emblem represents an old blind man with a beard, walking, and carrying astride on his shoulders a lame man, who holds a crutch in his right hand, and points to the road, or to the monogrammic mark, with his left. The blind man has a long staff in his right hand, and what seems to be a basin (as in the act or habit of begging), in his left, and a kind of musical instrument hanging at his left side. The blind man's dog, loose, walks a little in advance on one side.

In a vacant space in front is, probably, the printer's monogrammic mark, consisting of the united letters xw, from which rises a line which is crossed above, and is surmounted with a figure of four, having its tail crossed.

The whole is within an oval frame, bearing the motto, "MVTVA DEFENSIO TVTISSIMA."

No. 5—Is on the title-page of a copy of Pliny's *Epistles*, &c.:—

"Lugduni excusum" (as the colophon says), "pæclarum hoc opus in ædibus Antonii Blanchardi Limouicensis: sumptu honesti viri Vicentii de Portonariis, de Tridino, de Monteferrato. Anno Millesimo quingentesimo xxvii."

It is surrounded by a quadrangular border, which contains the words "VICENTIVS . DE PORTONARIIS . DE TRIDINO . DE MONTE FERRATO;" and represents a draped female figure with expanded wings, holding before her breast an empty box or shrine, upright, with open doors on its sides and bottom; on the borders of which doors are the words "GRA PLENA—FLVS OVLTRE—AVE MARIA." The figure stands between the letters

P | M
M | P. The emblem is repeated on the back of the last leaf; but is from a larger block, in which the attitude of the figure and the position of the four letters are reversed.

No. 6—is the large and handsome mark of Peter Chouet on the title-page of Petri Ravanelli's *Bibliotheca Sacra*, folio. "Genevæ, M.DC.L."

In the centre is an aged male figure, with a glory round the head; from behind which rises a spreading palm-tree. He is sitting on a covered table or long bench, on each end of which is an urn or jug. Immediately before him is a square pit or well, having an open arched frame-work rising from within it, in the centre of which is a tube. A staff rests in his left arm, in the hand of which he holds a vase, from which his right hand seems to be taking something, in a line with the tube. There are upright water-urns on each side of the well, and in the front of it one overturned, and the fragments of others.

In the distant background (on the observer's left hand), are the sacrifices of Cain and Abel; and in the middle ground, Cain slaying Abel. On the right hand is the destruction of the Egyptians in the Red Sea, and Moses and the Israelites on the opposite shore.

The whole is surrounded with an oval frame and grotesque border, in which, at the top, are sitting two female figures, with palm branches, bearing water-urns on their heads; and below, two satyrs pouring water from urns, and having, in a bottom compartment, the motto, "SOLA DEI MENS . IVSTITIÆ NORMA." P. H. FISHER.

GUNPOWDER-PLOT PAPERS.

The house adjoining the Parliament House, which, at the beginning of this conspiracy, was chosen by Catesby for the purposes of the plot, belonged to one Mr. Wynniard, the Keeper of the King's Wardrobe. Mr. Wynniard, however, did not reside in it at that time, but had let it to a gentleman of the name of Ferrers, in whose occupation it was at the commencement of the year 1604. In that year the conspirators, finding the house very advantageously placed, resolved to hire it, their intention being, as is well known, to undermine the adjoining foundations of the House of Lords. Though this intention was ultimately abandoned, by reason of the discovery of a cellar more convenient than the mine, yet the excavations were commenced in earnest and under many disadvantages. Afterwards, when the plot was discovered, and many of the conspirators known to the Council by name, some agents of the government, whilst searching their residences and the hiding-places and resorts of the Romanists, discovered the following document. It is the agreement between Henry Ferrers and Thomas Percy, who was deputed by his companions to obtain possession of Mr. Wynniard's house, as to the terms on which Ferrers would part with his interest in it, he being at that time, as previously stated, the lessee of Mr. Wynniard, and the occu-

pier of the premises.' Hitherto this agreement, though occasionally mentioned, as by Mr. Jardine in his *Narrative*, has remained unpublished.

"Memorand. that it is concluded betweene Thomas Percie of London, esquier, and Henry Ferrers of Baddesley-Clinton, in the Countie of Warwick, gentleman, the xxiii day of May, in the second yeare of the reigne of o^r Soverayne Lord King James.

"That the said Henry hath graunted his good will to the sayd Thomas to enioy his house in Westminster, belonging to the parliament house, the said Thomas getting the consent of Mr Wyniard, and for his offering me the said Henry for my charges bestowed theruppon as shall be thought fit by twoo indifferent men chosen between us.

"And that he shall also have the other house that Gideon Gibbons resideth in, with an assignment of a lease from Mr Winiard thereof, for his offering me as aforesaid, and asking the now tenant's will.

"And the said Thomas hath lent unto me the said Henry thirtie poundes, to be allowed uppon recognizances or to be repaide againe at the will of the said Thomas.

"HENRY FERRERS.

"Sealed and delivered in the presence of

Jo. Whyte,
and Xryster Symons."

(Endorsed
by Ceril.)

"The Bargaine
between Ferris and
Percy, for y^e bloody
cellar, found in
Wynter's Lodgings."*

No mention is made in any other of these papers of the second house, occupied by Gibbons. It is generally understood that only one was used by the conspirators. Gibbons was a porter, and he and two other porters, "betwixt Whitsuntide and Midsummer" in that year, as he tells us in his examination of the 5th of November, 1605, "carried three thousand Billets from the Parliament stairs, to the vault under the parliament house, which Johnson (Fawkes) piled up."†

The Earl of Northumberland was supposed to be privy to the hiring of this house, and to have sent his "servant," Sir Dudley Carleton, to try and induce Ferrers to let Percy have it. When the earl was suspected on account of his relationship to Percy of being acquainted with the plot, the hiring of this house is one of the points touched on in the interrogatories administered to him on the 23rd of November, 1605, preserved in the State Paper Office.‡ His lordship, however, asserted "that he never knew of the hiring, or heard of it until this matter was discovered."

Connected with this agreement is one other document, which I think worthy of being published in your columns: namely, a receipt for the rent of this house, as follows:—

"Received by me, Chröfer Symons, servant to Mr Henry Ferrers, the sume of v^l to my Mr^s use, from Mr Thomas Percy, which makes in all xxxv^l, which my

said Mr hath had of him in consideration of the charges of his house in Westminster, which house he hath now past over to the saide Mr Percy, with conñion that soe much of the saide some of xxxv^l as shall excede the indifferent charges bestowed by my said Mr uppon that house by the indifferent Judgment of two or fore men, equally choosen, shall be repayed againe unto Mr Percy at the feast of St. Michael the Ark Angell, which shalbe in the year of our Lord God 1605. In witness whereof, in my Mr^s behalf, I have subscribed my name the xliiith of July 1604.

"CHRISTOPHER
SYMONS."

Mr. Ferrers appears to have been a gentleman of good name and fortune. Baddesley Clinton, where he lived, is a small parish seven miles from Warwick. The living of that place, at the present time, is in the gift of Lady H. Ferrers. Wynniard died before the discovery of the plot, and his widow afterwards married Sir John Stafford.

W. O. W.

Minor Notes.

HOW A TOAD UNDRESSES. — A gentleman sent to *The New England Farmer* an amusing description of "How a Toad takes off his Coat and Pants." He says he has seen one do it, and a friend has seen another do the same thing in the same way:—

"About the middle of July I found a toad on a hill of melons, and not wanting him to leave, I hoed around him; he appeared sluggish, and not inclined to move. Presently I observed him pressing his elbows hard against his sides, and rubbing downwards. He appeared so singular, that I watched to see what he was up to. After a few smart rubs, his skin began to burst open, straight along his back. Now, said I, old fellow, you have done it; but he appeared to be unconcerned, and kept on rubbing until he had worked all his skin into folds on his sides and hips; then grasping one hind leg with both his hands, he hauled off one leg of his pants the same as anybody would, then stripped the other hind leg in the same way. He then took this cast-off cuticle forward, between his fore legs, into his mouth, and swallowed it; then, by raising and lowering his head, swallowing as his head came down, he stripped off the skin underneath, until it came to his fore legs, and then grasping one of these with the opposite hand, by considerable pulling stripped off the skin; changing hands, he stripped the other, and by a slight motion of the head, and all the while swallowing, he drew it from the neck and swallowed the whole. The operation seemed an agreeable one, and occupied but a short time." (From the *New York Independent*, Dec. 29, 1859.)

HOMO SUM.

Zeyst, near Utrecht.

BIOGRAPHICAL NOTES FROM THE ADMISSION REGISTER OF MERCHANT TAYLORS' SCHOOL.—The following extracts from Dugard's MS. Register of Admissions to Merchant Taylors' School inter 1644—1661 may not be without interest to your general readers, especially since Sir Bernard

* "Gunpowder-Plot Book," No. 1.

† *Domestic Series, James I.*, vol. xvi. p. 15.

‡ "Gunpowder-Plot Book," 112.

* "Gunpowder-Plot Book," No. 1. A.

Burke in his latest work has thrown an air of romance upon the first two names : —

1. "*Henry Palæologus*, only son of Andrew Palæologus, Gent., born in the parish of S. Catharine Tower, London, 31 Jan. 1638; admitted 9 August, 1647.
2. "*Thomas Umfrevile*, eldest son of William Umfrevile, Esq., born in the parish of Stanaway, co. Essex, 25 April, 1638; admitted 16 Sept. 1652.
3. "*William Grosvenor*, only son of Henry Grosvenor, Gent., born in the parish of Lillishall, co. Salop, 13 May, 1638. Admitted 15 May, 1654.
4. "*George Gilbert Peirce*, only son of Sir Edmund Peirce, Knt., born at Maidstone, co. Kent, 16 March, 1634; admitted 27 April, 1647.
5. "*Roger Radcliff*, eldest son of Andrew Radcliff, gent., born at Oswestry, co. Salop, 9 May, 1644; admitted 10 March, 1655.
6. "*Thomas Percivall*, second son of Zouch Percivall, Esq., born in the parish of Staughton, co. Leicester, 10 Feb. 1644; admitted 12 March, 1656.
7. "*John Farewell*, second son of Sir John Farewell, Knt., born in the parish of S. Leonard's, Shoreditch, London, 24 March, 1642; admitted 7 Nov. 1659.
8. "*Thomas Willoughby*, only son of Thomas Willoughby, born at Virginia in America, 25 Dec. 1632; admitted May 13, 1644.
9. "*John Lilburn*, eldest son of John Lilburn, gent., deceased, born in the parish of S. Martin's, Ludgate, London, 12 Oct. 1650; admitted 3 April, 1661."

The two following are from Dugard's admission book to the private school which he opened in Coleman Street, and which seems to have attracted a very large number of pupils : —

10. "*Thomas Doxey*, only son of Thomas Doxey, yeoman, born in New England, 1651; admitted 3 April, 1662.
11. "*Elijah Yale*, second son of David Yale, merchant, born in New England, 1649; admitted 1 Sept. 1662."

I should be glad to receive information respecting the bearers of any of the above names.

C. J. ROBINSON, M.A.

* **RICHARD PORSON.** — Whether the relaxation of a mighty mind, or the playful mental contest of the mightiest Grecian of modern times in his attempt at practical frivolity, can be deemed sufficient to make the following anecdote palatable, must rest with others to decide. After Porson had arrived at the summit of his literary fame, he was visited by his first instructor Mr. Summers, who was accompanied by his earliest patron, the Rev. George Hewett. On their being conducted into his room, he took no notice beyond an indifferent glance; but Mr. Hewett, addressing him, said "as we were in town we determined to come and see you;" this drew no observation from Porson, but rising he rang the bell, and then desired the servant to bring candles. The man, familiar with such eccentricities, instantly obeyed, and placed them on the table. "There," exclaimed Porson, "now you see me better."

H. D'AVENNY.

Queries.

HORNBOOKS. — In the year 1851, *Mr. Times* drew attention to the subject of *Hornbooks* by a Query in vol. ii. of your *First Series* (p. 167.), and a reply appeared at p. 236. of the same volume, and a short Note by myself at p. 151. of the 3rd vol. No other information, so far as I know, has been elicited in your columns, and as I am now engaged in preparing a History of *Hornbooks*, I beg to be permitted to reopen the subject, and to say how much obliged I should be by the kind assistance of your many correspondents in accumulating a farther store of information on this interesting but little known topic. Any reminiscences with which your correspondents might favour me would be thankfully acknowledged; and if any *Hornbooks* should be forwarded to me for comparison with those in my possession, they should be carefully preserved and speedily returned, free of charge to the sender. Communications may be either addressed to me at my residence, or to the care of my publishers, Messrs. Trübner & Co., 60. Paternoster Row, or to Mr. Tegg, 85. Queen Street, Cheapside.

KENNETH R. H. MACKENZIE.

35. Bernard St., Russell Sq., W.C.

AGE OF THE HORSE. — Aristotle (*Hist. Anim.* v. 14.) states that a horse lives about thirty-five years, and a mare above forty. He adds that horses have been known to live seventy-five years. The average age of the horse, in modern times, falls far short of that stated in this passage. Does modern experience furnish any authentic example of a horse having attained the age of seventy-five years? *

L.

THE LAND OF BYHEEST. — In Caxton's *Golden Legend*, I find mention of the "Land of Byheest" — the word is used more than once. I can find neither in Bosworth nor Skinner any word nearer than heft, or "BEHEST" (*mandatum*). This meaning would, in a sort, answer for the sense I attach to it; but I would be glad to have a clearer explanation, or to be assured that this is the right sense.

A. B. R.

Belmont.

WATER FLANNEL. — I read lately in a small work called *Words by the Wayside*, designed as an introduction to the study of botany, a statement so singular that I venture to ask for information respecting it. It is to the effect that some years ago, during a very wet season, a meadow in Gloucestershire was covered in a single

[* Buffon, in his *Hist. Nat.* an viii. (of the Republic), vol. xix. pp. 392-396., gives an interesting account of a draught horse that lived to the age of fifty (1724 to 1774), that is, says Buffon, double the age of his race: "le double du tems de la vie ordinaire de ces animaux." — Ed.]

night with a fungus called water flannel, and that the villagers, after much surprise at the phenomenon, proceeded to cut off pieces, which they used instead of flannel in the fabrication of garments for themselves and families. The narrator of the anecdote says, "a woman gravely assured me that it wore well, although I should not have thought it would have borne a needle." I wish to ask the botanical name of the substance meant, and if it has ever been known to grow of sufficient size and strength to be used as described. SIGMA.

STUART'S "HISTORY OF ARMAGH."—It has been stated in print that the late Dr. Stuart, whose *History of Armagh* is well known, left materials for a second edition, ready for the press. Is it the fact that he did so? and, if he did, who has the MS. at present? It would in all probability be a very acceptable addition to the topography of Ireland. ABHBA.

HYMN-BOOK.—I have an old hymn-book wanting title-page and greater part of preface. On p. xv. is the following paragraph, the last in the preface:—

"I here present thee with a Collection of such HYMNS which I think are agreeable to the word of God, and the experience of all true Christians; in which I hope I have carefully avoided those compositions which breathe the proud pernicious and unscriptural spirit of Arminianism; or that savour of the poisonous, antichristian, and licentious doctrines of Antinomianism."—Pp. xvii. to xxiv.

A Table of Contents, p. 1. *A Collection of Hymns*, &c. Hymn I.: The Musician, "Thou God of harmony and love."

On p. 3. is Hymn II. For the Lord's Day Morning, "The Saviour meets his flock to-day."

I should feel exceedingly obliged to any correspondent who would have the kindness to inform me who is the editor, and give a copy of the title-page with date. C. D. H.

DR. JOHNSON: DELANY.—The *Edinburgh Review* for October, 1859, contains an article on the *Diary of a Visit to England in 1775*, by Dr. Campbell. In one of his interviews with Dr. Johnson, he says:—

"He (Dr. Johnson) told me he had seen Delany when he was in every sense *gravis annis*; but he was (an) able man," says he: "his *Revelation examined with Candour* was well received, and I have seen an introductory preface to a second edition of one of his books, which was the finest thing I ever read in the declamatory way."

Which of Dr. Delany's works did Dr. Johnson allude to? L.L.

MONSIEUR TASSIES.—Michael Lort, in a letter to Mr. Tyson, dated London, March 9, 1776, notices the following circumstance:—

"There is a Monsieur Tassies here that makes great noise among the great people. He has the art of reading a play, and adapting his voice, action, and countenance to every character in it, to such perfection, that no set of the best actors could go beyond him in the excellency of

the performance; so that happy are they that can prevail with Mons. Tassies to favour them with his company and performance for an evening; and happy are they that can be admitted to an audience, where his only reward is said to be a good supper, for he eats no dinner before he performs. Count Lauregais having spoken slightly of his character, a challenge has been given, but I do not hear it is accepted."

Can any one supply a few particulars of Monsieur Tassies? J. Y.

SONGS AND POEMS, ETC.—*Songs and Poems of Love and Drollery*, by T. W., printed in the year 1654. This is the title of an imperfect book of mine, said to be written by Thomas Weaver of Christ Church, Oxford, in 1633. It contains, among other ballads, one to the tune of "Chevy Chase," of which the title is "Zeal overheated, or a Relation of a Lamentable Fire which happened in Oxford in a Religious Brother's Shop," &c.: which gave great offence, and Weaver was apprehended and tried as a seditious person, but was acquitted. The book contains other songs in ridicule of the Puritans. Beloe, in his *Anecdotes of Literature* (vol. vi. p. 86.), says: "This volume is very rare." And Mr. Chappell, in his *Popular Music of the Olden Time* (p. 420.), states that "this Book of Songs is not contained in the King's Pamphlets, nor have I been able to see a copy." Can any of your readers point out where a perfect copy can be seen? ALOYSIUS.

USSHER'S "VERSION OF THE BIBLE."—Can you oblige me with a reference to any printed account (besides what has been given by Ware) of Ambrose Ussher's *English Version of the Bible*, 3 vols. 4to.? He was a celebrated oriental scholar, and brother to Archbishop Ussher; and many of his MSS., including the translation in question (which was made before the present Authorised Version, and dedicated to King James I.), are preserved in the library of Trinity College, Dublin. He was elected a Fellow of that college in 1601; and in 1616, he held a parish in the county of Louth. ABHBA.

GLASGOW HOOD.—Can you give me any information with respect to the Glasgow hood? I have been unable to find out either its nature and colour; or whether it is worn by graduates now-a-days.

I have been told by some that it is doubtful as to its colour—depending upon the interpretation of *cæruleus*; by others, that it is said to be identical with that of *Bologna*. WILLIAM WATSON.

SYMBOL OF THE SOW.—As legends frequently vary in phraseology, the following description of a modern representation of one, in carving, on the shouldering of a stall head, requires some explanation in reference to the details. A sow is standing, while giving nutriment to her progeny of ten; before her is the trough with her provender. The question is, does any version of the legend enter

into a description of such minute details, or is it possible to associate such rural scenes with the solemnity due to the church, and to banish unseemly mirth from the minds of village linds?

H. D'AVENEY.

FANE'S PSALMS.—Can any correspondent state where a copy of the following work may be consulted or purchased: *The Lady Elizabeth Fane's (or Vane's) Twenty-one Psalms, and 102 Proverbs, 1550?* It is noticed in Herbert's *Ames*, 760, 1103.

II. V.

SOILED BOOKS.—I see you have many noted book collectors amongst your contributors. Would any of these gentlemen kindly communicate the results of their experience as to the best mode of cleaning the leaves of old books discoloured by water-stains, finger-marks, and general exposure. The first and last leaf of many a fine old book is thus disfigured; and some ready process for restoring their pristine whiteness would be received very gratefully by other country bibliomaniacs besides

J. N.

SIR JETHRO TULL.—The celebrated Jethro Tull, the author of *The Horse-hoe Husbandry*, is said by Chalmers to have died at Prosperous Farm in Shalborne, January 3, 1740–41,—a parish partly in Wiltshire but chiefly in Berkshire; but he was not buried there, the tradition of the place being that his body was carried away to avoid an arrest for debt. Can any reader of your journal point out the place of his interment? Then again, in the entry-book of his Inn of Court, he is described (December, 1693,) as the son and heir of Jethrow Tull of Howberry in the county of Oxford; but in the books of the parish (Crowmarsh) in which the Howberry estate is situated, there is not any mention of his birth. I should feel much obliged if any of your numerous readers can supply the desired information.

Tull married, in 1699, Susannah Smith of Burton Dasset in Warwickshire.

CUTHBERT W. JOHNSON.

Croydon.

SIR SAMUEL MORELAND.—The well-known engraving of Sir Samuel, by Lombart, is from a painting by Sir Peter Lely. Will anyone kindly inform me where the original can be seen?

A. G. W.

ANGLO-SAXON POEMS.—In a *Daily Telegraph*, a few days ago, I have found a very interesting notice, of which I send you a cutting:—

"A curious discovery of great interest to the lovers of Anglo-Saxon literature has just been made in the Royal library at Copenhagen. Two parchment sheets of octavo size, hitherto used as a cover to other and less valuable manuscripts, were found to contain Anglo-Saxon poetry, dating as far back as the end of the ninth century. The contents refer to the achievements of King Diedrich, and give the same version of the legend as is found in the

German poem of Beowulf. The principal interest attaching to the document, however, is a philological one, the number of Anglo-Saxon manuscripts of that period, so important for the development of the language, being extremely small."

Can any of the readers of "N. & Q." throw light upon this?

H. C. C.

Queries with Answers.

THE SINEWS OF WAR.—At most of the rifle corps meetings allusion has been made to "Money, the sinews of war." Can this expression be traced to its source?

R. F. SKETCHLEY.

[This maxim occurs in Boyer's *Eng. and Fr. Dic.* as far back as 1702; "Money is the Nerve of War, *L'argent est le Nerf de la Guerre*;" and again (under *Sinew*), "Money is the Sinews of War." The earliest use of the maxim which we have met with is Italian, and occurs in the writings of Francesco d'Ambra, a noble Florentine who died in 1558, and was the author of three comedies not published till after his death. In his comedy entitled "Il Furto," we find *Zingano* saying, "Primeramento perche il neruo della guerra è il danajo, mi occorre ricordare, che le provisioni de' danari sien gagliarde," &c. *Il Furto*, ed. 1584, 12°. Venice, Act II., p. 12, verso.

But though we find no earlier instance of the maxim itself, there is quite enough to indicate that the lesson of martial policy which it conveys had been learnt and pondered long before. We apprehend, indeed, that for the origin of the maxim we must go at least as far back as the times of Philip of Macedon. When Philip inquired at Delphi how he might vanquish Greece, the Pythia, according to Suidas, replied, "Fight with silver spears, and thou shalt vanquish all."

* Ἀργυρείαι λόγχησι μάχου, καὶ πάντα κρατήσεις.

There are some various readings, and Erasmus has the line thus:—

* Ἀργυρείαι λόγχαισι μάχου, καὶ πάντα νικήσεις.

Adag. Chil. 1606, col. 1335.

Which he renders—

"Argenteis pugna telis, atque omnia vinces."

Yet, between the two sayings, there is obviously a shade of difference. When the Pythia admonished Philip to "fight with silver weapons," she evidently meant "Give largesses; bribe:"—"videlicet innuens, ut quosdam largitionibus ad prodicionem sollicitaret, atque ita consecutum quæ vellet" (Erasmus). So Suidas: ἀνιτρομένη, δία προδοσίαν περισέσθαι Ἑλλάδος. But when we now speak of money as "the sinews of war," we refer rather to the more legitimate and honourable uses of the "legal tender," in providing the means of warfare, warlike stores and carriage, in paying the troops, &c.: "che le provisioni de' danari sien gagliarde, é che i soldati sien ben pagati, acciò che per il padrone volentieri si sottomettono a tutti i pericoli."—*D' Ambra*.]

"DELPHIN EDITIONS."—What authority is there for attributing the origin of this term to a series of classical works said to have been prepared for the use of the French "Dauphin"? Of course every schoolboy knows the title-page of his large Virgil, and other useful works of the kind, so that I do not wish to appear ignorant of the "In usum Serenissimi Delphini;" but what I desire to know is, whether the term "Delphin Editions" was derived from the Dauphin, for

whom these editions were prepared, or whether there may not have been some other cause for the name? I find the well-known Aldine symbol of the "dolphin and anchor" early used by the Parisian printers. Take, for instance, an Aldine Tacitus before me: here is the usual badge of Aldus, and the following description of the printer of this particular work:—

"Parisie, apud Robertum Colombellum via ad D. Ioannem Lateranensem in Aldina Bibliotheca MDLXXXI. Cum privilegio Regis."

Now was the term "Delphin" taken out of compliment to the future monarch of France, or had it been previously applied to the printed classics in memory of the Venetian father and promoter of classical publications? Or was it perhaps a chance admixture of these two ideas? I forget to how many volumes the Delphin series extends, but even the brain of embryo royalty could hardly have waded through one-tenth of the number.

C. LE POER KENNEDY.

[It must be borne in mind that the dolphin was the armorial bearing of the Dauphins of Auvergne from the time of Guy the Fat in the twelfth century. This may account for the origin of the name given to the celebrated collection known as the Delphin Classics, consisting of sixty volumes, printed between 1674 and 1694, and originally destined for the use of the Dauphin, son of Louis XIV. The device of Aldus Manutius was the anchor and dolphin, borrowed from a silver medal of the Emperor Titus, presented to Aldus by Cardinal Bembo. On one side of the medal was the head of the Emperor; on the reverse a dolphin twisted round an anchor; and the emblem, or hieroglyphic, is supposed to correspond with an adage (συνεχε βραδεως) said to have been the favourite motto of Augustus. That venerable bibliographer Sir Egerton Brydges thus poetically eulogises the device of Aldus:—

"Would you still be safely landed,
On the Aldine anchor ride;
Never yet was vessel stranded
With the dolphin by its side.

"Nor time nor envy e'er shall canker
The sign that is my lasting pride;
Joy, then, to the Aldine anchor,
And the dolphin at its side!

"To the dolphin, as we're drinking,
Life, and health, and joy we send;
A poet once he saved from sinking*,
And still he lives—the poet's friend."]

BARLEY SUGAR.—Can you inform me whence the term "Barley Sugar" (a misnomer as far as barley is concerned) is derived? Am I right in supposing it to be a corruption from "Morlaix sucre?" "Sucre de Morlaix," in Brittany. T. C.

[Barley sugar appears to have been so called, because formerly in making it the practice was to boil up the sugar with a decoction of barley. "Barley sugar, saccharum hordeatum . . . should be boiled up with a decoction of barley, whence it takes its name. In lieu thereof, they now generally use common water. To give it the bright-

ter amber colour, they sometimes cast saffron into it." Chambers's *Cyclop.* 1788. See also Ogilvie's *Imp. Dictionary*, and Pereira's *Mat. Med.* The corresponding French name is *Sucre d'orge*, "substance formée de sucre et d'eau d'orge, roulée en bâtons." (Becherelle.) We have no knowledge of the "Sucre de Morlaix;" but shall be happy to make acquaintance with it.]

"ESSAIS POLITIQUES ET MORALS,

By D. T., Gent. Printed by H. L. for Mathew Lowndes, dwelling in Paules Churchyard, 1608. Small 8vo., pp. 138. With Six pages of Title and Dedication to the Right Honorable and vertuous Ladie, the Ladie Anne Harington."

Can any of your readers throw light on the authorship of this able and well-written series of essays? Lowndes notes the existence of such a work, without saying in what collection it is to be found. J. M.

[Attributed to Daniel Tuvill. The work is in the British Museum.]

LONGEVITY.—I possess a thick duodecimo of about 500 pages, with the following title:—

"Viri Illustris Nicolai Claudii Fabricii de Peiresc, Senatoris Aquisextiensis Vita, per Petrum Gassendum, &c. Hagæ Comitum, 1651."

In it there is given the following instance of longevity in England:—

"Præter hæc, copiose disseruit de hominum longævitate, occasione illius senis, qui superiore Novembri occubuerat in Anglia, post exactos annos centum et quinquaginta duos," p. 462.

This was in the year 1636. Does any one know who this alderman of 152 was? H. B.

["The old man in England" is no other than that extraordinary instance of longevity, Thomas Parr; who, through the change of air and diet in the court of Charles I., where he was exhibited by the Earl of Arundel, died in 1635, at the age of one hundred and fifty-two years and nine months. His body was opened by Dr. Harvey, who discovered no internal marks of decay.]

WHITE ELEPHANT.—I have recently seen an old portrait of a gentleman in black armour wearing a white elephant jewelled, suspended round the neck by a broad blue ribbon. Will some of your readers tell me what this decoration means? I am anxious to ascertain whom the portrait represents. J. C. H.

[The Order of the White Elephant of Denmark was instituted by Canute IV. in 1190, and renewed by Christian I., some say in 1458, others in 1478. The collar of the order at first was composed of elephants and crosses formed anchor-wise. They were linked together, and suspended from them was an image of the Virgin Mary, surrounded with a glory, and holding the Infant Jesus upon her arm. This badge and collar were afterwards changed; and in the place of the former was substituted an elephant of gold and white enamel, with tusks and trunk of gold. It stands upon a mound of green enamelled earth, and bears upon its back a tower or castle, furnished with fire-arms. This, above and below, is set with diamonds, and beneath the tower is a small cross consisting of five diamonds, which is placed on the side of the elephant. Upon the neck of the animal is seated

* Arion, a lyric poet and musician.]

a little Moor of black enamel, who holds a spear of gold in his right hand. This badge is suspended from a double gold ring, and the knights wear it attached to a rich, broad, sky-blue watered ribbon, which is worn scarf-wise over the left shoulder. The motto of the order is "Magnanimi Pretium." *Vide Historical Account of the Orders of Knighthood* [by Sir Levatt Hanson], 2 vols. 8vo. No date.]

Replies.

DR. HICKES'S MANUSCRIPTS.

(2nd S. ix. 74.)

During the first half of the last century a certain registrar of the Consistory Court of Durham was in the habit of lighting his pipe with one of the old wills under his charge, and of glorying in his deed. "Here goes the testator," was his usual exclamation when so employed. That was bad enough, certainly; but yet it was only a bit-by-bit destruction, and was at length arrested. But what are we to say of this literary holocaust, the consigning of "three large chests" of MSS. to the devouring element? "Here goes the most learned author of *Thesaurus Linguarum Septentrionalium*!"

But it is not only on account of the loss of notes connected with philology that this wholesale destruction is to be deplored, but still more on account of additional materials for the history of the Nonjurors and their proceedings being thus irrecoverably lost. Dr. Hickes was one of the most prominent, and at one time was the mainstay and the sole rallying point of the succession of nonjuring bishops. On Feb. 24th, 1693, he was consecrated Suffragan Bishop of Thetford by the deprived Bishops of Norwich, Ely, and Peterborough. Thomas Wagstaffe was at the same time consecrated Bishop of Ipswich. The latter died Oct. 17, 1712, leaving Dr. Hickes the sole surviving nonjuring bishop. In order, therefore, to perpetuate the succession, he engaged two Scotch bishops, Gadderar and Campbell, to assist him in consecrating others; namely, Jeremy Collier (the historian), Samuel Hawes, and Nathaniel Spinkes. This took place June 3rd, 1713. It is very remarkable that Gadderar had been himself consecrated by Dr. Hickes on 24th Feb. 1712, in London, assisted by Falconar and Campbell. There are several interesting letters from Dr. Hickes to T. Hearne, Dr. Charlett, &c. published in "Letters from the Bodleian Library and Ashmolean Museum," London, 1813, in none of which does he allude to his own episcopal character. I have no doubt, therefore, that among the mass of papers destroyed there must have been many interesting memorials of the proceedings of the Nonjurors. I conclude with this Query, Did Dr. Hickes in his will give any directions about these manuscripts? Also, what is the reason why they were for upwards of

a century consigned to the darkness of a lumber-room?

JOHN WILLIAMS.

Arno's Court.

[In a codicil to the will of Dr. George Hickes, dated July 18, 1715, five months before his death, is the following passage relating to his books and manuscripts: "I give all my manuscripts, letters, and written papers, relating to any controversies I have been engaged in, unto Mr. Hilksiah Bedford, with liberty to him to publish in part, or in whole, such of them as he shall think fit. I also give him such printed books of that kind as I have published, or to which I have prefixed Prefaces, Letters, or Dedications; as also such books as are therein answered by me. And after his decease, or that he shall have made such use of them as he shall think proper, I give them all to whom Mr. Bedford shall by his last will and testament appoint, as a proper person, with whom they may be deposited, and with them a catalogue of them all, as well such as I have already delivered to him, or shall hereafter deliver to him, as all the rest that shall in pursuance hereof be delivered to the said Mr. Bedford by my executor."]

It appears that Hilksiah Bedford was present at the death-bed of Dr. Hickes, and immediately despatched the following letter to Thomas Hearne, the Oxford antiquary:

"Dec. 15, 1715.

"DEAREST SIR, — I received yours, and was waiting an opportunity, to return the 16s. for the four subscriptions, when I was obliged, by very ill news, to write to you immediately, before I could get that little bill. It is, Sir, to acquaint you, that after a long indisposition, from which we hoped he was now rather recovering, our excellent friend, the late Dean of Worcester, was at about twelve last night taken speechless, and died this morning soon after ten. I pray God support us under this great loss, and all our afflictions, and remove them, or us from them, when it is His blessed will."

On Jan. 25, 1720, being the festival of St. Paul, Hilksiah Bedford was consecrated a bishop at the oratory of the Rev. Richard Rawlinson, in Gray's Inn, by Samuel Hawes, Nathaniel Spinkes, and Henry Gandy.

Hearne informs us that "Dr. Hickes left Hilksiah Bedford his own books and a legacy in money, desiring that Mr. Bedford might write his life, which accordingly he undertook, but I know not whether he finished it." Hearne farther adds, under Dec. 1, 1724: "Mr. Baker of Cambridge writes me word that Mr. Bedford died Nov. 25th last, about ten at night of the stone. By his will, he has left his wife and eldest son executors. He was buried on Sunday, Nov. 29, in St. Margaret's, Westminster, the pall being held up by six friends of his own principles, and the office read by another."

Hilksiah Bedford left three sons, William and John, both eminent physicians, and Thomas, a Nonjuring divine settled at Compton in Derbyshire. Hearne, in his *Diary* of Dec. 31, 1734, has the following interesting notice of this son: "Mr. Thomas Bedford, one of the sons of my friend the late Mr. Hilksiah Bedford, is now very inquisitive about the liturgies of St. Basil, St. Mark, St. James, St. Chrysostom, and other Greek liturgies, and hath wrote to me about them, to get intelligence about MSS. thereof in Bodley, well knowing, he saith, that there is nobody better acquainted with the MSS. there than myself. He wants the age of them, and other particulars, and a person to be recommended to collate such MSS. But having been debarred the library a great number of years, I am now a stranger there, and cannot in the least assist him, tho' I once design'd to have been very nice in examining all those liturgical MSS., and to have given notes of their age, and particularly of Leofric's Latin Missal,

which I had a design of printing, being countenanced thereto by Dr. Hickes, Mr. Dodwell, &c. It is called *Leofric's Missal*, because given by Bishop Leofric to his church at Exeter. See Wanley's catalogue in Dr. Hickes's *Thesaurus*, pp. 82, 83. Some part of this MS. is of later date than Leofric's time, and Mr. Bedford therefore desires to have my opinion of the antiquity of the canon of the Mass, which is one part of it. I wish I could gratify Mr. Bedford." Thomas Bedford was the editor of a work by Simeon, a monk of Durham, entitled *Libellus de exordio atque procursu Dunhelmensis Ecclesia*; with a continuation to 1164, and an Account of the hard usage Bishop William received from Rufus. Lond. 8vo. 1732. Thomas Bedford died at Compton in 1773, and was buried at Ashborne. It is probable that the Bowdler manuscripts (now in private hands) may throw some light on the subsequent destiny of Dr. Hickes's manuscripts. — Ed.]

BURGHEAD: SINGULAR CUSTOM:
CLAVIE: DURIE.

(2nd S. ix. 38.)

In addition to the two terms now requiring explanation, clâvie and durie, your correspondent mentions a third — "the baileys." This, it appears, is a term invariably applied to the fortifications that crowned the heights of Burghead, and is supposed to be a corruption of *ballium* = the Lat. *vallum*.

If the term "baileys" be thus of Latin origin, may we not suspect the same of the two terms now in question, clâvie and durie? The *durie*, your correspondent informs us, is "a small artificial eminence near the point of the promontory, and interesting as being a portion of the ancient fortifications" (which, if not wholly Roman, are supposed to have been Roman in their origin). May not *durie*, then, be *torre*, which is the It., Sp., Port., and Romance form of the Lat. *turris*? Cf. *Torres Vedras* near Lisbon (*Turres Veteres*). Cf. also with *durie* (the "small artificial eminence"), the Med-Lat. *turella*, and Fr. *tourelle*, a little tower.

But of what nature was this *durie*, *torre*, *turella*, or little tower? Standing as it did near the point of the promontory, may it not have been that very usual appendage to a stronghold overlooking the sea, a pharos or beacon? For lighting up a beacon it became usual, according to Coke, instead of a stack of wood, to employ a "*pitch-box*." Indeed our usual idea of an old-fashioned beacon is a fire-box or tar-barrel upon a pole. This may explain why the lads of Burghead annually fix a pole into a barrel, into which tar is put; and why, when the tar has been set on fire, the barrel is shouldered, *carried up to the durie*, and *there* placed to burn: all very intelligible, if the *durie* itself was originally a pharos or beacon. Moreover, suppose a promontory jutting out into the ocean, and at its seaward extremity a tower looking down upon the waves; and we may at once understand the name of the village itself. Burg-

head, that is, *Burg Head*, *Burg* being here equivalent to the Gr. *πύργος*, a tower. Cf. Todd's *Johnson on Burgh*, and Wachter on *Burg*. *Burg Head*, a head or promontory surmounted by a tower.

But if "baileys" be *ballium* or *vallum*, and "durie" be *torre* or *turris*, what is "clâvie?"

The *clâvie*, be it borne in mind, is, according to your correspondent, the local name of the annual tar-barrel burnt on the *durie*. Several etymologies of clâvie might be suggested, but I will hazard only one.

"*Calefonia*" was one form (2nd S. iii. 289. 519., &c.) of "Colophony" or "Colofonia," an old name for resin, used also for tar or pitch. May not *clâvie*, the tar-barrel, then, be a modified form of *calefonia*? Thus all the three terms, baileys, *durie*, and *clâvie*, would agree in having a Latin origin.

It does certainly appear, as your correspondent suggests, that the annual ceremony of the clâvie is in part a remnant of old northern superstition, on which subject I would refer to Grimm's *German Mythology*, where he treats on the superstitious practices connected with fire and fire-nights (*Deuts. Mythol.* 1843-4, pp. 567-597., *passim*). The German votaries threw into their great annual bonfires *offerings* ("werfen in das Feuer Geschenke," p. 569.). So the Burghead youngsters, having set fire to the clâvie, throw into the midst of the burning the staves of a second barrel, which they break up for that purpose. This is part of the annual rite. On the Weser the tar-barrel (*Theerfass*) is fastened on the top of a pine-tree (*Tanne*), and set fire to at night (p. 582.). So, at night, the clâvie is carried burning on the top of a pole. From the German bonfires the brands, ere wholly consumed, were *carried home*. ("Von den Bränden trug man gern mit nach Haus," p. 582.). So, the clâvie being upset ere it has burnt out, fragments were formerly "*carried home*, and carefully preserved as charms against witchcraft."

THOMAS BOYS.

• MALSH.

(2nd S. ix. 63.)

The above word, slightly varied in form, is common in all the eastern counties, and probably elsewhere. In Lincolnshire we pronounce it Melch. It is only used when speaking of the weather, and signifies warmth united with moisture. A few years ago, when we had a bad harvest in this country, an old man met me one drizzling morning late in the month of August with the following salutation: —

"It's strange melch weather, sir; I doubt the wheat 'ill sprout, but it not sa bad yet as it was in ninety-nine; that was the melchest time I ever knew, when we had to eat our bread with a spoon, it was so soft."

Malsh is in no manner connected, either in meaning or by derivation, with marish.

Marish as a provincial word is not known here. I question whether it is to be heard in the mouths of the common people anywhere. To Tennyson, however, does not belong the honour of its introduction into English literature. Marish is the English form of the mediæval Latin word *mariscus*, which latter is probably derived from the Anglo-Saxon *mersc* (old German *marsch*, whence our word *marsh*).

It is a fine old pleasant sounding word, for the use of which Mr. Tennyson has very good authority, as the following examples will show : —

Capgrave : —

"Then was the Kyng ful glad of this chauns, and gadered a grete hoost, for to goo into Scotland: but whan he cam into that Lond, the Scottis fled orte wodes and marices, and othir stranunge place." (*Chronicle of England*, p. 190.)

Spencer :

"Only these marishes and myrie bogs."

Faerie Queene, b. v. c. x. s. xxiii.

The word marsh is used by Spencer a few stanzas previously.

Markham (Gervaise) :

"The more sedgie, marish, rotten, and fertile such grounds are, the fitter they are for the haumes of such foule." (*Hunger's Prevention*, 1655, p. 8.)

For other instances of the use of marish by Chaucer, Lord Berners, Raleigh, Milton, Dyer, &c., see Richardson's *Dictionary* under "Marsh."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

The word *melsh*, or *melch*, as applied to weather, is by no means confined to the fen or marsh districts, being common enough in Yorkshire, where the writer has often heard it used. Indeed, Halliwell gives *malch* as a Craven word. So Grose :

"*Melsh*, moist, damp, drizzling; *melsh* weather. *North. Mulch*, straw, half-rotten." S.

It seems, if not an onomatopoeic word, to be more connected with the A.-S. *milts*, mild, than with *marish*, or *marsh*. Cf. *milce*, pity, mildness; and the well-known passage in *Hamlet* (Act II. Sc. 2.) :

"The instant burst of clamour that she made

Would have made *milch* the burning eyes of heaven."

Where *milch* = moist, certainly gives the best sense.

J. EASTWOOD.

This word is pure Dutch, and has nothing whatever to do with *marish*, the old form of *marsh*. *Malsch* in Dutch means soft, tender, ripe (as applied to fruit), and would well describe the wet and boggy condition of the ground in rainy weather. How the word came to be used

in Huntingdonshire I know not, unless, indeed, any considerable colony of Dutchmen came over at any time for the purpose of draining and banking the fens there.

JAYDEE.

BRASS AT WEST HERLING ; "ET PRO QUIBUS TENENTUR."

(2nd S. viii. 417. 461. 541)

If, as your correspondent H. HAINES alleges, there are very few sepulchral brasses on which an expression similar to the above is to be found, the same cannot be said of old *wills*; for here, there is an *embarras de richesses*; and they all undoubtedly fix the meaning according to the Editor's explanation — an obligation to pray. I will select a few specimens : —

Extract from the will of Sir Robert Ogle, Knt., dated 7th February, 1410 : —

"Volo etiam quod duo honesti et idonei capellani per xij annos ibidem pro animâ meâ, et Johanne uxoris meâ, ac omnium parentum et benefactorum nostrorum, et pro animabus quibus teneor, celebraturi inveniantur, horas canonicas cum placebo et dirige singulis diebus à canone licitis præmissa dicturi, et quod sua salaria de terris meis in Northmidelton &c. eisdem capellanis solvantur."

From the will of Alan de Newark, a dignitary of York, dated "Ebor. in fest. Trin." 1411 : —

"Item lego omnia alia bona mea distribuenda magis pauperibus et egenis in civitate Eboraci et locis aliis, et in alios pios usus, ad laudem Dei, et pro meâ, et aliorum quibus astrictus sum animabus."

And further on in the same will : —

"Item volo quod ordinetur ut unus capellanus celebret in Ecclesiâ Ebor. ad altare Sancti Johannis Evangelistæ pro animâ Thomæ fratris mei, et animabus parentum meorum, et omnium eorum quibus tenentur, et animâ meâ, per xx annos proximè sequentes mortem meam; et habeat quolibet anno C."

And once more in the same will : —

"Item volo ut residuum bonorum meorum pauperibus et egenis non fictis,—pro animâ Thomæ fratris mei, et meâ, et animabus parentum meorum et omnium eorum quibus sumus obligati, ac omnium fidelium defunctorum, fideliter et discretè distribuatur."

From the will of Robert Wycliffe, Rector of Rudby, dated Sept. 8, 1423 :

"Item volo quod viginti libræ dentur duobus capellanis celebraturis pro animâ meâ animabusque patris mei et matris, et omnium benefactorum meorum, et pro animabus omnium illorum pro quibus teneor, et sum oneratus exorare. Et volo quod Johannes De Midilton sit unus de prædictis capellanis."

From a will, in English, of Sir William Bulmer, Knt., dated 6 Oct. 1531 : —

"To the College of Staindrop and the Priests there, x^s. for the soules of my father and mother, and for my wyfs saull, and for all the saulls I am bound to pray for."

From the will of Richard Burgh, Esquire, dated 6 Dec. 1407 : —

"Item lego xij marcas duobus presbyteris ad cele-

brandam per unum annum pro animabus Ricardi Regis Angliæ, Ducis Northfol', Thomæ Domini de Clyfford, Machi de Reisman militis, pro animabus amicorum meorum, et pro animabus omnium fidelium defunctorum, de quibus aliqua bona habui, et restitutionem non feci."

My last extract shall be from the will of no less a personage than the celebrated Lord Chief Justice Gascoigne, dated "Die Veneris proximè post festum Sanctæ Lucie Virginis, A.D. MCCCCXIX."—

"Item do et lego tribus presbyteris post decessum meum, tribus annis celebraturis, pro animâ meâ et animabus Elizabeth uxoris meæ, et parentum meorum, Domini Johannis fratris mei, et pro animabus quibus maxime sum obligatus exorare, et animabus omnium fidelium defunctorum, liij marcas."

This "pro quibus teneor orare" comprised a variety of spiritual obligations, not only to benefactors and friends, but to those especially who might have been perverted, and led into sin by the testator, an obligation which would press itself with great force on the conscience of a dying penitent, and urge him to adopt the only reparation in his power, the procuring of prayers for their spiritual welfare.

Your learned correspondent F. C. H., though he prefers another explanation of the words on the West Herling brass, admits, I observe, the other solution also; and I think, when he considers the commentary afforded by these testamentary expressions, he will acknowledge that it is the only solution possible. JOHN WILLIAMS.

Arno's Court.

SUNDRY REPLIES.

Having perused some of the recent Parts of "N. & Q." I find there are several points upon which I can forward information.

Scotch Clergy deprived at the Revolution (2nd S. viii. 329. 390).—Although perhaps better adapted to meet the second than the first of these Queries, there will be found in the first of four quarto volumes (vol. A.) presented in 1783 to the Advocates' Library at Edinburgh by John Swinton Lord Swinton, and entitled

"Kirk Manuscripts, Ane Account of the Names of the Ministers and Parishes since the Revolution 1689, distinguishing the Episcopalian from the Presbyterian."

Knox Family (2nd S. viii. 400).—If the "Right Hon. William Knox, Under Secretary of State under Lord North's administration," be of the house of Knox, Earls of Ranfurly, your correspondent FALCON would find in the genealogical collections of Walter Macfarlane, Esq., of Macfarlane, the eminent antiquary—

"An exact and well vouched Genealogie of the ancient Family of Knox or Knox of Ranfurly, in the Barony and County of Renfrew, in the Kingdom of Scotland."

Their descent is here traced from

"Adam Filius Uchtrede, who in the reign of Alexander

the Second obtained from Walterus Filius Allani Senescallus Scotiæ the Progenitor of the Serene Race of the Steuarts, the Lands of Knock in Baronia sua de Renfrew."

These MS. collections are preserved in the Advocates' Library at Edinburgh, and however extensively quoted and referred to as a valuable repertory of historical and genealogical information, have never been published. References will be found plenteously in Douglas's *Peerage*, Chalmers' *Caledonia*, &c. And in the *Baronage of Scotland*, it is recorded under "Macfarlane of that Ilk,"—

"Walter Macfarlane of that Ilk, Esq., a man of parts, learning, and knowledge, a most ingenious antiquary, and by far the best genealogist of his time. He was possessed of the most valuable materials for a work of this kind of any man in the kingdom, which he collected with great judgement and at considerable expense; and to which we always had and still have free access. This sufficiently appears by the many quotations from Macfarlane's Collection both in the *Peerage and Baronage of Scotland*."

As many of your readers would perhaps like to see an account of the family from which the great Reformer is held to have sprung, if you are willing to enrich your pages with their history, I shall be glad to transmit you a copy.

Hour-Glass (2nd S. viii. 488).—In reply to J. A. P. who inquires for illustrations from the old divines having reference to the hour-glass and the brevity of life, I beg to send him two from an author of the seventeenth century:—

"Our time to remain in this valley of misery is but short; therefore be diligent, O Christians! what know ye, but this may be the eleventh hour of the day with you, and but one hour to be spent? *When sawest thou thy hour glass?* Therefore be diligent, and upon the improvement of this much time as thou hast, depends thy everlasting estate."

"What think ye of eternity, friends? Did you never call time cruel, O cruel time, that hasteth not thy pace, that long Eternity might approach? Were you never at that, if it had been in your power to have shortened your sand-glass, you would have given it a touch in the bygoing."

It will be observed, however, that in these quotations the preacher refers to the hour-glass in its daily and familiar use amongst his hearers, making his appeal to the manner in which it mingled with their every-day thoughts and feelings, rather than to its employment in the pulpit, or as present to their view.

I need only remind your correspondent of the effective use made of this feature of the olden time in George Harvey's *Preaching of John Knox*. Query. What is the name of the parish referred to?

WILLIAM GALLOWAY.

REV. JOHN GENEST (2nd S. ix. 65).—This gentleman was born in the year 1764, and after the usual routine of study at Westminster, was entered a pensioner at Trinity College, Cambridge,

of which society he became a scholar at the commencement of his second year, at which time he became intimately acquainted with Porson. Shortly after taking his degree, he entered holy orders, and was for many years curate of a retired village in Lincolnshire, and afterwards became private chaplain to the Duke of Ancaster. Retiring from the active duties of his sacred office on account of ill health, he removed to Bath for the benefit of the waters; and during the intervals of leisure there afforded him, he compiled his great work, the *History of the English Stage from 1660 to 1830*. After nine years of most acute suffering, he died at his residence in Henry Street, Dec. 16th, 1839, at the age of seventy-five, and was buried at St. James's Church. C. P. R.

FIRELOCK AND BAYONET EXERCISE (2nd S. ix. 76.) — In copying the original document which is printed at p. 76. *suprà*, I find I have omitted three of the evolutions as under: —

34. Shortne them against your
breast - - - 1. 2. 3.
35. Return your Ramers - - - 1. 2. 3. 4. 5. 6. 7. 8. 9.
36. Your right hands under yo
Locks - - - 1.

Instead of the order as printed, —

28. Cast about to charge - 1. 2.
read —
28. Cast about to charge - 1. 2.

JAMES GRAVES, A.B.

Kilkenny.

DESTRUCTION OF MSS (2nd S. ix. 88.) — Many years ago, upon the death of Sir Edward Howorth, who, for some years commanded the artillery in Spain under the Great Duke, the papers of the gallant General fell into the hands of a relative: the name I suppress. A very voluminous correspondence between Sir Edward and the Commander-in-Chief was destroyed, one letter only being reserved as a present to a friend, "who might perhaps like to have an autograph of the Duke."

This letter, which I have seen, is one amongst many proofs of what the public is just beginning to find out, viz., that the *Iron* (?) Duke was, where the occasion justified it, as kind-hearted and gentle to his friends as he was formidable to his enemies. ANOTHER OLD PENINSULAR.

DICKY DICKINSON (2nd S. ix. 26.) — In "N. & Q." are enumerated several landslips which have occurred at Folkstone, and perhaps the following, which is extracted from the *London Magazine* for 1738, is fully as remarkable. Connected with it also was an extraordinary personage, who has already figured in your columns (Dickinson, 2nd S. ii. 189. 273.), and was a considerable sufferer therefrom. It was considered as a subterraneous convulsion, the soil and sand behind Dickinson's house being forced eighteen feet or

more above its level for the distance of one hundred yards, so completely burying the spa springs that they were not again discovered till a diligent search for them had been made. We are not positive whether Dickinson died a little previous or just after this event.* The spa where Dickinson and his mistress were living was so close to the sea, and so little defended from it, that he wrote —

"Neptune grown jealous of our pow'rs,
Turns Me and Peggy out of doors."

The earth after the above displacement settled in a slanting direction, and pleasure grounds have been formed on the spot, with zigzag walks, alcoves, &c.; and what would be the astonishment of Dickinson could he view the various transpositions now apparent? Where his cottage stood, at an expense of more than 10,000*l.*, have been erected concert, ball, and refreshment rooms, which are attended by many hundreds every evening during the season. It is stated that Dickinson was buried at the old church at Scarborough, but there does not appear that any monument was erected to him. On a flat stone, facing the south entrance of that church, is inserted a metal plate bearing the following inscription to the memory of Dicky Dickinson's successor in office: —

"Here lyeth the body of Mr. WILLIAM TYMPERTON, late Governour of Scarborough Spaw, who departed this Life on the 12th day of January, 1755, aged 65."

EPSILON.

SEA BREACHES (2nd S. viii. 468.) — I have now before me a pamphlet bearing the following lengthy title: —

"An Essay on the Contour of the Coast of Norfolk; But more particularly as it relates to the Marum-Banks and Sea-Breaches. So loudly and so justly complained of. Read to the 'Society for the Participation of Useful Knowledge,' Oct. 20th, 1789, in Norwich. By M. J. Armstrong, Geographer and Land-Surveyor; Then a Brother of that respectable Association, and now a Member of the Society of Arts, &c., in London. Norwich: Printed by Crouse and Stevenson, and sold by Wm. Stevenson, in the Market Place, 1791," 4to. pp. 18.

This essay directly relates to the principal subject-matter of *Note of Interrogation's Query*; and, if any such act as that referred to was passed in the reign of Anne or George I., the author could scarcely have failed to notice it from ignorance of its existence, assisted as he was in the compilation of his paper, by a communication from the Rev. Wm. Ivory of Horsey, a local antiquary of well-known intelligence and information. This conclusion becomes the more certain from the fact that the writer of the Essay, in describing the ravages committed by the inroads of the sea, and alluding

[* The landslip took place on Dec. 29, 1787. Dickinson died on Sunday, February 12, 1738-9. See "N. & Q." 2nd S. ii. 273. — ED.]

to the remedies to be adopted for staying the evils thereby caused, directs especial attention to the statute law which bears upon the case. In so doing his only reference is to an act which he states had then become obsolete, of 7 Jas. I. c. 20., continued by 3 Charles I. c. 5., and farther continued by 16 Charles I. c. 4., intituled "An Act for the speedy Recovery of many Thousand Acres of Marsh Ground and other Ground within the Counties of Norfolk and Suffolk, lately surrounded by the Rage of the Sea in divers Parts of the said Counties, and for the Prevention of the danger of the like surrounding hereafter."

Note of Interrogation, if not already acquainted with the provisions of this statute, may easily perhaps become so; and I will only farther state, that, on 27 Dec. 1791, very extensive sea-breaches occurred at Winterton, Horsey, and Waxham, when destruction was threatened to all the level marshes between those places and Yarmouth, Beccles, &c., and that again, in Nov. 1800, the sea broke through the banks in the same localities, on which occasion the King's Arms Inn, on Sheringham Cliff, fell a prey to the waves.

WM. MATTHEWS.

Cowgill.

HERALDIC DRAWINGS AND ENGRAVINGS (2nd S. viii. 471.)—I am much obliged to MR. PEACOCK for his reference to Petrasancta (2nd S. viii. 523.), but this only informs me when the lines to indicate tinctures were invented, not when they were first used in this country.

Your correspondent ACHE says (2nd S. ix. 53.), that the earliest instance of the use of these lines in England, is "the death-warrant of King Charles I., to which the seals of the subscribing parties are represented as attached." Were not real wax seals affixed to so important a document? Or does ACHE mean that mere sketches of the seals were drawn on the original?

I am still desirous of a farther reply to my Query. It seems hardly possible that the invention of Petrasancta, in the sixteenth century, should never have been adopted in England till 1649.

Perhaps your correspondent, the REV. HERBERT HAINES, so learned in all that relates to monumental brasses, would kindly inform me, through your pages, what is the earliest instance he has met with in which the tinctures of heraldry are indicated by lines on a monumental brass.

JAYDEE.

CROWE FAMILY (2nd S. ix. 46.)—Your correspondent will find an account of the lineage of Sir Sackville Crowe in Burke's *Extinct Baronetage*, s. v.

C. J. ROBINSON.

KING BLADUD AND HIS PIGS (2nd S. ix. 45.)—In a book which I possess, entitled *A Discourse of Bathe*, by Th. Guidot, M.B., London, 1676 (p.

55.), mention of Bladud is made, and a general reference to William of Malmesbury given; and, in pp. 60-1., a quotation from Lidgate's translation of Boccaccio's *Riming History of Unfortunate Princes*, fol. 31. I shall be happy to lend MR. BARHAM Guidot's book, if he should be desirous of seeing it.

C. J. ROBINSON.

ROBERT KEITH (2nd S. ix. 64.)—In Lawson's edition of Bishop Robert Keith's *History of the Scottish Episcopal Church*, Edin. 1844:—

"It is asserted that Bishop Keith published, about 1743, or 1744, some *Select Pieces of Thomas à Kempis*, translated into English. In the Preface to the second volume he is alleged to have introduced several addresses to the Virgin Mary, for which he was required to give an explanation by his brethren. As the present writer has failed to obtain any information regarding this performance, he cannot offer an opinion to the reader. It is mentioned in a letter written to Bishop Keith, and in the *Scots Mag.*, vol. xix. p. 54."

The book of your correspondent is, no doubt, a later edition of the work here referred to, originally published at Edinburgh in 2 vols. 12mo. 1721.

J. O.

THE YEA-AND-NAY ACADEMY OF COMPLIMENTS (2nd S. ix. 12.)—The title in full of this book is as follows:—

"The Quakers Art of Courtship; or, the *Yea-and-Nay* Academy of Compliments, containing Several Curious Discourses, by Way of Dialogues, Letters, and Songs, between *Brethren* and *Green-apron'd Sisters*. As also, many Rare and Comical Humours; Tricks, Adventures, and cheats of a *Canting Bully*. With several other Matters very Pleasant and Delightful. Calculated for the Meridian of the *Bull and Mouth*, and may indifferently serve the *Brethren* of the *Windmill-order*, for Noddification in any Part of *Will-a-Wisp-Land*. By the Author of *Teagueland Jest*s. London, Printed, and are to be sold by most Booksellers, 1710. Price bound, One Shilling."

Collation: A (including woodcut, frontispiece, and title) to G, in twelves. The book, I believe, may be considered scarce. I do not recollect having seen any copy but my own. On referring to *Teagueland Jest*s (London, printed in the year 1690) I find they are anonymous. The Jest's are not less rare than the Courtship.

R. S. Q.

BAVIN (2nd S. ix. 25.)—Here is an example of the use of this word: *A Bavin of Bays: containing various Original Essays in Poetry by a Minor Poet*, Lond., 1762. The poet, evidently a Kentish one, says:

"This *Bavin* will be found only to contain a little of the *spray-wood* carelessly pilfered from about the precincts of Parnassus."

J. O.

TAYLOR THE PLATONIST (2nd S. ix. 28.)—Some curious particulars respecting him will be found in Barker's *Literary Anecdotes*, vol. i. p. 261.

THOMPSON COOPER:

Cambridge.

NOTES ON REGIMENTS (2nd S. ix. 23.)—Is not W. T. M. somewhat hypercritical in his remarks on "*Vestigia nulla retrorsum*," the motto of the Fifth Dragoon Guards? The three words, although they occur in two lines of Horace, are to be applied on their own meaning, without reference to the context. They form the family motto of the Earl of Buckinghamshire, and of Levinge, Bart.

In commemorating the services of a very gallant corps, the motto selected was doubtless intended to denote its forwardness in action—that it never *advanced backwards*, or turned its back to the enemy.

In the published records of the army, there is no explanation given of the motto. In 1705, this regiment, then specified as Brigadier Cadogan's Horse, formed part of the army under the great Marlborough, and defeated four squadrons of Bavarian Horse Grenadier Guards, and took four standards, with a different motto on each, but the words in question were not among them.

In 1751 a warrant was issued, regulating the standards, &c., of cavalry regiments. The second and third standards of "The Second Irish Horse" (or the Green Horse, from the colour of the facings), as the present 5th Regiment of Dragoon Guards was then styled, "were to be of full green damask, embroidered and fringed with gold; the rank of the regiment in gold Roman characters in a crimson ground, within a wreath of roses and thistles on the same stalk, and the motto—'*Vestigia nulla retrorsum*'—underneath," &c.

S. D. S.

The adoption of this motto from Horace (Epist. I. i. 73.) by the 5th Dragoon Guards, does not imply that they represent either the circumspect fox or the old and feeble lion in the fable, to whom the fox, in the language of Lokman (vi.) addresses the words, "I should enter willingly, but in examining the foot-prints (آثار اقدام) of

numerous animals who have entered, I cannot see one that has returned." We have the same fable in Greek (Bohn's *Plato*, iv. 346. n.):—

"Σὺς ἔσθ' ἐφ' ἧσιν εἰ δ' ἀπέμει, συγγνώσει.
Πολλῶν γὰρ ἔχνη θηρίων ἐμ' ἦκαλλ' οὐ.
Ὅν εἰσιόντων τὰ γέ γε γραμμέν' ἦν δῆλα.
ὧν δ' ἐξίοντων οὐκ ἔχεις, ὅ μοι δείξεις."

Mottoes and adapted quotations need not run on all fours with their originals. So Plato (*Alcibiades*, I. 123 A.) puts the words of this fox into the mouth of Socrates, in reference to "the impressions of coined money at Lacedæmon, as it enters thither, one may see plainly marked, but no where of its going out (ἐξίοντος δὲ οὐδαμῇ ἄν τις ἴδῃ)."

The chief duties of the Dragoon Guards are to be in advance and to pursue a flying enemy after his ranks are broken; and therefore the motto,

"No footprints backward," in reference to himself or his horse, does not seem to be a mistake, but a very appropriate adaptation. It appears to be equivalent to the phrase "We can die, but not surrender."

T. J. BUCKTON.

Lichfield.

HYMNS (2nd S. viii. 512.)—H. W. B. will find the original of "Lo he comes with clouds descending" in the Rev. Charles Wesley's "Hymns of Intercession for all Mankind," 1758, and a *verbatim* copy of it in the hymn-book now in use among the Wesleyans, *A Collection of Hymns for the Use of the People called Methodists*; the only variation being the use of *thy* instead of *thine* in the fourth verse. In Dr. Rippon's Collection, 1787, verse three is omitted, and three other verses inserted in its place. In his preface the editor says, "In most places where the names of the authors were known they are put at full length; but the hymns which are not so distinguished, or which have only a single letter prefixed to them, were many of them composed by persons unknown, or else have undergone some considerable alterations." There is neither name nor initial letter prefixed to this hymn, in consequence I suppose of the "considerable alterations." Subsequent collectors appear to have copied from Rippon rather than from Wesley, since most of them have one or other of the inserted verses, and scarcely any Wesley's third verse. The original was undoubtedly, I think, written by Wesley, though generally attributed to Olivers (frequently written Oliver).

This may perhaps be accounted for as follows:—

In Mr. Wesley's *Sacred Harmony* and in *Select Hymns and Tunes Annexed*, the tune adapted to this hymn is called "Olivers;" and in the edition of *A Collection of Hymns for the People called Methodists*, 1797, and several subsequent ones, the name "Olivers" appears at the head of the hymn as the name of the tune to which it might be sung. Perhaps some transcriber may have mistaken the name of the tune for that of the author of the hymn.

The Rev. Thomas Jackson, in his *Life of Thomas Olivers*, says that he wrote both the hymn and tune. But, in his *Life of the Rev. C. Wesley*, he attributes the hymn to Wesley, and the tune to Olivers.

C. D. H.

THOMAS MAUD (2nd S. viii. 291. 407.)—If the following afford any information to OXONIENSIS, it is at his service. Authors seem agreed that Thomas Maud the poet and historian was born at Harewood in 1717, where he spent his early youth, and received a liberal education; as historical writers are much in the habit of copying each other, this may or may not be true. Burke (*Dictionary of the Landed Gentry*) does not even men-

tion him in connexion with either branch of the family of Maud. He is, however, generally understood to be, and no doubt was, a member of the Yorkshire branch, descended from Eustace-demon-alto, surnamed the Norman Hunter. His first entrance into active life appears to have been as surgeon on board the "Harfleur," Capt. Lord H. Poulet, who, on succeeding to the title of Duke of Bolton, appointed him agent for his northern estates. He resided at Bolton Hall. He travelled, making the tour of Italy, Spain, and Germany, and after visiting the northern countries of Europe returned to his native country. He afterwards retired to Burley in Wharfedale, where he built Burley House, and spent the latter part of his life, and died 23rd Dec. 1798, aged eighty-one years. His published poems are—1. *Wensleydale, or Rural Contemplations*, 4to. Of this there appear to have been three editions, viz. 1771, 1780, and 1816. 2. *Verbeia, or Wharfedale, descriptive and didactic, with Notes*, 4to. 1782. 3. *Viator, or a Journey from London to Scarbro' by way of York, with Notes Historical and Topographical*, 4to. 4. *The Invitation or Urbanity*, 4to. 1791. See Barker's *Three Days of Wensleydale*; Mounsey's *Wharfedale*; Jones's *History of Harewood*; Hart's *Lectures on Wharfedale*, &c. C. F.

MARRIAGE LAW (2nd S. viii. 328.)—M. hardly takes the right view of the law prevailing prior to the Act of Geo. II., although he is very near it when he says it was "the old law of Christendom," being in fact the civil or canon law although the English Jurists deny it, and deny at the same time that marriage ever was in the English law regarded as a sacrament. The essence of the Roman civil law of marriage, mistaken by M. for the Scotch, is *consent*. It need not be given, as he supposes, in presence of witnesses, but must be capable of being *proved*. In England, however, he will, I think, find *no case* in which marriages have ever been held valid unless performed *in facie ecclesiæ*. The explanation he requires is probably this—that his old *Encyclopædia* of 1774 (Qy. Rees's?) was partly the work of a Scotch compiler, who engrafted his own notions on an English stem. M'PHUN'S "OLD LAWYER."

LLOYD, OR FLOYD, THE JESUIT (2nd S. ix. 13.55.)—Biographical memoirs of this celebrated Jesuit will be found in *Sotovelli Bibl. Script. Soc. Jes.*, p. 449.; in Oliver's *Collections towards Illustrating the Biography of the Scotch, English, and Irish Members of the Society of Jesus*, p. 94.; and in Rose's *Biog. Dict.* THOMPSON COOPER. Cambridge.

SIR HENRY ROWSWELL (2nd S. ix. 47.)—He was sheriff of Devon in 1629, and sold Ford Abbey, in 1649, to Edmund Prideaux, Esq., second son of Sir Edm. Prideaux. See *History of Ford Abbey*, London, 1846. C. J. ROBINSON.

NAMES OF NUMBERS AND THE HAND (2nd S. viii. 529.)—Bosworth's *Anglo-Saxon Dictionary*, notwithstanding its general excellence, contains some etymologies which philology had already exploded prior to its publication in 1838; amongst these, by inadvertence, appears the absurd fancy of Jäkel, who, in his *German Origin of the Latin Language* (p. 98.), states that the names of the numerals *ten*, *twenty*, and *hundred* are all derived from the Teutonic for *hand*. I say, by inadvertence, because Bosworth has shown in his introduction (p. iv.) that the names of all the numerals in the "Japhetic" class are derived from the oldest of that class, the Sanscrit.

The English numeral *ten* and the German *zehn*, in common with all the other Germanic dialects, are from the Mæso-Gothic *taihun*; as the Romanic dialects form this numeral from the Latin *decem* (pronounced *dehem* by the Romans) and the Greek *δέκα*. These, with the Gaelic *deich* and Celtic *deg*, are all derived from the Sanscrit *dachan*. If, therefore, the meaning of our word *ten* is to be sought, it may be found, according to a suggestion of Eichhoff (*Vergleichung*, p. 93.) in the Sanscrit word *dach*, to cut, to break, because the series from *one*, being broken, again commences, with the addition of one cypher.

In like manner the English *hundred* and German *hundert* are from the Mæso-Gothic *hund*. So this number in the Romanic dialects is to be traced to the Latin *centum* (pron. *kentum*) and the Greek *ἑκατόν*; and these, with the Gaelic *ciad* (pron. *kiad*) and Celtic *cant*, are all from the Sanscrit *chatan*, which Eichhoff conceives to have been derived from *cai*, and, in reference to the second cypher, meaning to cease, to finish, to close.

All the numerals in use by Europeans as well as by Persians may be traced, on comparison, to the Sanscrit, e. g. 1 *unas*, 2 *dvi*, 3 *tri*, 4 *catur*, 5 *pancan*, 6 *sas*, 7 *saptan*, 8 *astan*, 9 *navan*.

The Shemitic class of languages form their numerals very differently from the Indo-Germanic. The Hebrew, as best known, may be taken as a type of this class, e. g. 1 *echad*, 2 *shenaim*, 3 *shelosh*, 4 *arbaah*, 5 *chamisha*, 6 *shisha**, 7 *shevea*, 8 *shemona*, 9 *thishea*, 10 *eshra*, 100 *meah*. In none of the above words does the English *hand*, or its equivalent in the above languages, form any portion of the names of their numerals. An examination of Balbi's *Atlas Ethnographique du Globe* will show if the word *hand* or its equivalent is to be found in the numerals of any of the numerous languages known to comparative philology. T. J. BUCKTON.

CHALKING LODGINGS (2nd S. ix. 63.)—The custom recorded in the *Liber Albus*, of marking

* The only numeral with a sound resembling the Indo-Germanic class.

with chalk lodgings claimed for the use of royalty, was observed at a much later period than that at which John Carpenter compiled the *White Book of London* (A.D. 1419). In the *History of the Entry of Mary de Medicis* in 1638, printed in the *Antiquarian Repertory*, vol. iv., there are several allusions to the custom. During the progress of the Queen Mother to the metropolis, the quarter-master put his chalk mark on all houses which he deemed requisite for the convenient lodging of the Queen's retinue. No sooner had her Majesty landed at Harwich, than Sieur de Labat, valet-de-chambre and quarter-master to the Queen, began to use his chalks, and in obtaining suitable lodgings he found no difficulty, "because every one vied with his neighbour in offering his house, as if they had considered it as a mark of honour to see their door chalked, since it was for the service of so great a princess" (p. 524.). When the Queen Mother arrived at Colchester, Sieur de Labat was again busy "marking the doors of all sorts of houses, which were the most commodious for him to appoint for lodgings" (p. 526.).

This usage was one that feudalism had introduced at an early period in France. Although I cannot just now refer to it, I have read an allusion to the custom in an old romance.

F. SOMNER MERRYWEATHER.

Colney Hatch.

FLOWER DE LUCE AND TOADS (2nd S. viii. 471.)

—Extract from *La Science Héraldique du Blazon*, à Paris, M.DC.LXXV. —

"Robert Guaguin et Jean Naucier ont donné pour Armes à nos premiers Roys, predecesseurs de Clovis, de Gueules à trois Crapaux d'argent. Et Paul Émile les a blazonnés d'argent à trois Diadèmes de Gueules. Et Monsieur de Tillet dit que la fable (qui raconte que l'Escu des trois Fleurs de Lys envoyé au Roy Clovis en l'Abbaye de Joyenval, de l'ordre de Fremontre) fut inventée du temps de Roy Charles VI. Les Blazonneurs de l'Escu des Armoiries de France, au dire de Fauchet, voulans montrer que les premiers François estoient sortis des Sicambres habitans des Marais de Frise vers le Pais d'Hollande, donnerent à nos Roys, la fleur de Pavilée, qui est un petit Lys jaune, qui croist sans les Marais de ce Pais, en champ d'azur, qui ressemble à l'eau, laquelle estant reposée, prend la couleur du Ciel, l'an 1381. Le Roy Charles VI. reduisit l'Escu des Lys sans nombre, à trois; pour symbole de la Sainte Trinité."

E. C. GRESFORD.

RADICALS IN EUROPEAN LANGUAGES (2nd S. ix. 63.)—A categorical answer cannot probably be given to this Query; but some considerable advance has been made in approximation. Adelung, in his *Mithridates*, says the radicals in no language exceed a few hundreds. The radicals in any of the principal languages of Europe have not, I believe, been ascertained or numbered; nor in so far as they are derivative languages can they be properly said to possess any radicals. Eichhoff (Kaltschmidt's translation, 196—246.) has enu-

merated 550 radicals* in Sanscrit, to which he reduces 1288 Greek words and 947 Latin, besides a large number of French, Gothic, German, English, Lithuanian, Russian, Gaelic, and Celtic words.

T. J. BUCKTON.

Lichfield.

GREEK WORD (2nd S. viii. 88.)—The Greek word which signifies "that which will endure to be held up to and judged by the sunlight," is *εὐκρινής*. The received etymology derives it from *εὖ* and *κρινής*.

Miscellaneous.

NOTES ON BOOKS.

Calendar of State Papers, Domestic, of the Reign of Charles I., 1628—1629. Preserved in the State Paper Department of Her Majesty's Public Record Office. Edited by John Bruce, V.P.S.A. (Longman & Co.)

Every new volume of these Calendars furnishes fresh evidence of the importance of the great scheme of historical publication now being carried out under the superintendence of the Master of the Rolls. The present, which is the third volume of the Series of the Calendars of Domestic State Papers of the reign of Charles I., is no whit inferior to its predecessors in interest or variety. For while it illustrates the political history of the period by the light which it throws on the Petition of Right, the expedition to Rochelle, the assassination of Buckingham, the dissolution of the Parliament of 1629, and the subsequent prosecution of Sir John Eliot and other Members of the House of Commons, it contributes interesting materials to the literature and biography of the time by new information respecting Leighton, Ben Jonson, Zouch, Townley, Gill, Galileo, Edmund Bolton, Abraham Darcié, and many others,—as well as the proceedings of the Ecclesiastical Commissioners against the London booksellers for the publication of unlicensed pamphlets. And we are sure no one could sit down to describe effectually the social condition of England as it then existed, without first studying the many illustrations of it to be found in this new and valuable contribution to our stock of historical materials.

The Bibliographer's Manual of English Literature, &c. By W. T. Lowndes. New Edition revised, corrected, and enlarged by Henry G. Bohn. Part V. (Bohn.)

No one can take up the present Part of Mr. Bohn's new edition of Lowndes without admitting its great superiority to the original work. The article on *Junius* is certainly by far the most complete of any which we have ever seen. The series of *Jest Books* must number some hundreds. Nearly ten columns are occupied by the bibliography of Dr. Johnson's *Works* and the *Johnsoniana*. Under the head of *London*, including the cross references, there is a most copious account of the books, plans, &c., which have been published upon the great metropolis. But the feature of the present Part which will attract most attention, is Mr. Bohn's curious account of his being called in to value a collection of family papers, which in his opinion are calculated to unravel the *Junius* mystery. They are the political papers of Lord Holderness: were then (in July, 1850) in the possession of the then Duke of Leeds, and Mr. Bohn believes that the facts which he has stated point out the head-quarters of information, and "account," to use Mr. Bohn's own words, "for some of the irreconcilable difficulties in adjudicating on the claims of Sir P. Francis, who I believe to have been largely concerned, although not the sole

and unassisted writer." We may probably return to this subject on some future occasion.

♦ *The Pre-Adamite Man, or the Story of our Old Planet and its Inhabitants, told by Scripture and by Science.* (Saunders & Otley.)

Our author attempts to establish the existence of a human race anterior to Adam, from the facts of Science and the narrative of Holy Scripture. But he is not equal to his self-imposed task. It is too early as yet to take for an established fact of science, that the stone cells found at Croydon and elsewhere were formed by the hand of pre-Adamite men, in the absence of any fossil remains of the men themselves. And how mere a tyro our author is in Biblical Science may be judged from the circumstance that out of the two distinct records of creation, combined by Moses in the Book of Genesis, he attempts to make a record of two distinct creations; being apparently ignorant of the two separate sources (well known to theologians as the Jehovistic and Elohist documents) which Moses framed his narrative.

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NOTICES TO CORRESPONDENTS.

B. S. is thanked for his kind note, but the book which he offers is not the one of which our correspondent is in search.

M. P. TOWN. Mr. Riley's address is, we believe, 31, St. Peter's Square, Hammersmith.

E. W. H. St. Thomas Brown, in his *Vulgar Errors*, speaks of the *leone couplet*—

"Si Sol splendescit Maria purificante,

Major erit Glacies post festum quam fuit ante,"

as being traditional in most parts of Europe.

T. H. N. G. We cannot tell where our correspondent can find the book of which he is in search.

W. P. The explanation of Under the Rose given by Newton in his *Herbar* for the Bible has already been quoted by Brand, in his *Pop. Antiq.*, vol. ii. p. 347. (ed. 1849.)

LIULPHUS. The present Earl is nephew to the late Earl.

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Z. There are no dramatic poems in George Hughes's *Poems*, 2 vols. 1850.—We cannot obtain a sight of Francis Bennock's work, *The Story* and other Poems.

ERRATUM.—2nd S. ix. p. 64. col. i. line 15. for "June" read "Jan."

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"My brother Henry must heir the land,
My brother Frank must be at his command;
Whilst I, poor Jack, will do that
That all the world shall wonder at."

Bradshaw served his clerkship with an attorney at Congleton; was admitted into the society of Gray's Inn, 15th March, 1620, and called to the bar 23d April, 1627. Sir Peter Legh of Lyme, knight (Bradshaw's correspondent) was sheriff of Cheshire, 1595, M. P. 1601, and died in 1636.—*Ed.*]

I find amongst my papers the inclosed copy of a letter written when he was a student at Gray's Inn by John Bradshaw, afterwards President of the High Court of Justice for the trial of Charles I. It was given to me by an antiquarian friend, who copied it from the original, which I think he stated was in the possession of the descendants of the person to whom it was addressed. If you think

it would interest the readers of "N. & Q." it is at your service.

JOHN P. POWELL.

"WORTHY SUR—I receyved yo^r Answer to my last lre by yo^r servant Birchenhalgh ffor w^{ch} I humble thanke you, assuring my self thereby of yo^r continued flavor in theise my troublesome stormes, towards me so meane & unworthy of the least expression of yo^r love: But for all this yor goodness I shall p^rmyse you this payment, to wryte it wth a pen of brasse in the tables of my heart, w^{ch} can as yet resound onelie prayse & thanksgyving. Concerning my lre to my flather I will onelie say thus much, It had too much Reason on my syde, for so impartiall a Justice as he knew yo^rself was to see & arbitrate my cause, ffor the ballance of neutralitie wherein he supposed he held you would questionles on his part be y^by ov^rturned. But let him do what he please, he shall soon^r be wearie of afflicting, then I will be of suffering, and by the grace of God I will shew myself a sonne, though he cease to be my flather. But to end this displeasing argu^{mt}, I will onelie in conclusion p^pound this one Dilemma unto yo^r noble Construction. What ffruit that flather may expect to come of his sonnes studies that wittinglie doth suppress the instrument of his labors, and wittinglie keepe in fetters the freedom of his mynd, w^{ch} is that chosen toole appoynted for the fynishing of all such high attemptes, and whether the worke imperfect by reason of such Restraynt, be layd to his charge that assumed it, or to him that was the Impediment, and yet was bound to have helped the Accomplishing of the Enterpryse. I know S^r you understand, and by his short question, you may gesse what may furth^r be urged, but I leave all to y^r judgm^t, and reposing myself on yo^r worth I feare no disastrous censure.

"ffor neglecting the Exerceyses of the howse, is a fryvolous objection. Himself hath been atysfied in it, and Mr. Dampert will justify me, nowing I never neglected but one Exerceyse of ayne own, w^{ch} was to argue a case w^{ch} according nto course another should have done for me at my first coming to the house, and I by fleeing the Butler did of purpose neglect it, onelie deferring he tyme, that after I had been heere a while, I might plead the case for myself; w^{ch} is so far from a fault, that, contrarywise the best students have ever taken this course, and is and hath been comended of those that understand it, and hereof very well know my flather cannot be ignorant, aving been acqaynted therewth. But it seemeth qw prone he is to take exceptions agaynst me, then fynding nothing blameworthy, he returnes hat for a fault w^{ch} deserveth allowance and prayse. Concerning Mr. Dampert, he is a worthy gentleman; his love to me doth cause me to respect him and his worth, in honestie to regard

him. But I thanke you for your noble advyse, and should esteeme myself base not to pursue and follow it, still wayting a good howre, when God shall be pleased to enable me to give lyfe unto my words by deeds equyvalent thereto. In the meane tyme, the trybute of a thankfull heart I pay you.

"Ffor o^r domestique news, I have sent you the cause of my Lo. of Oxford, w^{ch} is to be heard this Terme. The plot it is thought hath been to terrifie him so from his Offyce, as to yeld his place of High Chamberlayn of England to the high swolne ffavoryte and his famylie, w^{ch} his great heart will never yeld to; and therefore to make him, if not depending, beholding to his greatest Enemye, it is lykelie, for his words he shall be shrewddie censured, and so remayne in Durance till Buckingham returne from Spayne and gratify him wth his libertie and a release of his ffyne, and so asswage his stomacke by this his plotted good turne. As it succeeds, I will certifie you. The Ships are yet on the Downes, having been crossed and kept backt by contrary wyndus from their voyage. We heare no newes from Spayne, nor have not heard, this month, onelie as it is suspected, the Princes Entertaynm^t continues not so gloryous as it hath been. It is hitherto a true observation that England hath been ffatal to Dukes, but above all most onynous unto the Dukes of Buckingham, of w^{ch} the Marquesse hath the tytle, and lykewise Earle of Coventrie, and the Duke of Lenox is created Duke of Richmond and Earle of Newcastle-upon-Tyne, and more Dukes and Earles are expected to honor this liberall age. Kit Villers is made Earle of Anglesey in recompense of Barkshyre's escape, and to increase the kindred, hath marryed wth Shelton, his moth^r's sister's daughter, but we are all so used to wonders that this is none at all. Lenox, Arundell, Pembroke, and some other Nobles who are styled the Lords of the Receptions have been at Southhampton and Portsmouth to p^rpare royall lodgings and enterceynment for the Prince and his Bryde of Spayne whensoever they arryve.

Ffor o^r forreyn News I have sent you all we have had any tyme this month, amongst w^{ch} I have sent you the parliam^t of Regenspurgh, holden by the Emperour and his Princes, wherein you may see what is done for the disposing of the Electorship of the forlorne Palatync, a discourse not unworth yo^r knowledge, who I am sure are as zealous for the good of the country and ffriends as those that beare greater sway and have better power of performance, be they but subjects of England. To conclude all my relatyons, I will tell you of one mad prancke that happened wthin these two nights. S^r Thomas Bartley was arrested hard by Grayes Inne for 4000^l debt, and was carryed to the higher end of Holborne, and

committed under custody: About 12 of the clocke at night some Gentlemen of o^r howse and of Lincolnes Inne, met togeth^r for his Rescue, broke downe the howse, tooke him away wth them, beat the Constables, Serjeants, and Watchmen, and though St. Gyles was rayased and almost all Holborne, yet they with their swords and pistols kept them of, and brought him along to Grayes Inne, there were dyvers hurt with Halberds and about 200 swords drawn, and at least 2000 people. There are 5 or 6 gent taken and sent to Newgate, and wee heare that the names of above 60 gent. are gyven up to the King, what will be done about we shall know in tyme. There are more murthers, drownings, deaths, and villaynies then hath been known in London of long tyme before. I had almost forgot the Moderator, a booke uncerteyn wheth^r wrytten by a papist or a statesmen (for indeed they are now so linked, as scarce can admit distinguish^{mt}) for p^rparing a way to reconciliation betwix the Papists and us; howsoever by whomsoever or to what end soev^r it is penned, it is a treatise I am sure excellently curyous and cautelous, and may stand o^r syde in much stedd when they please to make use of it.

"I will now drawe to an end, intreating yo^r wo^r not to miscensure my forwardnes in taking notice of these things, for it agrees wth my genius to have some smattering herein, neyther do they any whyt hinder but further my studyes and judgm^t.

"And so with most humble thanks for all yo^r wo^r favo^r, I remayne yo^r debtor for them, beseeching God Almighty to p^rserve and p^rsper you for the good of many and my most specyll comfort.

"Ever resting

"Yo^r wo^r to dispose,
JO. BRADSHAW."

"Grayes Inne the
First day of the Terme."

('Directed) To the Right Worth
S^r Peter Legh, Knight, att
Lyme in Cheshyre."

WITTY QUOTATIONS FROM GREEK AND LATIN WRITERS.

Query, whether the numerous classical scholars who read your periodical would form and contribute a collection of WITTY quotations from Greek and Latin writers?

Query, whether such a collection might not be entertaining to those in whom modern publications or the occupations of life have not extinguished the love of ancient literature?

NOTE.—By witty I do not mean *apt* in its usual sense. When Burke, speaking in the House of Commons on taxation, and the necessity of public economy, introduced these words from the *Paradoxa* of Cicero (6. 3.), "non intelligunt homines

quam magnum vectigal sit parsimonia,"—that was an apt quotation, in so much as it confirmed his argument by the testimony of one who was long conversant with public affairs as a statesman. Lord Clarendon's κρημνὸς ἐς αἰετὶν selected from Thucydides as the motto of his History was apt, and somewhat arrogant, but time has sanctioned it. Very often quotations are, not arguments, but illustrations, or they point out direct likenesses or differences. A late tourist, Mr. C. Weld, compares the chesnuts of the Limousin with those in Virgil's Eclogue:—

"Sunt nobis mitia poma,
Castaneæ molles"—

and contrasts the *tuneful* Cicala of the neighbourhood of Arcachon with the Cicada of the same poet:—

"Et cantu querula rumpent arbusta cicadae."

Apt quotations might be produced on a vast variety of subjects, their aptness consisting in *this*, that the words are applied in the same sense in which they were first employed. But the excellence of a *witty* quotation is exactly the reverse: the secondary sense differs from the first; and the ingenuity is greater in proportion as the two senses are more remote. It is the essential property of wit to discover points of likeness in things apparently dissimilar.

I do not doubt that many of the readers of "N. & Q., whose scholarship is more fresh than mine, and their range of reading wider, could, if they were so disposed, enlarge a collection of which the following sentences are specimens:—

1. Dr. Samuel Parr shall have the first place.
Ἐκ Ἀλός ἀρχομῆστα.

In 1822 I dined with him at Hatton: the conversation turned on many of the great men of his day; and of Edmund Burke he said, "I have heard him on many subjects, political and religious, but never did he appear to me greater than on one occasion when he talked about Free-Masonry." One of the company asked if he spoke in favour of the fraternity or against them. "Sir," said Parr, "he conversed wisely and eloquently on both sides:—"

"Τυδαῖδην δ' οὐκ ἂν γνοίης ποτέρωσι μετεῖν."—*Il.* c. 85.

2. The same "old man eloquent" told me also the following story. In his time there was at Cambridge a barber who, by his skill and civility, became a favourite with the young men; so they presented him with a silver bowl bearing this inscription:—

"Radit iter liquidum."—*Virgil.*

3. As Burke has been introduced as the subject of one witty quotation, he shall appear as the author of another. After a contested election the successful candidate was chaired by his political friends amidst the acclamations of the multitude. Burke's attention was drawn to the scene. I see him; he said, —

"Numerisque fertur
Lege solutis."—*Horace*, Ode 4. 2. 11.

4. The following story is perhaps from Athenæus. I heard it from Richard Kidd, a scholar of eminence in his day. At Athens a carpenter and a potter quarrelled about a fair damsel, and as each of the suitors threatened to carry her off, the father brought the case before the magistrate. He listened to the parties, and then said to the carpenter, —

"Μήτε σὺ τόνδ', ἀγαθὸς περ ὢν, ἀποαίρεο κόυρην,"

And to the potter, —

"Μήτε σὺ Πηλεΐδην."—*Il.* a. 277.

5. Wit is sometimes pathetic, not always jocose. When Julian, the nephew of Constantine the Great, was invested with the purple, he repeated to himself the following line from his favourite Homer, at once descriptive of his fears and prophetic of his fate:—

"Ἑλλαβὲ πορ-φύρεος θάνατος καὶ μοῖρα κραταιή."—*Il.* c. 83.

(See Gibbon, vol. iii. p. 188.)

6. In the years 1808 and 1809 the *Edinburgh Review* contained two very severe criticisms on the educational system pursued at the University of Oxford. A reply was published by Copleston (late Bishop of Llandaff), an answer to that reply by the reviewers in their April number, 1810, and the whole controversy was ably discussed by the Rev. John Davison, then Fellow of Oriel College, Oxford, in the *Quarterly Review* for August, 1810. In these several publications may be found specimens of all the weapons of literary warfare, lawful and unlawful, from the most polished satire which "makes the dangerous passes as it smiles" down to vulgar personal abuse. We are concerned only with the witty quotations introduced by the defendant, the aggressor, and the judge:—

Defendant. "ἈΦΕΥΔΕΙ δὲ πρὸς ἄκρον ΧΑΛ-
ΚΕΥΕ γλώσσαν."—*Pindar.*

Aggressor. "Tale tuum nobis carmen, divine Poeta,
Quale sopor."—*Virgil.*

Judge. In order to appreciate the third quotation (the happiest of all in my judgment) one must recollect that the articles in the *Edinburgh Review* were supposed (by some persons) to have been the joint production of Playfair, Payne Knight, and Sydney Smith. Be this as it may; at all events the number of the aggressors is assumed by the *Quarterly* reviewer to be *three*: his quotation is from Lucretius (*Lib.* v. 94.):—

"Horum naturam triplicem, tria corpora, Memmi,
Tres species tam dissimiles, tria talia texta,
Una dies dedit exitio."

7. It is likely that many classical witticisms might be found in the writings of Sydney Smith, the greatest humorist of modern times. I give one

from the first volume of his *Works*, with his own translation and his own remark on it:—

"The motto I proposed for the [*Edinburgh*] *Review* was—

'Tenui musam meditamur avenâ.'

'We cultivate literature upon a little oatmeal.'

But this was too near the truth to be admitted."

8. : —

A. "I am told our new medical practitioner comes from your neighbourhood. What do you think of him? Does he send much physic? Does he make frequent visits?

B. "Yes.

"Πολλὰς δ' ἰφθίμους ψυχὰς ἄϊδι προΐαφεν."—*Hom. Il. α. 3.*

Still I like him, for he cured me. Last month I dined, and dined, and supped, and topped up with brandy and water, and the next day I felt as sick as a dog: bilious derangement and all manner of bad symptoms inwardly. I wrote my case to him and he sent me some powders, with these two lines from Virgil:—

'Illi tanti motus atque hæc certamina tanta
Pulveris exigui jactu compressa quiescunt.'

Virg. G. 4. 86.

9. : —

Radical. "If I can get such a reform bill, and such a House of Commons as I want, the very first measure they pass will be the confiscation of Church property. All the parsons will go to grief.

Old Tory. "Of course they will; the plan is as old as the time of Æneas:

'Duc nigras pecudes, ea prima piacula sunt.'

Virg. Æn. 6. 153.

10. : —

A. "Any sport, fishing? Caught a salmon yet, eh?"

B. "Yes.

'Vidi et crudeles dantem Salmonæ pœnas.'

Virg. Æn. 6. 585.

11. : —

A. "Do you never get thrown off that kicking horse of yours?"

B. "Not I; I am 'servantissimus æqui.'"—*Virgil.*

12. : —

A. "So you think promotion goes more by interest than merit?"

B. "Yes, I do. Look at those five young officers."

A. "Well, what then: who are they?"

B. "Quinque subalterni totidem generalibus orti."

Aldrich's Logic.

13. : —

A. "Is not Percy a bit of a dandy?"

B. "Yes. Don't you know what old G. said to him?

'Persicos odi, puer, apparatus.'"—*Hor. 1. 38. 1.*

14. : —

A. "What do you think of this bad bright half-sovereign? Is it not a good imitation?"

B. "Yes: it is 'splendide mendax.'"—*Hor. 3. 11. 35.*

J. O. B.

Loughborough.

SCOTISH BALLAD CONTROVERSY.

We suspect the dispute has attracted much more attention than it deserves, for discussions

based entirely on what is termed internal evidence are in most cases unsatisfactory, and when applied to traditional poetry, utterly delusive.

Sir Patrick Spence may or may not be an old ballad. This may be remarked of the other alleged fabrications of the wonderful Lady Wardlaw; but the phraseology is no test one way or the other. In the transmission of songs of which there is no written record, the language of the reciter is generally adapted to the time in which he or she lived; and as the lapse of a century or two makes the greatest difference, not only words, but lines, where the memory is defective, replace what had been previously in the ballad. Our readers may remember Sir John Cutler's silk stockings, so humorously described in the inimitable *Memoirs of Martinus Scriblerus*, which were so repeatedly darned with worsted, that at last what was silk and what was worsted became a question of some consideration, well worth the consideration of metaphysicians. This is exactly the case with ballad poetry: the original texture may be silk, but what it may become in process of time by darning we will not be bold enough to determine.

Lady Wardlaw is accused of having forged the ballad of Hardiknute. This is strong language, seeing it was originally given to the world without any pretence of its having been taken from an ancient MS. The first edition, in folio, a great rarity of its kind, is now before me, and there is no attempt at imposition. If the world chose to take it as an ancient poem, well and good; but this was no reason for throwing dirt on the writer.

We have our own doubts of the entire authorship. Her ladyship's brother is the reputed author of "Gilderoy,"—a tolerably pretty song on a most abandoned scamp. Now it is proved uncontestedly in the recent collection of "Scottish Ballads and Songs" * that there did exist a previous ballad, evidently the germ of the Halket one, which was popular in England, and had been actually printed in one of the rare little volumes of "Westminster drollery." Not only were words, but lines taken from the English song and dovetailed in the Scottish one.

Is it at all improbable that, in like manner, there may have existed at the beginning of last century some fragments on the subject attempted to be popularised by Lady Wardlaw? If the brother made good use of the miserable English ballad, why might not she follow his example? How very amusing it would be if in some old dark chest or library an old version of Hardiknute should turn up!

Again, why should Lady Wardlaw be the fabricator of Sir Patrick Spence? Her brother was

By James Maidment. Stevenson, Edinburgh.

just as likely a person. And here allow me to remark that the inference deduced by Mr. Chambers from the word *Aberdour* is not warranted. The *Aberdour* referred to in the ballad is not the place of that name in Fife, but one on the north coast, which runs along the Moray Frith, taking its name from a rivulet which falls into the sea a little below the church, at a place known as the Bay of *Aberdour*. The sea-coast all along is exceedingly rocky and perilous.

There is another circumstance of moment mentioned by Professor Aytoun, who tells his readers that in one of the *Orcades*, belonging to Mr. Balfour of Trenaby, tradition has preserved a particular spot as the grave of Sir Patrick Spence; and we may remark in passing that Spens or Spence is an Orkney name, and the unlucky individual, if he ever did exist, may have been a native of these islands, which not much more than three centuries ago were finally united to Scotland.

There is an odd blunder into which all our eminent ballad commentators, including Ritson, Sharpe, and Laing, have fallen. Lady Wardlaw is represented as sister of Sir Alexander Halket, the author of "*Gilderoy*." Now, like the Duke of Mantua's daughter in the "*Minister of Finance*," Sir *Alexander Halket* never had existence. The duke's daughter and the Scotch baronet are equally myths.

Lady Wardlaw was Elizabeth, the second daughter of Sir Charles Halket, Baronet, of Pitferran. She married Sir Henry Wardlaw, third Baronet of Pitreavie, on the 13th June, 1698, and by him, who was served heir of his father 24th February, 1698, she had one son, born 1705, and three daughters.

On the 26th July, 1699, Sir *James Halket* was served heir male of Sir *Charles*, his father, in certain lands in the parish of Dunfermline. Thus Sir *James* was Lady Wardlaw's brother, and *there has never been a Sir Alexander in the Halket family*, at least after the baronetcy was obtained. When Sir *James* died without issue, the estates fell to Lady Wardlaw's elder sister. Her husband took the name of Halket, and is the lineal ancestor of the present family of Pitferran.

The baronetcy became extinct on the death of Sir *James* in 1705; but his sister's husband, Sir Peter Wedderburne, a baronet of 1697, transmitted the estates and name of the Halkets, as well as his baronetcy, to the heirs male of the marriage, and they are now held by Sir Peter Arthur Halket, who received the Crimean medal with three clasps for his gallant conduct during the war in the Crimea. J. M.

OLD LONDON BRIDGE.

In Mr. Peter Cunningham's excellent *Hand-book of London, Past and Present*, the following

statement occurs: "The first London Bridge is said to have been of wood, and to have stood still lower down the river by Botolph's Wharf. Its architect was one Isambard de Saintes."

Now it was in building, not the first London Bridge, but the bridge that was completed in 1209, that the foreign architect here referred to was employed; and he was Isenbert, master of the schools at Saintes (the Roman *Santonæ* of Cæsar's time, which came to the kings of England by the marriage of Eleanor the heiress of Guienne to Henry II.). Mr. T. D. Hardy, in his Introduction to the Patent Rolls, printed by order of the Record Commissioners, makes known some curious facts relating to Isenbert's employment, which seem worthy of preservation among the memories of Old London Bridge. The facts disclosed by the Patent Roll are not alluded to by Stowe, who, following the *Annals of Waverley Abbey*, states that the building of this bridge was begun about 1176 by Peter of Colechurch, and finished in 1209 "by the worthy merchants of London, Serle* Mercer, William Almaine, and Benedict Botewrite, principal masters of the work," Peter having died in 1205. This worthy ecclesiastic and architect was, as Stowe informs us, priest and chaplain of St. Mary Colechurch in the Poultry; and London Bridge seems to have been the favourite object of his care, for he is said to have built the new bridge of elm timber, which was erected in 1163, and to have begun, a little to the west of that structure, in 1176, the stone bridge which was completed five years after his death, and on which his body was buried in the crypt of the chapel of St. Thomas of Canterbury within a pier of that enduring work.

But the Patent Roll of the third year of the reign of King John (itself remarkable as the earliest Patent Roll extant, and probably, says the learned Deputy-Keeper, the first of the series ever made), informs us that King John was anxious to bring the bridge to perfection, and in 1201 took upon himself to recommend to the mayor and citizens of London for that purpose the foreign architect above named. The king describes him as "our faithful clerk Isenbert, master of the schools of Saintes, a man distinguished both for his worth and learning, by whose careful diligence the bridges of Saintes and Rochelle had been, under divine providence, in a short time constructed."

The king's letter commendatory, addressed to "the Mayor and Citizens of London," is dated at Molineux in Normandy on the 18th April in the third year of his reign; and the king therein states that "by the advice of Hubert Archbishop of Canterbury and others, he had entreated and urged Isenbert, not only for the advantage of the

* Serle le Mercer occurs in 1206 in the list of Sheriffs of London, and in 1214 as mayor.

citizens of London, but also for the general good, that he would come and use the same diligence in building their bridge." The king therefore grants that the profits of the edifices which Isenbert intended to erect on the bridge should be for ever applied to its repair and sustentation; and concludes by exhorting the mayor and citizens "for their own honour, graciously to receive and be courteous as they ought to the renowned Isenbert and his assistants; for indeed," adds the king, "every kindness and respect exhibited by you towards him must be reflected back upon yourselves." Mr. Hardy has extracted another document relating to the bridge of Saintes, for the building of which Isenbert seems to have gained so much credit. In it he is spoken of by King John as "our most dear and faithful Isenbert, master of the schools at Saintes," and mention is made in the document of the houses built on the bridge, which had been given to the inhabitants of Rochelle by Isenbert, apparently at an annual quit-rent of 5s. for the repair of the bridge, and which the king confirms to them, directing the quit-rent to be applied to needful repairs, and "to lighting the bridge by night according to the plan of the same master of the schools."

King John's desire for the completion of London Bridge, and his recommendation of Isenbert for that purpose during the lifetime of Peter of Colechurch, are facts probably little known to general readers: they are not mentioned in the notice of London Bridge in Mr. Timbs' *Curiosities of London*, and seem to deserve a niche in "N. & Q."

WM. SIDNEY GIBSON.

TABLETS FOR WRITING: WAX AND MALTHA.

Tablets used both for painting and writing were in antiquity sometimes made of box-wood: hence, *πυξίον* was equivalent to *βιβλίον*. See Aristoph. *ap. Poll.*, iv. 18. x. 59. (*Fragm.* 671., Dindorf.), and Exod. xxiv. 12.; Isaiah xxx. 8.; and Habakkuk ii. 2., in the Septuagint version; *πυξίον* is a tablet, kept by the author for original composition, in Lucian *adv. Indoct.*, 15. Æneas Poliorceticus (c. 31. § 9.), in describing different modes of conveying secret intelligence in writing, states that words may be written with good ink upon a tablet of box-wood, and afterwards obliterated with whitewash; but that if the person who receives the tablet washes off the white covering, the writing will be legible. The word *πυξογραφῶ* is used by Artemidor. (i. 51.) apparently in the sense of painting, as a fine art. A similar application of the word *πυξίον* to the art of painting, occurs in a fragment of the comic poet Anaxandrides (Meineke, *Fragm. Com. Gr.*, vol. iii. p. 167.).

A full account of the ancient custom of writing on folding tablets covered with wax, is given in

Dr. Smith's *Dict. of Gr. and Rom. Ant.*, art. *TABULÆ*. (See Ovid, *Met.*, ix. 521. 528. 564.) The contrivance of Demaratus, for sending a secret communication from Susa to Lacedæmon, illustrates the use of waxed tablets. He removed the wax from the diptych or folding tablet, cut the message upon the wood, and then covered the tablet with wax. The Lacedæmonians, finding that there was no writing upon the wax, guessed the contrivance; they melted the wax, and read the words upon the wood underneath (Herod. vii. 239.). The same contrivance is described by Æneas Poliorcetic., c. 31. § 8.

Aristophanes (*Thesm.* 778-80.) likewise describes letters cut in wood:—

Ἄγε δὴ πινάκων ξεστῶν δέλτοι
δέξασθε σμίλης ὀλκοῦς,
Κήρυκας ἐμῶν μόθων.

Where *σμίλης ὀλκοί* means the furrows chiselled on the smooth surface of the wood with a cutting instrument.

Besides *κηρός*, or wax, the Greeks used a substance called *μάλθη* for smearing upon tablets. See Pollux, x. 58.; Demosth. *adv. Steph.*, ii. p. 1132.: "*μάλθη, ὁ μεμαλαγμένος κηρός.*" Harpocration, referring to Demosth., *adv. Steph.*, and citing a verse of Hipponax, "*ἔπειτα μάλθη τὴν τρόπον παραχρήσας,*" where the word would naturally mean *pitch*. According to Festus (p. 135.) *maltha* was used by the Greeks to denote a mixture of pitch and wax. The Greek glossaries give as its synonyms *κηρόπισσον* and *πισσόκηρον*. Pliny, (*N. H.* ii. 108.), describes *maltha* as a species of bitumen, or mineral pitch, found in a pool at Samosata in Commagene (see *Trad. de Pline*, by Grandsagne, tom. xx. p. 294.). According to another passage of Pliny, *maltha* is a cement made of lime slacked with wine, together with hog's lard and fig juice. Its hardness exceeds that of stone (xxxvi. 58.). In Palladius *de Re Rust.*, i. 17., *maltha* is a cement which repairs holes in the walls of cisterns. The same writer gives the receipts for the composition of two sorts of *maltha* for repairing holes in the walls of hot-baths, or of cisterns of cold water. Ducange explains the word *maltha* by cement or mortar. See Salmas. *ad Solin.* (vol. ii. p. 771.), who compares the Italian *smalto*. L.

ARCHERS AND RIFLEMEN.

Should the result of the present organisation of volunteer rifle corps be a general and permanent institution, nothing, assuredly, will tend more to prevent panics and preserve peace. The danger is in its being allowed to languish, from a sense of security and the peaceful aspect of the times. This was a danger, even at a time when the English nation was renowned for feats of war, and victories gained through skill in

archery; as appears from the following royal injunction addressed by Edward III. to the sheriff of Kent, and to the sheriff of each county, dated 1st June, 1363, only seven years after the victory of Poitiers (Sept. 1356):—

"Rex Vicecomiti Kantiæ salutem.

"Quia populus regni nostri, tam Nobiles quam ignobiles, in jocis suis, artem sagittandi ante hæc tempora communiter exercebant, unde toti regno nostro honorem, et commodum nobis in actibus nostris guerrinis, Dei adjutorio cooperante, subventionem non modicam dinoscitur provenisse,—

"Et jam, dictâ arte quasi totaliter dimissâ, idem populus ad jactus lapidum, lignorum, et ferri; et quidam ad pilam manualementem, pedivam, et bacularem; et ad canibucam et gallorum pugnam; quidam etiam ad alios ludos inhonestos et minus utiles aut valentes, se indulgent,—

"Per quod dictum regnum de Sagittariis infra breve deveniet verisimiliter (quod absit) destitutum,—

"Nos, volentes super hoc remedium apponi opportunum, tibi præcipimus quod in locis in comitatu tuo, tam infra libertates quam extra, ubi expedire videris, publicè facias proclamari, quod quilibet ejusdem comitatûs, in corpore potens, in diebus festivis, cum vacaverit, arcubus et sagittis, vel pilettis aut boltis, in jocis suis utatur, artemque sagittandi discat et exerceat:—

"Omnibus et singulis, ex parte nostrâ, inhibens, ne ad hujusmodi jactus lapidum, lignorum, ferri: pilam manualementem, pedivam vel bacularem; aut canibucam vel gallorum pugnam, aut alios ludos vanos hujusmodi, qui valere non poterunt, sub penâ imprisonmentis, aliquâliter intendant, aut se inde intromittant.

"Teste Rege apud Westmonasterium, primo die Junii.

"Per ipsum Regem."

This proclamation seems not to have produced the desired effect, for I find that it was repeated two years later (12 June, 1365) exactly in the same terms. It would seem, therefore, that the English people were lulled into a feeling of security by the peace and the recent victories, and indulged their taste for other sports, which by the way it is very interesting to note, as they are enumerated in the proclamation. But how stringent! Imprisonment for a game at hand-ball! How different the language of our gracious Queen, on the subject of the volunteer movement. "I have accepted with gratification and pride the extensive offers of voluntary service which I have received from my subjects. This manifestation of public spirit has added an important element to our system of national defence."—Queen's Speech, Jan. 24, 1860.

JOHN WILLIAMS.

Arno's Court.

Minor Notes.

LORD ELDON A SWORDSMAN.—It is an amusing incident in the life of Lord Eldon, that in the year 1781, when he was Attorney-General, a thin octavo volume (114 pages), entitled *A few Mathematical and Critical Remarks on the Sword*, was dedicated to him. The dedication contains the following passage:—

"I ingenuously declare, if I knew but one man in the

kingdom to have a sounder judgment and a finer imagination, a more humane and expanded heart, and a more spirited and judicious arm, I should have been still more presumptuous than I am in prefixing your name to so trifling a production."

The book was published anonymously, printed by D. Chamberlaine, No. 5. College Green, Dublin, 1781. The expert lawyer, it appears, was also an expert swordsman, cunning in fence in each character, but

"Cedant arma togæ."

Nix.

TINTED PAPER.—It is suggested that, now we are to be freed from the paper-duty, tinted papers be more used. The relief an occasional slight shade of colour affords to those whose eyes are constantly poring over bleached and glazed sheets is well worth any little difference in price. Any one who has intently read a new library work for a couple of days will know what this means, as well as those who have to look over white MÉS.

Experiments have been made in the tints most agreeable to the eye, and this improvement has already been adopted in some mathematical tables, in a few standard books, in catalogues, and in a colonial paper or two. Perhaps the way to begin is, to print a few tinted copies of every publication, whether bound or unbound, and let purchasers take their choice. ("N. & Q." not to be excepted.)

Query. What would be the extra cost on the several varieties of paper? I am told 10 per cent. is the limit.

S. F. CRESWELL.

The School, Tunbridge, Kent.

ELEANOR GWYN.—In a ballad (Collection Old Ballads, Brit. Mus.) upon the conflagration of the Theatre Royal Drury Lane, Jan. 25, 1673, these two lines occur:—

"He cries just judgment, and wished when poor Bell Rung out his last, 't had been the stages kNell."

A MS. note at the back (contemporary hand) says being so writ a little k and a great N, some thought it reflected upon Nell Gwyn, and the y^e verses were licensed L'Estrange threatened to trouble y^e printer for making a great N. Wherein is the point of this allusion?

In a "Dialogue" in a new Song of the Times, 1683, printed in Marvell's *State Poems* (2nd collection), the writer makes Oliver Cromwell's porter to enter with a Bible given him by Nell Gwynn.

Is there any foundation for this incident?

ITHURIEL.

FIRST COACH IN SCOTLAND.—The first coach seen in Scotland was probably that of the Queen of James VI. (our James I.). The *Diary* of Robert Birch records that after the King's departure to England, "on the 30th May, 1603, her Majesty came to Sanct Geill's Kirk, weil con-

voyit with coches, herself and the prince in hey awin coche, gulilk came with hir out of Denmarke [in 1599], and the English gentlewomen in the rest of the coches." James himself made the journey to London on horseback, perhaps because he was in the condition of Henry IV. of France, who wrote to one of his ministers: "I cannot come to you to-day, because my wife is using the coach."
J. Y.

FORESHADOWED PHOTOGRAPHY.—The assertion, ascribed by Bishop Wilkins to Pythagoras, that "he could write anything on the body of the moon, so that it might be legible at a great distance," is referred by the good Bishop to *diabolical magic*. Agrippa is also represented as saying that he knew how to do the same. The idea seems to be a sort of *photographic* one, carried to an extreme degree; but Wilkins, in commenting upon it, says:—

"There is an experiment in Opticks, to represent any writing by the Sun-beams, upon a wall, or front of a house: for which purpose, the letters must first be described with wax, or some other opacous colour, upon the surface of the glass, in an inverted form; which glass afterwards reflecting the light upon any wall in the shade, will discover these letters in the right form and order."

Is not this something like a correct first step in the wonderful art or science (which is it?) of photography?*

PISHEY THOMPSON.

Stoke Newington.

Queries.

MARIA, OR MARIÄ.

The Italians generally adhere closely to the primitive Latin quantities; but in this case they have lengthened the penultimate syllable contrary to old usage. On looking into the *Poete Christiani Latini* I find this singular circumstance. In the curious poem of Tertullian, *adv. Marcion*, iv. 181., supposed to be written *cir.* A.D. 200. we have this line:—

"Predixit Mariäm, de quâ flos exit in orbem."

The same quantity, v. 145.

In Juvenüs, the Presbyter (*cir.* 330.), *de Hist. Evang.* i. 91.:—

"Exultat Mariæ, quum primum aßlamina sensit."

And again, i. 274.:—

"Joseph urgetur monitis, Mariäm puerumque."

In the distichs attributed to S. Ambrose (340-397):

"Angelus affatur Mariäm, quæ parca loquendi."

In the poem of Pope Damasus (*cir.* 380), *De Christo*, 6.:

"Quem verbo inclusum Mariæ, mox numine viso."

[*We have omitted the account of Strada's magnetic telegraph, already noticed in our 1st S. vi. 93. 204.—ED.]

In Aur. Prudentius (*cir.* 400), *Contra Homœonitas*, 92.:

"Ante pedes Mariæ, puerique crepundia parvi."

Now all these give the penultimate as short, but in about half a century there is a complete change. In Sedulius (*cir.* 450), *Carm.* iv. 142.:

"Nec tibi parva salus, Domino medicante, Maria."

Ib. 279.:

"Quidve Mariä gemis? Christum dubitabis an unum."

In Venantius Fortunatus (*cir.* 450), *de partu Virginis*, 125.:

"Humano generi genuit quos Eva dolores
Curavit gentes, virgo Mariä, tuis."

Ib. 229.:

"Nomen honoratum, benedicta Mariä per ævum."

Ib. 358.:

"Per Christum genitum virgo Mariä tuum."

I quote from Maittaire's collection. Is it not strange such a sudden change should take place in the pronunciation of so revered a name, and that by a people of such sensitive ears. It could arise from a reference to the Greek, for the *Μαριάμ* of one Evangelist and the *Μαρία* of the others would seem to imply the contrary. Can any of your readers give a probable solution of the difficulty?

A. A.

Poets' Corner.

ARCHBP. WHATELY AND "THE DIRECTORY."

Archbishop Whately has lately published a small volume under the title, *Explanations of the Bible and of the Prayer-Book* (Parker & Son, 1858), in which (p. 72.) he takes notice of "the book called *The Directory*, put forward by the Republican Parliament as designed to supersede the Prayer-Book;" and immediately afterwards he says:—

"Of the book I have alluded to, *copies are extremely rare*; which is a remarkable circumstance, considering how many thousand copies of it must have been at one time in circulation. But (he adds) to those who have access to public libraries, it will be worth while to inspect it, in order to observe

I am one of the multitude of Presbyterians (a layman) who derive instruction and gratification too from the Archbishop's works; but on reading what I quote from, I mentally exclaimed, here is indeed a *Curiosity of Literature*. *The Directory*, for which the privileged few are sent to ransack collections of rarities, has actually been, throughout these 200 by-gone years, a household book, not only with Scotch (and English) Presbyterians, but with his grace's nearer neighbours the Presbyterians of Ulster. It is one of ten tracts, or thereabouts, which, arranged and equipped with ratifying Acts of Parliament and of Assembly,

make up the volume, having the *book-binder's* title, *Confession of Faith*, taken from the first tract in the series, *The Directory* being the eighth. The whole volume, with additions connected with events of 1843, the Free Church of Scotland has been scattering like snow-flakes over the land; and the curious student may, at the small charge of one shilling, have all the excellent prelate has recommended to his notice, and a great deal more.

Although I write thus confidently, my first surprise did merge into scepticism as to the identity of the book Dr. Whately refers to with my old familiar. And I have diligently turned over all historical authorities within my reach, including the graphic pages of Principal Baillie, who journalised and epistolised on the proceedings of each day, as this *Directory* was elaborated, clause by clause, in the famous Westminster Assembly, and when completed was established by ordinance of the "Republican Parliament." But I may, after all, be still at fault; and, therefore, I respectfully "note" what is written above, and "Query," am I right or wrong?

J. II.

Glasgow.

RUBRICAL QUERY.—The following passage occurs in a quotation in the *Edinburgh Review*, No. 224., p. 339., from *The Diary of a Visit to England in 1775*, by Thomas Campbell, an Irish clergyman, in which the writer records his attendance on Good Friday at the chapel of the celebrated Dr. Dodd:—

"Dodd did not read the Communion Service rubrically, for he kneeled at the beginning, and though it was a fast day he and his coadjutors wore surplices."

The kneeling was certainly contrary to the rubric; but I know of no rubric which enjoins the minister to doff his surplice before he begins the Communion Service on fast days; nor, till I read this paragraph, was I aware that it had ever been the practice. Perhaps the Editor, or some of the readers of "N. & Q.," can afford some information on the subject.

A COUNTRY PARSON.

DUTCH CLOCK WITH PENDULUM BY CHRISTIAAN HUYGHENS.—I read, in the *New York Independent* for Dec. 15, 1859:—

"The *Hartford Times* says that a watchmaker in that city has repaired and set in running order a German clock more than two centuries old. It was built by Huyghens, somewhere about the year 1640 [?], and though it has not run for more than half a century, is now keeping good time, and may last another two centuries. It was found by the artist, Church, in the possession of a Dutch family in Nova Scotia, while he was off on his iceberg sketching expedition. In that family it had been handed down from father to son for generations. This is one of the very first clocks ever made with a pendulum. The action of the pendulum on the wheel is not direct, by means of a pallet, as in the modern clocks, but operates by a vertical vibrating bar with 'snugs' on it, catching into the teeth at each oscillation of the pendulum. The

clock strikes for the half-hour and hour, and is wound by means of an endless chain. It is an open frame of black, ancient oak, exposing the works, which are of brass, and nicely finished."

Now as I know you have readers and correspondents in the United States, I beg them to help me forward by their inquiries as to the name of the Dutch family aforesaid. Farther, how it can be proved that the clock I mentioned was really made by Huyghens? whether this assertion depends on bare tradition, or is confirmed by his name on the work? Can a clock, in good English, be said to "run," or is this a translation of the Dutch *loopen* in the same signification? And what are "snugs"? My dictionaries leave me at fault.

J. II. VAN LENNEP.

Zeyst, near Utrecht.

SONGS AND POEMS ON SEVERAL OCCASIONS.—I shall feel obliged by being informed of the author and date of a 12mo. volume, of which the above is the running title from p. 1. to p. 144.; and afterwards the running title is "Apollo's Feast, or the Wit's Entertainment," so far as my copy extends, which is to p. 166. only, and is also deficient in the title-page and preliminary matter. The first song is "Sir John Falstaff's Song in Praise of Sack;" And at p. 24. is, "The Quaker's Ballad;" at p. 37., "The Four-legged Quaker;" at p. 124., "Chevy Chase," in English and Latin on opposite pages. To how many pages does the book extend?

ALOYSTIUS.

CHALK DRAWING.—Among some drawings in chalk which I lately selected from the portfolio of a bookseller at Antwerp, is one of great artistic merit, but I do not know its meaning. An old man, in the dress of a Roman soldier, is striking a light with two stones. A bow and quiver of arrows hang on a broken tree and two sea-gulls and a pigeon are on the ground, which is partially covered with snow. The face and figure are very fine, but one leg has a buskin, the other a gouty shoe. Below is written:—

"Dan had me ook het vuur ontbroken; maar den steen verbrijzelend op rots met moeite, ontstak ik 't licht."—p. 12.

The Flemish was explained by the vendor in French nearly as difficult to understand as the original. May I ask, through "N. & Q.," for a translation and an explanation of the subject, if known?

E. E. M.

Rue d'Angoulême, St. Honoré.

ALLITERATIVE POETRY.—Most of your readers are no doubt acquainted with the two poems "Pugna Porcorum," and "Canum cum catis certamen;" the first dated 1530. Can any one inform me where I can meet with a poem entitled *Christus Crucifixus*, by Christianus Pierius, a German, composed upon the same principle. It consists of upwards of 1000 lines, but I am only

familiar with the four following, which will serve as an example:—

"Currite Castalides Christo comitate Camcenæ,
Concelebraturæ cunctorum carmine certum
Confugium collapsorum; concurrite, cantus
Concinnaturæ celebres celebresque cothurnos."

A. W. S.

ARCHBISHOP KING'S LECTURESHIP. — In the *Picture of Dublin*, p. 174. (Dublin, 1843), there is the following paragraph:—

"There is a lectureship connected with this Chapel [of St. George, Dublin], endowed by Dr. Wm. King, formerly Archbishop of Dublin, but which has been in abeyance for many years. It is to be hoped that the will of the founder will be strictly complied with; and that the prelate who now fills the see of Dublin will adopt the necessary means for its revival."

Any information regarding this lectureship, which, so far as I am aware, is still in abeyance, will much oblige. I cannot find mention of it in Bishop Mant's *History of the Church of Ireland*, nor in Whitelaw and Walsh's *History of the City of Dublin*. Archdeacon Cotton reminds us in his *Fasti Ecclesiæ Hibernicæ*, vol. ii. p. 23., that as sufficiently appears by the archbishop's will, now in the Prerogative Office, Dublin, his charities, both public and private, were many and large.

ABHBA.

JUDGE BULLER'S LAW. — On 27 Nov. 1782, Gilray published a caricature likeness of Judge Buller under the title of "*Judge Thumb*." What authority is there for the assertion that Judge Buller ever ruled That a man might lawfully beat his wife with a stick, if it were not thicker than his thumb?

BENEDICT.

FAMILY OF HAVARD. — This antient family, who were descended from Sir Walter Havard, one of the followers of the Conqueror, upon whom was conferred the lordship of the manor of Pontwylm near Brecon, resided there until the time of Thos. Havard, sheriff of Breconshire in 1549 and 1555, who was the last of the name seated there. The mansion of Pontwylm was in 1809 used as a farmhouse. In Jones's *History of Breconshire* I find six or eight pages devoted to their genealogy. Although they have ceased to be classed among the commoners of England, I should be glad to be informed who is the present representative of the elder branch of this family, or, in other words, the head of the house.

RALPH WOODMAN.

SONGS WANTED. — I am surprised to find in *Popular Music* no mention of that capital hunting song "A southerly wind and a cloudy sky," perhaps the best in our language. No doubt Mr. Wm. Chappell, whose work cannot be over-estimated, has good reasons for the omission, and will, with ready courtesy, give them. I believe the music, which is so happily wedded to the words, had a *prior attachment* to "Somehow my spindle I

mislaid." May I ask who wrote the two songs, and who composed a tune which, particularly as respects the *second alliance*, furnishes so admirable an adaptation of sense to sound? I would also like to know if this can be purchased, and where?

R. W. DIXON.

Seaton-Carew, co. Durham.

GLOUCESTER CUSTOM. — I was reading that it was the "custom of the city of Gloucester to present to the sovereign at Christmas a lamprey-pie with a raised crust." Can any of your correspondents inform me when this was the custom, and when it was left off?

J. CHENEVIX FROST.

*COL. HACKER. — Information is requested respecting the family and arms of Col. Francis Hacker, who lived in Charles I.'s time.

G. C. H.

CLERGY PEERS AND COMMONERS. — Can any of your readers furnish me with a list of ordained clergymen of the United Established Church who have ever been created peers? Early in the present century, in the case of Horne Tooke, a bill was passed to render clergymen ineligible as members of the House of Commons. What name does this bill bear, and what are the terms in which the prohibition is made? Clergymen are permitted to discharge the *civil* functions of the magistracy, by what argument can they be debarred from the tenure of so important a civil right as a seat in the House of Commons? Are there any dissenting ministers (I don't allude to the *front row* of the "Opposition") in the House; if so, how many, and of what bodies?

C. LE POER KENNEDY.

St. Albans.

SIR W. JENNINGS. — Lord Braybrooke, in the third edition of Pepys's *Diary*, iii. p. 341., says that Sir William Jennings, who "attended James II. after his abdication, and served as a captain in the French navy," was "a distinguished sea officer, brother to Sir Robert Jennings of Ripon." No such person however, as either Sir Wm. or Sir Robert Jennings is mentioned either in the pedigree of the family of Jennings of Ripon entered at Dugdale's *Visitation*, 15th Aug. 1665, or in any local record. Was he more remotely descended from this family, who wrote their name with one *n*, as Pepys (vol. iii. p. 201.) does that of "Jenings of the Ruby," who distinguished himself at the fight of Dunkirk, and was apparently the Sir William alluded to?

L. F.

HOSPITALS FOR LEPERS. — I shall feel obliged for any information respecting hospitals for lepers. I am especially anxious to learn anything about the arrangement of their chapels.

R. H. C.

MR. LYDE BROWNE. — I have ineffectually endeavoured, in such biographical works as were within my reach, to find a memoir of this gentleman, who was one of the most celebrated *dilettanti*

and patrons of the *beaux-arts* that this nation has produced, and I am the more induced to continue this search, that I may promote the inquiry of your correspondent (2nd S. ix. 64.) concerning the society of English *dilettanti*, now I fear in decadence, if not extinct. Mr. Lyde Browne collected, at his villa at Wimbledon, such a variety of splendid objects of *virtù* as were never before seen in this country, and which were described in a quarto pamphlet which he published, entitled, *Catologo dei Marmi, eccetera*, del Sign. Lyde Browne, Londra, 1779.

I should feel much indebted to any correspondent of "N. & Q." who would favour me with an account, or direct me to a memoir of this distinguished connoisseur; and to inform me what became of his collection? I may add that I have understood that several eminent characters were members of the associated *dilettanti*, and that the Duchess (Georgiana) of Devonshire (*ob.* 1806) was a principal patroness of the Society. When Mr. Lyde Browne's villa became vacant, either by his decease or removal, it was taken and occupied for a long period by the Right Hon. Henry Dundas (Viscount Melville, 1802). AMATEUR.

TUMBREL.—The punishment of the tumbrel for dishonest tradesmen, more especially of brewers, was one of the privileges claimed by lords of manors during the mediæval period of English history. When was it discontinued? I do not allude to the ducking-stool which was continued as a punishment for scolds to the early part of the present century. M. P. TODD.

WILLIAM PITT'S PORTRAIT.—I have been told by a gentleman (who forgets his authority) that the only picture in the Louvre at Paris painted by an Englishman, is a portrait of the celebrated William Pitt, painted by the late John Hoppner, R.A. If any of your numerous correspondents could verify this statement, I should feel truly obliged, as I have a particular wish to know if such is the case. LAU. A. PRATT.

Camden House, Islington.

ARMS (2nd S. ix. 80.)—The Query should be, what family bears the following arms:—"Argent between 2 bars gules, six martlets sable, 3, 2, and 1?" I have searched Gwillim and Edmondson in vain. C. J. ROBINSON.

Queries with Answers.

OLD WELSH CHRONICLES.—In Sharon Turner's *History of the Anglo-Saxons* (iii. 465.) is the following statement:—

"The Red Book of Hengest is still in the library of Jesus College at Oxford—a parchment in fol. It contains three Welsh Chronicles, a Welsh Grammar, and some Welsh romances."

Of Saxon and English chronicles we have

plenty; but of Welsh not one, I think, has yet been Englished and printed. Gildas was indeed a Welshman, as was Geoffrey of Monmouth; but one is too curt, and the other too doubtful to be of much use to a student anxious to know the state of our ancient British Church before the first aggression upon it in 596.

I am not a Welshman, and a visit to Oxford would, therefore, be of no use; but I beg to ask any of your learned correspondents for such information as they may be in a position to furnish, relative to the real *age* and *contents* of the three Welsh chronicles mentioned by Mr. Turner.

After Rome had gradually changed the dogma and form of our ancient British Church, the chroniclers—the Papal I mean—very naturally noted only such facts as touched the Papal pole, and in such way as most to favour it. There is, too, not a little ground to suspect that, from 596 to 1170, Welsh MSS. were caught up and destroyed, in order to darken the history of our ancient Church. There is too much proof of this. If, then, the above chronicles are valuable, information of the fact will oblige

ANGLOFIDIUS.

Bath.

[A full description of the contents of this "Codex Cambro-Britannus membranaceus" is printed in the Rev. H. O. Coxe's valuable *Catalogue of the MSS. in the Colleges at Oxford*, vol. ii., Jesus College, art. cxi. The Red Book of Hengest is of the fourteenth century, and contains, besides poems, the prose romances known as the *Mabinogion*, and which were so admirably edited a few years since by Lady Charlotte Guest. The only Welsh documents that have as yet been published are the *Historical Triads*, translated by the late Mr. Parry, editor of the *Cambro-Briton*, and contained in that publication, and likewise by Mr. William Probert, of Alnwick, in his *Laws of Howell the Good, Historical Triads*, &c. Much pertaining to the religious system of the ancient Britons will also be found in the Appendix to Edward Williams's *Poems*, whence the late Sir Richard Colt Hoare, the author of *Ancient Wiltshire*, &c., drew his information. Consult also Rees's *Welsh Saints*, 8vo. 1836, and Williams's *Ecclesiastical Antiquities of the Cymry*, 8vo. 1844.]

'GUMPTION.'—Can any of the readers of "N. & Q." inform me of the derivation of this common word? MERRICK CHRYSTOM, M.A.

[The few lexicographers, who insert the word "gumption" at all, note it as "vulgar." Many words, it is true, have been vulgarised by use; but they are gentlemen who have seen better days; and the antecedents of some of them are highly respectable. The proposed derivations of gumption are various. Gumption has been derived from the A.-S. *gymene*, care. That will hardly do. Next, "*comptio*" has a good claim. *Comptus* is smart (in respect to dress). *Comptio* is mediæval, in form akin to *comptus*. Could it be shown (but here is the difficulty) that *comptio* ever signified *smartness*, we should feel little hesitation in presenting *comptio* as the origin of gumption.

We referred the question to an eminent etymological friend, who suggests that "*gumption*," which he deems the immediate origin of gumption, and in its proper sense allied to gumption in meaning, is merely a modified form of the Latin adjective *consciūs* (used in the sense of the

less common word, *sci-us*, *knowing*). This does seem a little far-fetched. "But first observe," says our friend, "that *con* in *consci-us* is only *cum* in composition; therefore, *consci-us* is properly *cum-sci-us*. Next bear in mind that the Latin *c* (hard) was frequently softened into *g*. Thus *Cai-us*, as Terentius Maurus reminds us, was pronounced *Gai-us*; and accordingly, for *legio*, *pugnando*, we find in Latin inscriptions *legio*, *pugnando*, &c.; so that *consci-us* might have been pronounced *gonsci-us*, and *cum-sci-us*, *gum-sci-us*, which is not so very far from *gumption*."

"And with regard to the Latin word *consci-us*," adds our friend, "don't forget this; that it is not only *consci-us* subjectively, as where a person is aware of something in himself, but *consci-us* objectively, *i. e.* knowing, or aware of, something out of one'self. "*Facere aliquem consci-us*," to inform any one; "*His de rebus consci-us esse*," to be aware of. So in Med. Lat.: "*Cogitavi vobis facere consci-entium*, id est, vobis notum facere." If then we view *gumption* as an adjective-form of *gumption*, and consequently as, in its proper meaning, equivalent to *knowing*, *intelligent*, it will follow that the Lat. *consci-us* (*cum-sci-us*, *gum-sci-us*.) comes nearer to *gumption* than might at first be supposed, in signification as well as in form."—Very clever, all this; but questionable, we fear.

Another explanation, however, has been offered, and we incline to it. "A person of great *gumption*," is merely short for "a person of great *comprehension*." Respecting the contraction thus suggested, this is what we would say: "Our choice vernacular is fully capable of such an atrocity." *Comprehension*, if thus shortened into *gumption*, has undergone a process of *evisceration*, similar to that by which Cholmondeley becomes Cholmley, Wriothoesley Wresley, and Brighthelmstone Brighton. *Comprehension*, *compsion*, *gumption*.—After all, it will not break our heart, if any of our readers can set aside the whole of the above derivations by a better.]

WM. STUART, ABP. OF ARMAGH.—In a copy of Heylyn's *History of the Reformation*, fol., London, 1660-61, I find the text has been carefully read, and abundantly underlined in red ink. At the end of the history of Queen Mary occurs the following MS. note in red ink:—

"I Dont much approve of the Style in which the foregoing Reign is written.

"W^m Steuart, Abp. of Armagh, Primate of Ireland."

From p. 25. to p. 62. of this history the leaves have been cut through the centre with a knife. Can you give me any information concerning this "Wm. Steuart?" Is it likely or possible that his critical indignation could have transformed the archbishop into a Jehudi (v. Jer. xxxvi. 23.)? Why does he sign his name, in the place above-mentioned, with the addition of his titles?

C. LE POER KENNEDY.

St. Albans.

[The Hon. William Stuart, D.D., was the fifth son of John the third Earl of Bute, by Mary, only daughter of Edward Wortley Montagu, and the celebrated Lady Mary Wortley Montagu. He was educated at Winchester school, and became a member of St. John's College, Cambridge. One of his first preferences was the vicarage of Luton, Beds. About this time, Boswell, in his *Life of Johnson* (Croker's edit., 1853, p. 723.), thus speaks of him:—"On April 10, 1782, I introduced to him [Johnson], at his house in Bolt Court, the Hon. and Rev. Wm. Stuart, son of the Earl of Bute, a gentleman truly worthy of being known to Johnson; being, with all the advan-

tages of high birth, learning, travel, and elegant manners, an exemplary parish priest in every respect." Dr. Stuart was consecrated Bishop of St. David's in 1798, translated to Armagh by patent, dated Nov. 22nd, 1800, and enthroned on Dec. 8th. He died in Hill Street, Berkeley Square, from accidentally taking an improper medicine, on 6th May, 1822, aged sixty-eight, and was buried at Luton Park in Bedfordshire. In Armagh cathedral is a full-length marble figure of the archbishop in the attitude of prayer.]

GENDER OF CARROSSE.—The following extract from a leading article in *The Times* of January 25th, may not be undeserving of being made a note of:—

"When Louis XIV. inadvertently called for "*mon carrosse*," the gender of the noun was immediately changed, and *carrosse*, which, according to all the analogies of the language, ought to be feminine, has been masculine ever since."

F. D. C.

[Another correspondent questions the accuracy of the above; but there cannot be the least doubt that *carrosse*, as *The Times* represents, was formerly feminine. Cotgrave is not particular in giving the genders of French nouns; but in his *Dictionary*, edit. 1632, we find *carrosse* feminine. Examples are abundant:—

"D'où vient

Que toujours d'un valet la carrosse est suivie?"

Regnier.

"Du bruit de sa carrosse importune le Louvre."

Théophile.

The Romance *carruga* was also feminine:—"Las carrugas *carrugas*," "en la carruga." Cf. Raynouard and Bescherelle. "Ce mot [*carosse*] était du féminin primitif." The Grand Monarque, however, if he spoke bad French, spoke good Italian: *carroccio* being, of course, masculine.]

ANONYMOUS BALLAD OPERA.—*A Wonder; or, An Honest Yorkshireman*, a ballad opera: by whom written? when and where first performed?

C. J. D. INGLEDEW.

[This ballad opera is by Henry Carey. Two editions were published in 1736 with different title-pages. 1. *A Wonder; or, An Honest Yorkshire-Man. A Ballad Opera*, as it is perform'd at the Theatres with Universal Applause. London: Printed for Ed. Cook. 8vo. 1736. (Anon.) 2. *The Honest Yorkshire-Man. A Ballad Farce*. Refus'd to be acted at Drury-Lane Playhouse: but now perform'd at the New Theatre in Goodman's Fields, with great applause. Written by Mr. Carey. London: Printed for L. Gilliver and J. Clarke. 12mo. 1736. Price Three-pence. From the Preface to the latter it seems to have been acted for one night only at Drury Lane in 1735. The author states, that "from the very generous reception this Farce has met with from the publick during its representation in the Haymarket last summer, and Goodman's Fields this winter, is a manifestation of the bad taste and monstrous partiality of the great Mogul of the Hundreds of Drury [Fleetwood?], who, after having had the copy nine months in his hands, continually feeding me with fresh promises of bringing it on the stage, returned it at last in a very ungenerous manner, at the end of the season, when it was too late to carry it to any other house; but the young actors having, as usual, formed themselves into a summer company, Mr. Cibber, Jun., sent to me in a very respectful manner, requesting the Farce, which accordingly was put in rehearsal; but

to our great disappointment and surprise the company, after one night's acting, was suddenly interdicted, and the house shut up." At the end of the Preface, Carey bitterly complains of the Curlls of his day — those piratical printers who

Rob me of my gain,
And reap the labour'd harvest of my brain."]

Replied.

DOMINUS REGNAVIT A LIGNO.
PSALTERIUM GRÆCUM VERONENSE.

(2nd S. viii. 470. 516.)

B. H. C. asks, "Do any MSS. of the Latin Vulgate contain these words [à ligno] as part of the text?" The reply must be to this inquiry that the Psalter in the Vulgate is the *Gallican*, and as that does not contain "à ligno," it is vain for us to seek it in the copies of the Vulgate. It is found in the *Psalterium Vetus*, the version made from the unrevised copies of the LXX. and in the *Romanum*, the same translation slightly corrected by Jerome, and adopted at Rome and in the cathedral at Canterbury; while in the *Gallicanum* the version made by Jerome from the revised LXX., and used by the Gallican Church, the words did not appear any more than they did in the *Hebraicum*, or Jerome's version from the Hebrew. (The Psalms are the only part of the Vulgate in which Jerome's version from the LXX. is adopted instead of that taken from the Hebrew, even though readings of the old version from the Greek have occasionally found their way into other parts of the Vulgate as now used by the Church of Rome.)

Mr. Boys inquires if anything is known of the *Psalterium Græcum Veronense*. The whole of this very ancient copy of the *Psalterium Græco-Latinum* was published by Bianchini in his *Vindiciæ Canoniarum Scripturarum* (Rome, 1740). The Greek text is written in Latin letters: its probable date is prior to the middle of the fifth century. The Greek text of this clause runs thus: "O Quirios ebasileusen apo xylu." The Latin text is that of the *Psalterium Vetus*. This Verona Codex has been strangely neglected by editors of the LXX.; its readings are not even given in the great edition of Holmes and Parsons, though it seems as if this is perhaps the only copy now accessible which contains the Psalms in the unrevised LXX., such as was current in the second century, and which was used for the old Latin translation.

One MS. of those collated by Holmes and Parsons has the addition after a fashion, "οτι κυριος εβασιλευσε απο του ξυλου (sic) 156." In the list of MSS. prefixed to the Psalms the editors thus describe this codex: —

"156. Codex Biblioth. Basilicæ. signat. A. vii. 3. mem-

branaceus, formæ quartæ, admodum antiquus, accentibus destitutus, et versione Latina interlineari præditus."

I know of no other Greek authorities for this addition as part of the text, though it *must* have been there when Justin and others made their citations. It does not appear in the Syriac version of the Hexaplar text (Milan, 1820).

It is often impossible to say *how* readings in the LXX. originated: some of those in the Psalms arise from the *Rubrics* still found in the Jewish service books. This, however, *seems* to be connected with כָּל-עֵצֵי-יָסֹד in ver. 12. May not part of this have been accidentally misplaced? and may not the Greek translator have read מֵעֵץ מִכֵּל, or something of the kind?

As F. C. II. (p. 518.) speaks of the martyrdom of Justin as having taken place A. D. 167, as though this were undoubted, may I be allowed to refer to a paper in No. VIII. of the *Journal of Classical and Sacred Philology* (Cambridge, June, 1856), pp. 155—193., "On the Date of Justin Martyr," by the Rev. Fenton J. A. Hort, who gives, I think, good reasons for supposing that it occurred nearly *twenty* years earlier (about A. D. 148).

S. P. TREGELLES.

REV. ALEXANDER KILHAM.

(2nd S. viii. 514.)

The Rev. Alexander Kilham, founder of the body known as the Methodist New Connexion, was born at Epworth, in the Isle of Axholme, on the 10th of July, 1762. He died on the 20th of December, 1798. His parents were members of the Wesleyan Methodist Society, which he himself joined early in life. His first attempt as a preacher was at Luddington, a village but a few miles from the place of his birth. He afterwards, in company with Mr. Brackenbury, visited Jersey on a mission relative to the affairs of the Wesleyan body. He married, in 1788, a Miss Grey of Scarborough, who died in 1796; in April, 1798, he again married. The maiden name of his second wife was Spurr. The marriage took place at Sheffield. His secession, expulsion perhaps I should say, from the Methodist Connexion took place in 1792. He was the author of many pamphlets relative to the affairs of the Wesleyans, and those with whom they were from time to time in controversy. I regret that I am unable to furnish a list of his writings; but as many were issued anonymously, it is difficult to identify them.

The above are all the facts I have been able to gather relative to Alexander Kilham; for anything additional thereto, I shall be obliged to the readers of *N. & Q.* A *Life* of Kilham was issued the year after his death (1799) by Mr. John Grundell and Mr. Robert Hall, but it is very scarce; so much so, that although I have fre-

quently made inquiries for it, I have never met with a copy. A sketch of his career, abridged from the above work, may be found in W. Peck's *Topographical Account of the Isle of Axholme*, 4to., 1815, p. 262.

EDWARD PEACOCK.

Bottesford Manor, Brigg.

P.S. Since writing the above, I have been furnished with the following list of Kilham's works. I believe it not to be complete. It is however, I understand, the only Catalogue of his writings that has ever been attempted, and as such is worth a place in "N. & Q." for the sake of future bibliographers:—

On Horse Races, Cards, Playhouses, and Dancing. 12mo. Aberdeen, 1793.

The Hypocrite detected and exposed, and the True Christian vindicated and supported: A Sermon. 12mo. Aberdeen, 1794.

The Progress of Liberty amongst the Methodists, with Outlines of a Constitution. 12mo. London, 1795.

Kilham's Remarks on an Explanation of Mr. Kilham's Statement of the Preacher's Allowance. 12mo. Nottingham, 1796.

A Candid Examination of the London Methodistical Bull. 12mo. London, 1796.

Kilham's Account of his Trial before the Special District Meeting at Newcastle. 12mo. Alnwick, 1796.

Minutes of the Examination of the Rev. Alexander Kilham before the General Conference in London. 12mo. London, 1796.

Kilham's Account of his Trial before the General Conference in London. 12mo. Nottingham, 1796.

Defence of the Account of the Trial of Rev. Alexander Kilham before the Conference, in Answer to Mather, Pawson, and Benson. 12mo. Leeds, 1796.

The Methodist Monitor, or Moral and Religious Repository. 2 vols. 12mo. Leeds. Vol. I., 1796. Vol. II., 1797.

The Life of the Rev. Alexander Kilham, with Extracts of Letters written by a Number of Preachers to Mr. Kilham. 12mo. Nottingham, 1799.

Review of the Conduct and Character of Mr. Kilham, by a Friend. 12mo. Leeds, 1800.

Kilham (Alexander), Life of; including a full Account of the Disputes which occasioned the Separation [from the Wesleyan Connexion]. 8vo. London, 1838.

DR. HICKES'S MANUSCRIPTS.

(2nd S. ix. 71. 88. 105.)

Allow me to assure your readers that the Hickes Correspondence, alleged to have been burned, is perfectly safe, for I have this day (Feb. 13th, 1860) had the pleasure of seeing it, and also some more important MSS. of the period which had been preserved with it. Probably your informant inferred that it was destroyed from having learned that some of Hickes's letters were amongst the papers burned on the occasion to which he alludes. It is true that a few of his letters were then burned, but they had been carefully examined beforehand, and were found not to possess any value whatever except as autographs.

F. R.

DEAN GEO. HICKES. — It may perhaps stay the hand of the Vandals, bankers or others, who consider everything written before this century as unworthy of a better fate than burning, if they learn that old papers, however intrinsically worthless in their eyes, have yet a value—even a money value—in the opinion of some of their contemporaries. As a contribution to the diffusion of this piece of "Useful Knowledge," and as some slight compensation for a shameful wrong done to a learned man's memory, I send a few notes, which may, I hope, open the larger stores of better informed readers:—

See the *Biogr. Brit.* (Supplement); John Nichols's *Lit. Anecd.* and *Illustr.*, *Chauffepié* and *Chalmers*; *Whittaker's Richmondshire*; *Lathbury's Nonjurors*; *D'Oyly's Life of Samcroft*; and *Mr. Secretan's valuable Life of Robt. Nelson* (add p. 288. to the references given in the Index under *Hickes*). The Indexes to *Wood's Athenæ* and *Fusti, Reliquiæ Hearnianæ*; *Bohun's Autobiography*; *Birch's Life of Tillotson*, and the *Diaries* of *Luttrell*, *Pepys*, and *Thoresby*; *Letters from the Bodleian*; *Thesaurus Epistolicus Lacrozanus* (Index to Vol. I.); *J. A. Fabricii Vita*, p. 157.; *Waterland's Works* (Van Mildert's Index); *Kennett's Life*, pp. 12. 34. 47. *seq.*, 160.; *Calamy's Own Times*, ii. 337. *seq.*; *European Magazine*, Dec. 1792, p. 413.; *Nelson's Life of Bull*, p. 439.; *Dunton's Life*; *Burnet's Own Times*. His gift to *Sion College* is recorded in *Reading's State of Sion College*, p. 43. In 1703 he published a translation from Fénelon's *Télémaque*; his *Instructions for the Education of a Daughter*, from the same author, have passed through many editions. In 1717, *Susanna Hopton's Meditations and Devotions*, revised by him, were published in 8vo.

Of his letters some have been published by Sir H. Ellis (*Original Letters and Letters of Eminent Literary Men*); some both to and from him by Nichols in *Bp. Nicolson's Correspondence*; a letter to Charlett (Nov. 24, 1694) in the *European Magazine* for May, 1797, p. 329.; another in *Dr. Zouch's Works*, ii. 106.

John Lewis of Margate wrote a *Life of Hickes* (*Masters's Hist. C. C. C. C.*). Where is this?*

John Hickes, brother to George, occurs in *Calamy's Account*, p. 248.; and *Continuation*, p. 336.†

J. E. B. MAYOR.

St. John's College, Cambridge.

SCOTTISH COLLEGE AT PARIS.

(2nd S. ix. 80.)

The Scottish College was situated in the Rue des Fossés-Saint-Victor. It is now, I believe, a Lycée. The principal MSS. relative to the resi-

* Inquired after in our 2nd S. vi. 149.—ED.]

† Or 880.; the last figure is blotted in my note-book.

dence of James II. and the Pretender at St. Germain-en-Laye are preserved in the French Archives. The most important are locked up in the Secret Archives, and are therefore inaccessible to foreigners. Miss Stickland, however, gained access to them through the influence of M. Guizot, and has availed herself to some extent of the knowledge thus acquired, in her life of James's Queen, Mary Beatrice of Modena. The Scottish College contained a marble cenotaph erected to the memory of James II. by the Duke of Perth, on which was placed a bronze-gilt urn containing the king's brain. His heart was consigned to the Convent of the Visitation at Chaillot, which possessed also the heart of his mother Henriette Marie. His body was deposited in the Church of the English Benedictines, in the Rue du Faubourg St. Jacques, and there remained *unburied* during the space of ninety-two years — from 1701 to 1793 — waiting the time when, according to the directions of his will, it might be buried with his ancestors in Westminster Abbey! The way in which it was at length disposed of is thus described by an eye-witness, Mr. Fitz-Simons, and quoted by the Rev. Dr. Oliver, *Collections*, p. 488. : —

"I was a prisoner in Paris, in the Convent of the English Benedictines, in the Rue St. Jacques, during part of the Revolution. In the year 1793 or 1794, the body of King James II. of England was in one of the Chapels there, where it had been deposited some time, under the expectation that it would one day be sent to England for interment in Westminster Abbey. It had never been buried. The body was in a wooden coffin, inclosed in a leaden one, and that again inclosed in a second wooden one, covered with black velvet. While I was so a prisoner, the sans-culottes broke open the coffin, to get at the lead, to cast into bullets. The body lay exposed nearly a whole day. It was swaddled like a mummy, bound tight with garters. The sans-culottes took out the body, which had been embalmed. There was a strong smell of vinegar and camphor. The corpse was beautiful and perfect; the hands and nails were very fine; I moved and bent every finger. I never saw so fine a set of teeth in my life. A young lady, a fellow-prisoner, wished much to have a tooth; I tried to get one out for her, but could not, they were so firmly fixed. The feet also were very beautiful. The face and cheeks were just as if he were alive. I rolled his eyes, and the eye-balls were perfectly firm under my finger. The French and English prisoners gave money to the sans-culottes for showing the body. They said he was a good sans-culotte, and they were going to put him into a hole, in the public churchyard, like other sans-culottes; and he was carried away, but where the body was thrown, I never heard. King George IV. tried all in his power to get tidings of the body, but could not. Around the chapel were several wax moulds of the face hung up, made probably at the time of the king's death; and the corpse was very like them."

Mr. Banks, in his *Dormant and Extinct Peerages*, vol. iv. 450. quotes the Paris papers, affirming that the royal remains were discovered and transferred to the Church of St. Germain-en-Laye, conformably, as was said, to orders given

by King George IV. to his ambassador at Paris; that this interesting ceremony took place on the 10th Sept. 1824; and that the ambassador was represented by Mr. Sheldon, a Catholic gentleman, the Bishop of Edinburgh performing the ceremony.

JOHN WILLIAMS.

Arno's Court.

PHILIP RUBENS (2nd S. ix. 75, 76.) — May I be allowed to remark, that the letters to Peter Paul Rubens, which CL. HOPPER states "would have made an important augmentation to the recently published *Rubens' Papers*," could scarcely have been included in a volume which professes to print only the unpublished papers preserved in H. M.'s State Paper Office. There are in that volume, 'tis true, three or four exceptions; but they are letters of considerable interest, and written by the great artist himself. There are, doubtless, numerous papers relating to Rubens distributed in many parts of the world.

I would take this opportunity of urging upon those contributors to "N. & Q." who neglect to do so, the importance of giving authorities for their statements, where practicable. Whenever MSS. are referred to, I do think it essential that readers should be enabled to verify their authenticity as well as their accuracy. When a volume of "N. & Q." is consulted for reference, how much more satisfactory and valuable will that reference be, if it be added where the particular document may be found; so that, if requisite, the printed copy may be compared with the original, or who are the authorities quoted, that they also may be verified.

W. NOËL SAINSBURY.

COCKADE (2nd S. viii. 37.) — On the question whether the servants of gentlemen who are non-commissioned officers and privates in Volunteer Rifle Corps should wear cockades, I thought that a precedent might be obtained from the City Light Horse Volunteers — a corps which existed from the end of the last century to about the time of the passing of the Reform Bill. The members of it were all gentlemen, who among themselves defrayed the entire expenses of the corps, and no one was admitted into it who did not keep a horse worth 300 guineas; and it is supposed to have been the finest corps of light cavalry that ever existed. At the beginning of the present year I met one who was for many years a member of this splendid corps, now a D. L. and J. P. of his county, and I asked him if the servants of the non-commissioned officers and privates of the City Light Horse Volunteers wore cockades? He replied, "Never; no one ever thought of such a thing; indeed I am certain they did not, and that none of my servants wore cockades."

F. A. CARRINGTON.

Ogborne St. George.

DINNER ETIQUETTE (2nd S. ix. 81.)—Your correspondent, *CI-DEVANT*, has thrown good light on the question of dinner etiquette, as raised in *Fraser's Magazine* for January last, in a paper containing a reference to Miss Austen's *Emma*. With regard to the very interesting extract produced by him from the *Memoirs of Madame de Genlis*, I have a letter from a lady well qualified by experience and position to speak on the subject. She writes:—

"It seems odd that Napoleon did not bring back the old Court etiquette; and still more so that the emigrant nobles should have taken to the revolutionary modes. When I accompanied C. to Paris in 1814, the *Noah's ark* plan was followed by the Bourbon noblesse, with several of whom we dined. Our first dinner was one given by the Duc de Fleury. The new French ministers, including the Duc de Blacas, were present. I was handed into the dining-room by a French gentleman (whose name I forget), whom I afterwards also met at all the grand balls given by the King of Prussia and the various Ambassadors. Each gentleman held his hand towards the lady he escorted, and she placed on it the tips of her fingers. Our names were all written on slips of paper placed opposite to our seats at table. Our next dinner was at Lafitte's, so that we had an immediate opportunity of comparing the ways of the rich *parvenus* with those of the old noblesse; but all was conducted alike in both sets. At home, my father always handed his lady to table. He could not bear what he called the *new fashion* of ladies leaning upon gentlemen's arms."

I have it on the authority of a venerable Scottish lady that, in her youth in Scotland, the ladies always left the drawing-room first, and before the gentlemen, to go in to dinner; but I can find no evidence that this practice prevailed in London society within living memory. At Highbury, and in Mr. Woodhouse's circle, the manners of the time and class are no doubt correctly described by Miss Austen in *Emma*. W. F. P.

SEPULCHRES (2nd S. ix. p. 92.)—Notwithstanding the positive assertion of *LITURGIST*, supported too as it is by the high authority to which he refers, I, for one, would beg leave to demur for awhile, and would solicit farther information from other ecclesiastical antiquaries who have turned their attention to the subject, and who may be able to give early examples of ecclesiastics laid with their feet towards the west.*

In Willis's *Current Notes for 1855* (p. 44.) there is an interesting article by the vicar of Morwenstow on the position of the buried dead; and therein he mentions an abbot's sepulchre in Clovelly church, having the feet laid towards the west; also, an early priest's grave in his own church in the same direction. He speaks of others of the same sort "in many an antique church," and he goes on lengthily to explain it, and quotes

[* Our correspondent has probably overlooked an able article on this subject in our 1st S. ii. 452., in reply to the Vicar of Morwenstow, from the pen of one of the most learned of our ecclesiastical antiquaries.—ED.]

a rubrical enactment (without reference) for the burial of the clergy. "Habeant caput versus altare." "It was," to quote his own words, "to signify preparation and readiness to arise, and to follow after their Lord in the air, when he shall arise from the east, and, accompanied by his saints, pass onwards to the west," &c. H. T. ELLACOMBE.

THE PRUSSIAN IRON MEDAL (2nd S. ix. 91.)—Under this reference mention is made by your correspondent Z. of "*D'Allonville's Mémoires d'un Homme d'Etat* (Prince Hardenberg)". I find it stated in the *Encyc. des Gens du Monde* that Prince Hardenberg at his death in 1822 left certain memoirs, but that the MS. was impounded by the King (of Prussia), who commanded that it should not be opened before the year 1850. On the other hand, it appears from the *Nouv. Biog. Génér.* that d'Allonville succeeded A. de Beauchamp in the redaction of the "*Mémoires tirés des Papiers d'un Homme d'Etat*," which bear the earlier date 1831-1837. Are these "*Mémoires*," published before the date assigned by the royal ordinance, the work cited by Z.? Whether or no, where in London might a copy of "*D'Allonville's Mémoires d'un Homme d'Etat* (Prince Hardenberg)" be seen? I have made many inquiries for such a work, but hitherto without success. VEDETTE.

"THE VOYAGES," ETC., OF CAPTAIN RICHARD FALCONER (2nd S. ix. 66.)—The edition of 1724 is the second, and has an engraved frontispiece by Cole. I never heard of an edition of 1734. Chetwood, the author, also wrote a similar work entitled *The Voyages and Adventures of Captain Robert Boyle in several Parts of the World*, 12mo., 1728, and afterwards reprinted. And I have also another production of Chetwood, entitled:

"The Voyages, Travels, and Adventures of William Owen Cwin Vaughan, Esq.: with the History of his Brother Jonathan Vaughan, Six Years a Slave in Tunis; intermix'd with the Histories of Clerimont, Maria, Eleonora, and others, full of various turns of Fortune. By the Author of Captain Robert Boyle." 2 vols. 12mo., 1760. 2nd edition, with plates by Vander Gucht.

This edition is dedicated to his Royal Highness the Prince of Wales by "R. Chetwood." The latter work is the most amusing of the series, and is equally difficult to procure at the present day.

ALOYSIUS.

BALLADS AGAINST INCLOSURES (2nd S. ix. 64.)—The animosity excited against the Inclosure Acts and their authors, and more especially against the landlords and lords of manors, who alone were supposed to derive benefit from the spoliation of the poor cottager, was almost without precedent; though fifty years and more have passed, the subject is still a sore one in many parishes: much of the indigence and misery caused by the cottager's

own imprudence and folly is, up to the present time, laid at the door of the much maligned "Inclosure Acts." I remember, some years ago, in hunting over an old library, discovering a box full of printed squibs, satires, and ballads of the time against the Acts and those who were supposed to favour them,—the library having belonged to a gentleman who played an active part on the opposition side. I believe these ballads, &c., were almost purely local, and, therefore, would be of no service to MR. PEACOCK, your correspondent, as they bore reference to a county very far from Lincolnshire. One little *naïve* epigram I remember, which forcibly impressed itself on my memory:—

" 'Tis bad enough in man or woman
To steal a goose from off a common; •
But surely he's without excuse
Who steals the common from the goose."

EXON.

DONKEY (2nd S. ix. 83.)—In reference to this word, a correspondent in 1st S. v. 78., after referring to its absence from our dictionaries, adds: "There may, however, be doubts as to the antiquity of this term; I have heard ancient men say that it has been introduced within their recollection." This is confirmed by the circumstance that Mr. S. Pegge (who died in 1800) classes the word amongst *provincialisms*. In his Supplement to Grose's *Provincial Glossary*, appended to Rev. H. Christmas's edition (the 3rd) of his *Anecdotes of the English Language* (1844, p. 365.), he gives: "DONKY, an ass. *Essex*." Can your correspondents give early instances of the use of the word? Why is a donkey universally called, in Norfolk, a *dickey*?

ACHE.

THE LABEL IN HERALDRY (2nd S. ix. 80.)—

"Labels were originally a sort of Scarf, or Band, with hanging Lingels, Tongues, or Points, which young men wore about their Necks, as Cravats or Neckcloths are worn now-a-days. This sort of Ribbands were tied to the Neck of the Helmet, and when this was placed on the Shield it cover'd the upper part of it; which served to distinguish the Sons from their Fathers, because none but unmarried men wore them; and this was the Occasion of their being used as Differences," &c.—Boyer's *Heraldry*, p. 275., A.D. 1729.

SENEC JUNIOR.

FICTITIOUS PEDIGREES (2nd S. ix. 61.)—Although Mr. Spence was a great manufacturer of fancy pedigrees, he could not very well have forged all the Cotgreave MSS.; but merely, by addition, subtraction, or substitution, have put them under contribution in the way of ingenious dovetailing. Where then, let me ask, are these MSS.? If forthcoming and genuine, they might be of valuable service to the county-historian, the antiquary, and the genealogist. I believe they were not known to, or at least not used by, Mr. Ormerod in his valuable *History of Cheshire*,—a circumstance which, though suspicious, may perhaps be

properly accounted for by the fact of their being private family documents. Now, however, that the last of the family is dead, no excuse for privacy need be observed. I take this opportunity to say, that I quite concur with your valued correspondent JAYDEE as to the *Spencean* upper-portion of the Sherwood pedigree, and entirely exonerate the lady.

R. W. DIXON.

Seaton-Carew, co. Durham.

BURIAL IN A SITTING POSTURE (2nd S. ix. 44. 94.)—I can furnish your correspondent with one more instance of burial in a sitting position. At Messina there is a church-attached to one of its numerous monasteries, by name, I think, St. Giacomo, in which several monks are buried in a sitting position, and may be seen through a grating in a vault below the church. This church is situated at the top of the hill overlooking the town on the road to the "Telegraph." I believe numerous instances occur at Palermo, but I did not get so far.

M. FODDER.

YOFTRERE (2nd S. ix. 11.)—Can this word be in any manner connected with *obstringillis*, which occurs in John of Bridlington's political poem, accompanied by the following explanation in the commentary? "*Plebs obstringillis*, i. obstructa et captiva." See *Political Poems and Songs*, edited by Thomas Wright, Esq., under authority of the Master of the Rolls, vol. i. pp. 176, 177.

J. SANSOM.

PEPPERCOMB (2nd S. ix. 11.)—Pepper-Harrow, Peper-Harow, or Peper-Hare, Surrey, was formerly Pipard-Harrow, and in Domesday, Piperherge. According to Manning, it was so called from *Pipard* or *Pepard*, an ancient proprietor, and the Saxon word *are*, signifying "a possession or estate," *q. d.* Pipard's estate. (The A.-S. *are* is a court-yard, *area*.) Pepper, in local names, may sometimes be a corruption of Peover. There are three places (Little, Nether, and Over), so named in Cheshire. Pepper may, in some instances, be a corruption of Bever, which is found frequently in local names, not only in England, but also on the Continent, as in Biberach, Biberack, Biebrich, Bièvres, from G. *biber*, Fr. *bièvre*, from Lat. *fiber*, a beaver.

R. S. CHARNOCK.

DRYBURGH INSCRIPTION (2nd S. ix. 80.)—The words appear to be "*felo de se et arsa*," meaning that "the woman committed suicide and was burnt."

T. J. BUCKTON.

Lichfield.

BISHOP PREACHING TO APRIL FOOLS (2nd S. ix. 12.)—

"L'Electeur de Cologne, frère de l'Electeur de Bavière, étant à Valenciennes, annonça, qu'il prêcherait le 1^{er} Avril. La foule fut prodigieuse à l'Eglise, l'Electeur étant en chaire salua gravement l'auditoire, fit le signe de la croix, et cria: 'Poisson d'Avril!' Puis descendit,

tandis que des trompettes et des cors-de-chasse faisoient un tintamarre digne d'une pareille scène." — *Pièces intéressantes et peu connues, pour servir à l'Histoire*. Bruxelles, 1781, l. 168.

The work above cited is in four volumes. Pages 108. to 236. of the first are occupied by a collection of anecdotes, "tirées du Manuscrit original d'un Homme de Lettres très-instruit." Nearly all are of the time of Louis XIV. and the Regent. That of the "Poisson d'Avril" occurs between two of Dubois. Probably there are different versions of the same story, as the square-book with wood-cuts, and the mention of "Howlglass," indicate an earlier time than that of the Regent.

FITZHOPKINS.

Garriek Club.

CALCUITH (2nd S. viii. 205.) — Calcuith, Celchyth, Cercehede, Chelched, and Chalkhythe were names of Chelsea. Sir Thomas More, who resided there, writes Chelcith. The word means chalk-harbour, as Lambeth = Loandhithe means clay-harbour, and Rotherhythe red-harbour, all in the port of London.

The objection that Chelsea was not "in the kingdom of Mercia" is met by the fact that in 752 Kent was subject to Mercia. Offa defeated the Kentish men in 776 at Ottford. (*Penny Cyc.* art. KENT, p. 193.)

T. J. BUCKTON.

Lichfield.

THE LOAD OF MISCHIEF (2nd S. ix. 90.) — The curious in such matters need not go so far as Norwich to look for the sign of the "Man laden with Mischief:" it may be seen any day depicted over the door of a publichouse on the south side of Oxford Street, near Tottenham Court Road.

J. O.

This sign used to swing some twelve or fifteen years ago in all the glory that brilliant colour and varnish could give it before a pothouse about a mile from Cambridge on the Madingley Road, to the best of my recollection. The neighbourhood of Cambridge was in those days very rich in the sign department.

J. EASTWOOD.

"ROUND ABOUT OUR COAL FIRE" (2nd S. ix. 54.) — It appears that the earliest edition of this pamphlet with a date is the fourth, 1784 (see 2nd S. viii. 481.). MR. BATES describes the *third*, which is without date. I have a copy of an edition which I must assume to be the *first*, because the title gives no indication of its being of any later issue. It has a bastard title "*Round about our Coal-Fire; or, Christmas Entertainments*," on the verso of which is the prologue, nearly as given by DR. RIMBAULT. Then follows the full title, identical with that given by MR. BATES, omitting only the words "The Third Edition," with woodcut of a Christmas feast, occupying nearly half the page. Next comes the Dedication to Mr. Lunn, two leaves, and signed only "Yours, &c." B., six; C.

and D, eights; E, four, including a leaf of advertisements. The last numbered page is 48, but the Epilogue carries the work two pages farther. It would appear, therefore, that my copy and MR. BATES's, though of different editions, are alike in contents. DR. RIMBAULT's copy, containing "great additions," has two chapters more than mine. The absence of the "Prologue" from MR. BATES's copy may arise from its wanting the half-title.

R. S. Q.

"LORD BACON'S SKULL" (2nd S. viii. 354.) — Having occasion some time ago to take a stroll to St. Michael's church in this town, in order to show it to a friend, while he was looking at the monument of Lord Bacon I engaged myself in conversation with the organist of the church, whose father has been for many years sexton of the parish. Remembering the story quoted from Fuller in "N. & Q." I mentioned it to him, and he informed me in turn that on the occasion of the interment of the last Lord Verulam, whose family vault is situated immediately below the monument of Lord Bacon, the opportunity was taken to make a search for any trace of the great philosopher's remains. I understood my informant to say that a partition wall was pulled down, and the search extended into the part of the vault immediately under the monument, but no such remains were found; nor, in fact, could they find anything to show that Lord Bacon's ashes, coffin, or anything belonging to him were at that time deposited in St. Michael's church. Can it be possible that Fuller's story was true, and can it farther be possible that not only Bacon's skull, but that his whole remains, have been removed surreptitiously from the place in which they were once laid?

What proof is there that they were ever placed in St. Michael's church at all beyond the mere fact of Lord Bacon's own desire, which cannot be called a proof of its being complied with? At the end of his *History of Life and Death*, Bacon mentions that "Tithon" was turned into a grasshopper, who knows but that the philosopher himself has undergone some such change, and taken the opportunity to hop out of his tomb?

C. LE POER KENNEDY.

St. Albans.

JUDGE'S BLACK CAP (2nd S. viii. 130. 193. 238. 406.) — "In the island of Jersey, when sentence of death is passed, the bailiff or his lieutenant and the jurats, all of whom were before uncovered, put on their hats, and the criminal kneels to receive his doom. This is a very solemn and impressive scene." (*Vide Hist. of Jersey*, 8vo. 1816.)

CL. HOPPER.

THE REVOLT OF THE BEES (2nd S. ix. 56.) — This little work, first published about 1820, and a fourth edition in "The Phoenix Library" (Gil-

pin), in 1850, has not been correctly attributed to Robert Owen. It was written by John Minter *Morgan, of whom it is said, in a short Memoir in the *Gent's Mag.* for April, 1855, p. 430., "His projects were akin to those of Mr. Owen of Lanark, with this important difference, that they were professedly based upon Christianity." Mr. Morgan was the author of several other works on social subjects, published anonymously, one of which is entitled *Hampden in the Nineteenth Century*; or *Colloquies on the Errors and Improvement of Society*, Lond. 1834, 8vo. 2 vols. He in Stratton Street, Piccadilly, London, Dec. 26, 1854.

Dublin.

PYE-WYPE (2nd S. ix. 65.)—Your correspondent J. SANSOM asks what is the meaning of *Pye-Wype*, and why a field, a Rasin, is called *Pye-Wype Close*? On reference to Bewick's *Birds*, vol. i. edit. 1804, p. 324., stands *Pee-wit*, *Lapwing*, *Bastard Plover*, or *Te Wit* (*Fringella Vanelus*, Lin. (Le Vanneau, Buff.) Before the inclosure of commons and the improved drainage of commons these birds were very numerous, and at the proper season afforded a rich harvest to the naked-legged urchins of parishes where they congregated, who gathered their eggs. They seemed to assemble in flocks or families, and not interfere with each other's fen or marsh. They are not exclusively seen on fen or damp land, for I have observed them hovering over land considerably elevated, and always near the same spot; but I never knew them to deposit their eggs otherwise than in a low wet situation. In East Norfolk the lower classes oftener call them *Pye Wypes* or *Pee-wits*, than *Lapwings* or *Plovers*.

The above will sufficiently account for certain inclosures being called *Pye Wype Closes*, as we hear of Horse Close, Bull Close, Mill Close, &c.; and an instance I know of where a field near a manor-house or hall is named *Hoggarty Close*, evidently, in my opinion, meaning Hall-gate way Close, it being close to a road leading to the hall.

In Leicestershire this word *Pye-Wype* is the common name for the Plover or Pee-Wit.

LOUISA JULIA NORMAN.

3. King's Terrace, Southsey.

The *Lapwing* (*Tringa vanellus*, Linnæus) visits Lincolnshire in large flocks, and is known there as the *Grey Plover*, and more generally called the *Pewit* or *Pye-Wype*. Skelton (vol. i. p. 64.) says "With Puwyt, the Lapwing."

In the *Percy Household Book*, 1512, the Plover is called the *Wypes*, and in Sweden the same bird is called the *Wypa* at the present time. In the United States the Lapwing is called the *Pewit*, from its cry; in Lincolnshire, the *Chuse-it* or *Pewit*, also from its cry.

Pye-Wype is evidently derived from the old name of the bird *Wypes* or *Wypa*; the prefix *pye* being no doubt a corruption of Skelton's *pu*. In Lincolnshire, places where these birds congregate and deposit their eggs*, are frequently called *Pye-Wype Hill*, &c.

PISHEY THOMPSON.

EIKON BASILIKE: PICTURE OF CHARLES I. (2nd S. ix. 27.)—I have a fine copy of this book so solemn to be read—"London printed by R. Norton for Richard Royston, Bookseller to His most Sacred Majesty, MDCLXXXI." 8vo. pp. 256., with fourteen preliminary pages including dedication to Charles II.—"Majesty in Misery or an *Imploration to the King of Kings*," 1648, &c. The frontispiece is a picture of Charles I. well engraved (R. White, *sculp.*), on comparing which with the description given by B. H. C. of the picture in the church of "St. Botolph, Bishopsgate," I find it to agree in its particulars, with the exception of there being wanting the motto in Greek, Heb. xi. 38., and also the following mottoes in reference to the ship (in the background to the left), "*Immoti Triumphans*," "*Nescit Naufragium Virtus*," "*Crescit sub pondere Virtus*;" but in addition, at the bottom, of the plate, "*Alij diutius Imperium tenebunt nemo tam fortiter reliquit*, Tacit. Histor. Lib. 2. C. 47. p. 417." At p. 221. is a portrait of Charles II., also very prettily engraved, with the inscription—"Bona agere et mala pati Regium est" (p. 1.). The bookseller, Royston, in consideration "of the great Losses and Troubles he hath sustained for his Faithfulness to Our Royal Father of blessed Memory, and Ourself in the Printing and Publishing of many Messages and Papers of our said Blessed Father, and more especially in the most excellent Meditations and Soliloquies by the name of *EIKON BASILIKH*," &c., appears to have held an exclusive patent for the kingdom and the universities from Charles II. for the printing and selling of this book. Whether the edition be of any special rarity and value I cannot say.

G. N.

ELECTRIC TELEGRAPH (2nd S. ix. 26. 73.)—An inquirer wishes information respecting the earliest attempts in this country to transmit signals by electricity. A complete working telegraph is described in a pamphlet entitled, *Descriptions of an Electrical Telegraph, and of some other Electrical Apparatus*, by Francis Ronalds, 1823.

E. R.

LORD BOLINGBROKE'S HOUSE AT BATTERSEA (2nd S. ix. 37.)—The walls of Pope's room, otherwise the "cedar" or "round" room, may still be seen from the road. They, however, now support a new roof, and can only be distinguished from the rest of the building by their circular form.

CHELSEGA.

* Known in London as the *Plover* egg, and said to be particularly nutritious.

Miscellaneous.

NOTES ON BOOKS.

An Inquiry into the Genuineness of the Manuscript Corrections in Mr. J. Payne Collier's Annotated Shakspeare, Folio, 1632; and of certain Shaksperian Documents likewise published by Mr. Collier. By N. E. S. A. Hamilton. (Bentley.)

gth the charges with respect to the Old Corrector's Folio and other Shaksperian Documents which Mr. Hamilton announced so long since as the 2nd July last. These charges—and we use the term advisedly, for in the majority of cases there is little or no attempt to establish them by evidence—are of so grave a character that we are sure every reader of right feeling will suspend his judgment upon them until he has before him Mr. Collier's explanations. Whatever may have been the rumours in circulation, it is clear that Mr. Collier could not reply to them until they were put before the world in an authentic and tangible shape. That moment has now arrived. Mr. Collier's reply will, we have no doubt, be very soon in the hands of the public, and we shall indeed be greatly surprised if it does not satisfy all unprejudiced minds as to the *bonâ fides* with which he has acted in all the matters in question.

The Gem of Thorney Island; or Historical Associations connected with Westminster Abbey. By the Rev. James Ridgway, M.A. (Bell & Daldy.)

Mr. Ridgway has entered on his self-imposed task of giving a popular sketch of the early history of that venerable abbey, where the greatest of England's sons in arts and arms lie gathered, in an admirable spirit. Disregarding the architectural beauties of the building, and carefully abstaining from any expression of a theological nature, Mr. Ridgway has attempted only the faithful reproduction of the scenes formerly enacted in our great abbey church, together with such feelings, beliefs, and superstitions of our ancestors as is necessary for recalling vividly the memory of past events. The volume ends with the funeral of Henry V.—the last monarch who was buried in the Confessor's Chapel; and we are sure the readers of it will look forward with pleasure to the promised continuation, which is to contain the history of the sanctuary, and bring the narrative down to the death of Edward V.

BOOKS RECEIVED—

Parochial Sermons, by H. W. Burrows, B.D. 2nd Series. (J. H. Parker.)

Full of original thought, and genuine feeling. They have the ring of a good metal, and well deserve the success which a "second series" implies.

Plainspoken Words to Dr. Dodge on the Revision of the Liturgy. (J. H. Parker.)

Plainspoken indeed and humorous. Just the pamphlet to lend among those of our middle classes who give an ear to the different worrying schemes for the excision of old fashioned orthodoxy from our Prayerbook.

A Review of the Literary History of Germany from the Earliest Period to the beginning of the Nineteenth Century. By Gustav Solling. (Williams & Norgate.)

A rapid sketch of the history of German literature, accompanied by such literary references and bibliographical notes as are calculated to render it alike acceptable and useful to students.

Memoirs, Journals, and Correspondence of Thomas Moore. Edited and abridged from the Edition by Lord John Russell. Part II. (Longman.)

The present Part, which brings down Moore's life to 1818, is illustrated with an admirable portrait of Lord John Russell.

Routledge's Illustrated Natural History. By Rev. J. G. Wood. Part XI. (Routledge.)

The present Part, which is chiefly devoted to Seals and Whales, well sustains the character of the work for amusing information and capital woodcuts.

SHAKSPERIAN DISCOVERY.—We are credibly informed that the Master of the Rolls has recently found, enclosed in some old Chapter House hassocks, a collection of valuable manuscript documents relating to Shakspeare, from which it would appear that certain papers in the custody of a Puritan descendant of the great poet were not destroyed, as was generally supposed. These interesting relics seem to have become the property of Lady Elizabeth Barnard, the dramatist's grandchild and heir. Arrangements have been made for their immediate publication.

BOOKS AND ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given for that purpose.

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 BROSIDE'S HISTORY AND ANTIQUITIES OF TWICKENHAM. 4to. 1797.
 STURICKLAND'S QUEENS OF ENGLAND. Vol. I. 8vo. 1853.
 OXONIANA. Only Vol. IV.

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Any small copies of H. B. VIRGINIA before 1690.
 VOLUMES II. or III. of BURNEY'S HISTORY OF MUSIC.

Wanted by Rev. J. Jackson, 5, Chatham Place East, Hackney, N.E.

PART OF THIS SUMMER'S TRAVEL, OR NEWS FROM HELL, HULL, and HALL-
 fax, &c., by John Taylor the Water Poet. Imprinted by J. O. 12mo.
 A SHORT SKETCH OF THE LIFE OF MR. FOSTER POWELL THE QUAK-
 PEDRIAN. London. 8vo. No date, but printed for H. R. Westley,
 Strand. With portrait by Harlow. 11 pages only.
 THE YORKSHIRE MUSICAL MISCELLANY, comprising an Elegant Selection
 set to Music. Halifax. Printed by E. Jacobs. 8vo. 1800.

Wanted by Edward Hailstone, Esq., Horton Hall, Bradford.

PICINELLI MUNIER SYMBOLICUS. 2 Vols. in 1. Colon. 1695. Folio.
 ALSTEDII THEOLOGIA NATURALIS. HROV. 1623. 4to.
 SIR P. SIDNEY'S WORKS. Any edition from 1629 to 1725, the last especially.
 A KEMPIS. Translated by Payne, and published by Dove.
 TRACTS FOR THE TIMES, No. 89.
 HALLAM'S LITERATURE. 2nd Edition. Vols. II. and III.
 HOLE'S REMARKS ON THE ARABIAN NIGHTS. 1797.
 WILLET'S MEMOIR OF HAWARDEN PARISH, FLINTSHIRE. Chester. 1822.

Wanted by Rev. W. West, Hawarden, Flintshire.

Notices to Correspondents.

FITCH-FRINK is referred to our 2nd S. vol. iii. pp. 428. 496. for an account of Mary Toft.

FRANK. A few years since Bumstead of Holborn published a Catalogue of Books on Magic; and some thirty or forty years since Denley of Colerine Street, Strand, issued several which are highly curious.

STUDENS is thanked, but has been anticipated.

STUDENS. The tradition of Bayard's Leap has been given in our 1st S. vi. 600. The antecedents of the sign in the old North Road, we suspect, are not highly respectable, so that we must not hazard an explanation.

Z. The Rev. Joseph Prendergast, D.D. was of Queen's College, Cambridge, and Head Master of Lewisham school.

Answers to other correspondents in our next.

ERRATA.—2nd S. ix. p. 85. col. ii. l. 21. for "almalign" read "almighty;" p. 95. col. ii. note, for "Wallis" read "Wallis;" p. 104. col. i. l. 35. for "errata" read "errata."

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"Ye shall truly execute and exercise thoffice of the Church-Wardenship that ye are chosen unto, to the Behove and pfit of the Church—And faithfully admynstre and kepe the Church gudes Jewellis and Ornaments of the same—And mayntayne the Lyghte and stokke of the said Church, and make a full Accountte to the pochians of the Church goodis w'towte fraude, disceite or colour. Soo God ye helpe and these holy Evangelies.

(" *Fforma Juramenti gardiani ecclie Jurati ad suum officium de Inquirendo sup Arlis.*)

"Ye shall truly Inquire of all such Articles that shal-

Churchis, the life and convrsacion of the Psons, Vicars, Curatts, and mynysters of the same, And also the Life and convrsacion of the pochians that ye come fro, and of all their opyn crymys and offences Raynyng amonge you yn yo^r parchis (And ye shall p'sente nothyng for noo malice ne concele nothyng for noo corruption ne affection: But true and whole p'sntment make. Soo god ye holpe and the holy Evangelies.

(" *Fforma oneris.*)

"Good Christyn people ye shall understande the cause of my comyng at this tyme is to doo my office of Visitation that I am bownde to doo by the law, Ffor as or holy ffather the pope is godis stuard here yn erthe, and hath principall care and charge of all Christyn people, whiche cannot exercise this office in hys owne p'per p'son in all places, Therfor in o^r holy Ffather the popis discharge of his grete cure is ordeynyd (yn every province A Bishop) in every Diocesse a Bisschop which hath cure and charge of all the subjectts w'in their said diocesses, And forasmuch as they be not hable to execute and exercise their office in these diocesses psonally, The law hath ordeynyd that every Bisschop shall have certeyne Archdeacons whiche be called in the law (oculus Epi) the Ie of the Bisschop whose office is in the discharge of the same Bus-hoppe to come and visite you, and to inquire of suche crymys and opyn offences and of all other things that is or owght to be reformyd among you to the lawde of god the increase of vertue and oppression of Synne and Iniquytie. And forasuch as I (howbeit unworthy) have thoffice of tharchideacon of this Archideaconry And doo intende for my discharge Afore god (Ne deus sanguinem vrm de manibus meis requirat) That is to say, leste god for my negligens shall call me to accompte for yo^r offence, and execute the punyshment that ye shall have for yo^r offence uppon me, to plante vertue, and to reforme and punyshe Synne and Inyquytie according to y^e lawe, whiche reformation cannot ensue w'towte due knowlege and Informacion, which must come of you that ar churchwardens that ar callyd hether for to Inqwyer and p'sent such opyn crymys and offences that is publishid or suspeticid yn the piche ye come fro, And if ye doo yo^r dutie yn makyn p'sntment ye ar dischargid and the charge is in me, And if ye doo not truly p'sent but for affection concele Synne and Iniquitie ye shall not only be punyshid Afore god as Accessories and faurtours of the same synne whiche is not reformyd by yo^r negligence but also ye shall thereby renne and fall into manyfest p'iury.

"Therfor I exhorte yo^u in god, and also charge yo^u and comaunde yo^u loke uppon yo^r conscience and beware of p'iury The p'ill of A nothe is that, he that wyfully dothe p'iure and forswere hymselfe doth forsak god his creator and redemer and his werkis And betakith hymselfe to his gostly enemy the devill And yn tokyn and testimony ther-of he leith his hand uppon the boke By that is understand that he forsaketh all the good dedis of Cherite and pitie that he hath doon w^t his handis And in kyssing of the Booke all the good prayers he hath said w^t his mowth. I truste ye woll as good Christyn people eschew the daangerows p'ill Afore God and the worlde thereof, and soo I requyre you to do.

"The Articles ye shall Inquyre of restith grossly uppon thre p'ncipals firste is the state of the piche Churchis ye come fro, the seconde is the life and conn'sacion of yo^r psons vicars curatts and mynysters of the same, the thirde is the lyfe and co'vrsacion of the lay people of the piche ye come fro whiche I will declare to yo^u soalliv.

is very god in forme of brede, be in a honeste and clene pixe and lokkyd according to the law and if it be not ye shall p'sent it.

"Also ye shall inqwyre whether yo^r Christmatory be under lokke and key and if it be not ye shall p'sente it.

"Also ye shall inqwyre whether ye have sufficiente Auler clothis, Vestiments, corporalis, and if ye soo have whether they be brokyn or clene or honeste, and if there be any fawte there ye shall p'sente it.

"Also whether ye have a Chalis of sylver whiche is whole and not brokyn and if ye have nott soo ye shall p'sent it.

"Also whether yo^r have sufficient boks yn yo^r Churchis, that is to say a portuows, a legende, a antiphonar, a sawter, a masse book, a manuall, and a pie, whyche ye ar bownde to have, and if ye have those bokis whether they be brokyn or torne, and if ye lakke any of them or be in any fawte in them, ye shall p'sent it.

"Also ye shall inqwyre whether ye have sufficient tuellis, surplisses a cope crosses, waxe, candilstikks, bann'rs for the Rogation weke, and also all other ornaments of the Churche that is accustomed to be had in piche Churchis, and necessary for divyne s'vice, And if ye lakk any of thos or be any fawte therin, ye shall p'sent it.

"Also whether yo^r Imagies in the Churche and your setts (?) be nott brokyn, and if their be any fawte therein, ye shall p'sent it.

"Also whether y^r body and stepill of the Church is sufficiently repairyd yn tyling tymb' werk wallyng and all other repacions, if ther be any fawte therin ye shall p'sent it.

"Also whether yo^r fonte be under lokke and key, And if it be not ye shall p'sent it.

"Also whether ye have sufficient bellis, belle-ropes, and whether they be whole or well framyd or hangid, and if ther be any fawte therin ye shall p'sent it.

"Also whether yo^r Churche littyn be sufficiently enclosed or kept clene or honest and if their be any fawte therin ye shall p'sente it.

"Also whether be any goods or stokks of yo^r churchis, geven to the mayntanyng of any lighte of yo^r Churchis or any other yowse, be decayd or lost or w^t olde and by whose negligence ye shall p'sent it.

"Also whether any p'sons w^holdith any Churche stokks or goods belongyng or bequest to the Churche and p'sent them.

"Also whether the churchmen oons A yere gyve accompts of the Churche goods to the pochians or noo.

"Also whether ther be a trew Inventory made of the church goodis and ornaments and jewells or noo. Of this and all other things that concernyth the state of yo^r Churchis that is necessary to be reformyd, ye shall inqwyre therof, and p'sent it, by the vertue of y^r othis.

"The seconde p'tie of yo^r charge shalbe to inqwyre whether yo^r p'sones or vicars be resident upon their benefices, And they be nott ye shall p'sent it.

"Also whether yo^r Channecellis psonage or vicarage and all other howses belongyng to them be sufficiently repaired or noo and if their be any fawte therin ye shall p'sente it.

"Also whether they do say there devyne s'vice at due owris and due tymis and mynistrs sacraments and sacramentals to there pochians when they be callid or requyred and if they doo not ye shall p'sente them.

"Also whether yo^r p'sons or vicars or their curretts so fowre tymes yn the yere declare and publishe the gen'all sentence of excoication the Articles of the faith the tenn comandements the vii dedly syns the vii werkks of mersy bodely and goostly the iiii cardinall vertues and

"Also whether your p'sons or vicars makith any dilapidacion or alienation of the goods of his church, and if he doo ye shall p'sente it.

"Also whether yo^r p'sons or vicars be lawfully possessed of their busnis or not that is to say whether they come by it by yests or rewards or granntyn of fees or annuyties or any other wise by symony, and if they have doon soo ye shall p'sente them.

"Also whether yo^r p'sons or vicars or p'stys holdith or kepeth any suspecte women in their housis or chambers or have any resortyng to them suspiciously, or if they resort to any, or whether they be notyd or infamyd of incontynency or lechery, if ye knowe ye shall p'sente it.

"Also whether they useth playing at the cards or dice or hauntith any opyn taverns or ale howses or be di-tembred or dronkyn, yf ye knowe any suche ye shall p'sente them.

"Also whether any of their p'ochians hath deceased by their negligence w^oute the Sacraments of the Church And if ye knowe any suche ye shall pnte it.

"Also whether yo^r p'sons vicars or preests doo opynly were and bere wepons or use any apparell contrary to the habit of p'sts if ye know any suche ye shall p'sente hym.

"Also whether they doo use any convicious or ribawde speche, or slannder any p'sone, or if the use brallyng quarrelling or fightyng if ye knowe any suche ye shall pnte them.

"Also whether yo^r p'sons vicars and curatts doo denye any sacrament of the Church to any pson, or buryall, for any duties or demaunde, if ye knowe any suche ye shall p'sent them.

"Also whether any of yo^r p'sons vicars or p'sts use any negociation or byyng or sellyng or marchantise, if ye knowe any suche ye shall p'sent hym.

Also whether they doo instructe the myddewifes howe the shulde ordere them self yn mynstryng the sacrament of baptyme yn tyme yn the tyme of p'ill and necessity and showe to them the wordis of the Sacrament, and if there be any faute therin ye shall p'sente hym.

"Also whether they doo mynystre any sacrament or sacramentals to the pochians of another piche w^oute licence, if ye know any suche ye shall pnte them.

"Also whether they doo solemnise any matrimony betwixte any p'sons havyng any opyn Impediment or be not lawfully axid If ye doo knowe any suche ye shall pnte then.

"Also whether ye know any p'son vicar or curatt that doth admitte any opyn suspensid or cursid p'sone by the lawe (or may lawfully) to devyne s'vice, or mynystre any Sacrament to them or co'mitte any poynthe of irregularite, if ye know any suche ye shall pnte it.

"Also whether they usithe to resorto to any opyn spectacles, as bere baytyngs bull baytings or frays or placis of execution of detlie, if ye knowe any suche ye shall pnte them.

"Also whether they fynde and mayntayne suche lightis in the chauncell as they ar bownde or suffre their hoggs or swyne to digge and deforme the Churche yarde, if ye knowe any suche ye shall pnte them.

"Also whether the p'sons vicars or Curatts do lie w^hin there piches or noo, if they doo not ye shall pnt them.

"Also whether they suffer their Churchis to take damage for not axyng of their tythes and duties that they owght to have of right, for fere of any p'sone or for affection of any p'sone or for fere of spending of money.

"Also whether y^r p'sons vicars or Curatts injoyne any p'sone in penance in tyme of confession to have masses or trentals to thynntent they myght have avaun-

"Of these articles and all other thyngs concernyng your p'sons vicars and p'sents that is to be reformyd ye shall inquire therof and p'sent it, by the vertue of your othis.

"The *thirde pte* of your charge is concernyng the lyfe and conseracion of the lay people of the piche ye come fro.

"First ye shall inquire whether ther be any p'sons that be infamyd or suspectid of heresie whichcraftes Incantacions or of any sup'sticiows opynyon agenst the determinacion of the Church or woll dispute or reason of dowbts of devynite if ye knowe any suche ye shall p'nte them.

"Also ye shall inquire whether any p'sone doo com'itte any usary yn lending money or corne or any other thinge for to have juriicate and avantage for the lone, thes p'sons be excoicate if ye knowe any suche ye shall p'sent them.

"Also ye shall inquire whether ther be any p'sons that hath comitted inceste that is to say if any p'sone hath carnally knowen his kyns woman If ye know any suche ye shall p'nte them.

"Also whether any p'sone hath comyttid any sacrilege that is to say if any p'son hath carnally offended w^t any religiows woman or takyn any thing oute of Churche or churche yarde or any other halowed place, If ye knowe any suche ye shall p'nte them.

"Also whether any p'sons lyvyth in adowtry that is to say if any weddid man lyvith incontynently w^t another woman beside his wife, And yn lykewise a weddid woman beside hir husband, yf ye knowe any suche ye shall p'nte them.

"Also whether any p'sons wⁱⁿ yo^r piche lyvith in fornicacion that is to say a single man carnally doth offende w^t a single woman being not married or if any p'sone hath deflowred and begilde any woman of hir virginite if ye know any suche ye shall p'nte them.

"Also if their be any p'sons that doith administre a dede mans goods w^{oute} autorite of thordinary or lette a dede mans testament and last wyll, or doith w^t holde any bequest or legacy made yn his testament or doo make any dede of a yeste of his goodis to thyntente to defrawde the churche th'ordinary or his creditors, All thes p'sons soo doyng be excoicate yf ye knowe any suche ye shall p'nte them.

"Also if ther be any p'sons that doith w^t holde any tethes as well p'sonall comyng by his craftes as p'diall comyng or growyng yn the fieldis or mixte or customable oblations, or geveth counsaile to other to w^{holde} there tythes or oblations, all thes p'sons be excoicate if ye knowe any suche ye shall p'nte them.

"Also whether ther be any p'sons that doith lay violente handis upon preests they be excoicate, yf ye knowe any suche ye shall p'nte them.

"Also whether there be any p'sons that doith brek the liberties of the churche in takyng any man that taketh the p'vilege of the churche and violently pullith hym oute of Churche or Churche yarde, they soo doyng be excoicate, If ye knowe any suche ye shall present them.

"Also whether there be any p'sons that be unlawfully married together havyng any impediment of consanguinite carnall or spirall or w^{oute} banys axyng, or make any p'vy contracts, If ye knowe any suche ye shall p'nte them.

"Also whether ther be any p'sons that doith not sanctifie their holydays and comyth nott to their piche churchis sondaies & holydays, and those daies forlow their labors and werks, If ye knowe any suche ye shall p'nte them.

bors or scoldis or detractors, If ye knowe any suche ye shall p'nte them.

"Also if there be any that be opyn swerers or piured psons if ye know any suche ye shall p'nte them.

"Also if their be any psons that doith lette thordinarie Jurisdiction of the exercise of the same If ye knowe any suche ye shall p'nte them.

"Also if there be any women that doo oppresse there childryn in leyng of them yn the bedde w^t them If ye knowe any suche ye shall p'nte them.

"Also if there be any lay man or woman woll p'sume to sitt in the Chauncell yn tyme of devyne s'vice agenst the Curatt's mynde If ye kuowe any suche ye shall p'nte them.

"Also if their be any p'sons that usith talkyng and laugehyng yn the Church yn tyme of devyne s'vice, or doo lette devyne s'vice ye shall truly p'nte them.

"Also if there be any p'sons that leith violent handis uppon his ffather and mother naturall or godfather or godmother they be excoicate And if ye knowe any suche ye shall p'nte them.

"Of these articles inspeciall and of all other things in gen'all that concernyth the state of yo^r Churchis the life and conseracion of p'sons vicars Curatts and other mynsters of the same and also the lyfe and conseracion of the lay people of the piche ye come fro, that ye shall fynde to be redressid and reformyd, ye shall truly serche and inquire therof, and p'sente it to the Courte, & nott lette soo to doo for favo^r fore affection or drede of any p'son, uppon payne of p'iury, and goo to gethir, and mak yo^r bills, and bring them into the Courte."

"THE TEMPORAL GOVERNMENT OF THE POPE'S STATE."

Among the memoranda of an old friend I have found the notice of a work which I think may be interesting to many readers at the present moment, though I am at present unable to refer them to a copy. The following is the title:— *The Temporal Government of the Pope's State.* Lond. 1788, 8vo., Johnson, pp. 268.*

This book, my friend's memorandum says, was written by an English gentleman (Denham), who was Provider of Corn at Civita Vecchia under Clement XIV. (Ganganelli.) He was removed by Pope Pius VI., which accounts for the acrimony he discovers against him and his projects. The work consists of thirty chapters:—

1. Introduction. The Papal power, too vicious to maintain itself, has been supported by the contributions of other nations. These were, A.D. 1788, 2,435,002 Roman crowns, 566,279 *st.*, 103 crowns = one pound.

2. The Pope is absolute as a temporal prince.

3. Pope's *Domestic Revenue*.— Farms of lands, taxes and duties on wines and brandies; taxes upon meat and wheat; duties on all goods imported, and a lotto.

4. Debts of the State. — *Luoghi di Monte*, a species of bank of loan. *Il Monte di Pietà* and *Il*

[* This work is in the King's Library, British Mu-

San Spirito. Issue *Cedole* on pledges left, but now without pledges, and to an enormous amount.

5. Pope's ministers and magistrates in general, near 300; all prelates, ignorant, &c.

6. Plan of the Pope's government.

7. *Sagra Consulta* consists of the Secretary of State (Card. Pallavicini), a secretary (M. Gallo), and eight ponenti; a criminal court for laymen, and for the *sanita*.

8. Governor of Rome (Ferd. Spinalli of Naples). He is also called Vice-Chamberlain.

9. Pope's Auditor (Ph. Campanelli), a supreme judge in civil causes.

10. *Segnatura di Giustizia* (Card. Salviatti), 12 votanti, and an auditor for Appeals; *Segnatura di Grazia* (Card. Corsini), a general, and August Tribunal, likewise for appeals.

11. The Tribunal called *A. C.*, Auditor of the Chamber.

12. Senate (Prince Rezzonico). His auditor, two collaterals, and one judge of appeal.

13. Cardinal Vicar (Colonna) has both civil and criminal jurisdiction.

14. The Rota consists of twelve prelates, three Romans, one of Bologna, one of Ferrara, one of Tuscany, one Milanese, one German, one French, one Spaniard, one Venetian. The Pope appoints only the five first. Determine on foreign appeals.

15—21. *Apostolic Chamber*, consists of the Cardinal Camerlengo, who is the head (Card. Rezzonico), the Roman Quæstor, the treasurer (—), *Præf. Aerarii* The Auditor General (J. Gregori), and twelve *Cherici di Camerá*; these have jurisdiction jointly and separately. These are—1. *Presidente delle Armi* (P. Maffei); 2. *Prefetto dell' Annona* (J. Albani); 3. *Presidente della Grascia* (J. Kinuccini); 4. *President of the Streets* (J. B. Busse); 5. *Prefetto dell' Archive* (R. Finocchietti); 6. *Presidente della Moneta* (J. Vai); 7. *Of the Quays* (F. Mantiçi); 8. *Of the Prisons*; 9. *Of the Navy* (A. Mariscotti); 10. *Mills*; 11. *Gavotti*; 12. *Ruffo*.

22. *Major domo* (Ramualdus Braschi Onesti, Pope's nephew).

23. *Congregazione del Buon Governo* (Card. Casali) superintends all the communities of the state.

24. *Congregazioni di St. Ives*, protects the poor.

25. Agriculture.

26. Manufactures.

27. Commerce.

28. General State of Justice.

29. Nepotism.

30. Conclusion.

Y. S.

NOTES ON HUDIBRAS.

The following is copied from the fly-leaves of a small edition of *Hudibras*, date 1800; and as it purports to have been originally communicated

by the author, Butler, to the family from whom it came, carries with it a direct authenticity, and forms a key to the real persons mentioned in the poem. The epigram by Wesley is copied from the same book. I am not aware if it has ever appeared in print, and if not, it may be worth recording in "N. & Q." :—

"The Hero of this Poem was Sir Sam^l Luke, self-conceited commander under Oliver Cromwell. *Ralph* was one Isaac Robinson, a zealous Butcher in Moorfields, who, in 41, &c., was always contriving some new (quæter?) Cuts of Church Government. *Crowders* was one Jephson, a Milliner in the New Exchange in the Strand, who fell to decay by losing a Leg in the Round Head's service, was after obliged to fiddle from one Alehouse to another.

"*Orsin* was Josua Goslin who kept Bears in Paris Garden, Southwark.

"*Talgol* was Jackson, a Butcher in Newgate Street, who got a Captain's Commission for his rebellious bravery at Naseby Fight.

"*Magnano* was Simeon Wait, a Tinker, as famous an Independent Preacher as Burroughs, who, with equal blasphemy, would style Oliver Cromwell the Archangel giving Battle to the Devil.

"*Trulla* was the Daughter of James Spencer, a Quaker, debauched first by her Father, and afterwards by Magnano the Tinker aforementioned.

"*Cerdon* was one-eyed Hewson the Cobler, who from a private Sentinel was made a Colonel in the Rump Army.

"*Colon* was Noel Pewyan [Ned Perry?], Hostler, who, though he loved Bear-baiting, was nevertheless such a strange Precisian that he would lye with any w***e but the wh***e of Babylon.

"*Six Members* were Lord Kimbolton, Hollis, Pim, Hampden, Stroud, and Sir Arthur Haslerig.

"*Circumcised Brethren* were Prynn, Bertie, and Bastwick, who lost their Ears, and Noses were slit, and branded in the foreheads for lampooning Henrietta Maria, Queen of England, and the Bishops.

"*The Widow* was the precious Relict of Aminidab Wilmer, an Independent killed at Edge Hill Fight, having 200*l*. left her. Hudibras fell in love with her or did worse.

"*Bailed the Pope's Bull*, a polemical Piece of Divinity, said to be wrote by Dr. Whitaker.

"*Smeck*, a contraction of Smeectymnæus, a word made up of the Initial Letters of five factions [of the] Rebels, Stephen Marshal, Ed. Calamy, Thos. Young, Matt Newcommon, and W^m Spurstow, who wrote and subscribed a Book against *Episcopacy* and the Common Prayer.

"For some Philosophers, &c. means Sr Kenelm Digby, who in his Book of Bodies gives Relation of a German Boy living in the Woods and going on all four.

"*Kelly*, an Irish Priest who forwarded the Rebellion by preaching in Disguise among the Dissenters of those Times.

"*Wachum*, a foolish Welshman, one Tom Jones that could neither write nor read Zany to Lilly the Astrologer.

"*Lewkneis Lane*, a Nursery of lewd Women, but resorted to by the Round Heads.

"*Sterry*, a fanatical preacher, admired by Hugh Peters.

"*Lame Vicegerent Rich^d Cromwell*, then was a Poli-

[* The Epigram by Wesley has frequently appeared in print. The Notes are nearly identical with those of Sir Roger L'Estrange; and if Mr. Shadwell's account of their origin be correct, point out the source from which L'Estrange derived his information.—Ed. "N. & Q."]

tician, St Anthony Ashley Cooper, afterwards Earl of Shaftsbury, tried at the Old Bailey, 24th Nov., 1681, for libelling the King.

"To match this Saint there was another Coll^d John Lilburn, Chief.

"St Pride, First a Drayman, afterwards a Colonel in the Parliament Army.

"Great *Croysado*, General Lord Fairfax, an old dansor (?), Old Prideaux, noted equally for extorting money from Delinquents as from Dissenters.

"Philip Nye, one of the Assembly of dissenting Ministers, noted for his ugly Beard.

"The preceding Illustrations of the Principal Characters in the Poem were taken from a Manuscript in the Possession of Mr Lomax of Bath, whose Great Grandfather was intimate with Butler, and from whom he received the account.

"Mr. Lomax allowed them to be transcribed by me,

"J^{no} Shadwell,

"1st February, 1803."

Epigram by Mr. Wesley alluding to a well-known text of Scripture on the setting up of a monument in Westminster Abbey to the memory of Butler:—

"While Butler, needy wretch, was yet alive
No gen'rous Patron would a Dinner give:
See him, when starv'd to Death and turn'd to Dust,
Presented with a Monumental Bust:
The Poet's Fate is here in emblem shown:
He ask'd for Bread and he received a Stone."

J. TANSWELL.

Temple.

COLDHARBOUR.

There has been already so much discussion in "N. & Q." as to the derivation of this word, which occurs so frequently in the names of places in the south-eastern counties of Kent, Surrey, and Sussex, that I have felt considerable reluctance to reopen the subject. But reflection has so convinced me that I have stumbled upon its real origin that I am induced to lay it before your readers. Coldharbour, sometimes, and, I believe, more correctly, written "Coleharbour," that is, "Cole-arberye," or wood-coal, was applied as a name to places where charcoal was made or sold. Mr. Halliwell, in his *Dictionary of Archaic and Provincial Words*, has—

"Arberye, Wood.—In that contres is but lytille *arberye*, ne trees that beren fruite, ne othere. Thei ly3n in tentes, and thei brennen the dong of bestes for defaute of wood."—Maundeville's *Travels*, p. 256.

"Enhorilde with arberye, and alkyns trees."—*Morte d'Arthur*, MS. Lincoln, f. 87.

That the consumption of charcoal by the iron-works in these counties in former times was very great is well known. Simon Sturtevant, in his *Metallica*, published in 1612, says "there are 400 milnes for the making of iron in Surry, Kent, and Sussex, as the townsmen of Haslemere have testified and numbered unto me;" and he calculates that "one milne alone spendeth yearly in char-coale 500 pound and more" (p. 5. of the reprint of the

Metallica, by T. Simpson, Wolverhampton, in 1854.)

This enormous consumption of charcoal accounts for the frequency with which the name occurs in these counties; as the number of "milnes" in a similar manner accounts for the frequency of the name of "Hammer Ports" and "Hammer Ponds" scattered throughout the "forest ridge" of Sussex (see Murray's *Handbook for Surrey, Hants, and Isle of Wight*, 1858, p. 135.). The name of this manufacture is retained in other forms; for we find the road leading from Godalming to Peperharrow is called "Charcoal Lane" (*ib.* p. 134.); and there is in the Ordnance Map, about one mile west of Nutfield, a place called "Colmonger's Farm."

The only objection to this derivation that occurs to me is, that the word *arberye*, which was thus so frequently and commonly applied to places where charcoal was made or sold, had dropped out of our language even so early as the reigns of Henry VIII. and Elizabeth, when the iron trade flourished in these parts of the country. During these reigns numerous acts of parliament were passed for the protection and preservation of our timber, but the word *arberye* never occurs in any of them. This, however, is merely negative; and similar instances of the disuse of words might be mentioned; as in the instance of the word "monger," which for a very long time is only found in combination with other words, as in "ironmonger," "costard-monger," and, as above-mentioned, in "colmonger." C. T.

SIR PETER PAUL RUBENS.

PRICES OF HIS PICTURES AS APPRAISED BY THE COMMONWEALTH.

MR. SAINSBURY has so fully and felicitously illustrated the life of this illustrious artist, following his career not only as a painter, but a diplomatist, as Andrew Marvel tells us:—

"For so, too, Rubens with affairs of state
His laboring pencil oft would recreate,"—

that he has left but little ground to beat over. When, however, the iron rule of Cromwell had determined upon sacrificing the relics of royalty, and to disperse the magnificent collections of art amassed prior to the usurpation, some few of the creations of Rubens fell to the hand of the appraiser.

In one of Symonds' *Diaries* it is stated: "The Committee at Somerset House valued the King's pictures at 200,000*l.*, notwithstanding that both himself and the Queen had carried away abundance." It may be curious to note the prices at which some of those painted by Rubens were sold, as compared with their present estimated value:—

1. One described as "Three naked Nymphs," &c., which I judge to be the same with the following: "A

large piece, — three nymphs sleeping, two satyrs, the landscape of Snyders, with dead game," — mentioned afterwards as being in Whitehall in 1687-8. When King Charles's pictures were resolved upon to be disposed by the Commonwealth, this was marked as "sold to Mr. Latham," &c., in a dividend as appraised 23rd Oct. 1651, for 50*l*.

2. "Diana and Actæon" (a copy after Titian), appraised at 30*l*.; and sold Mr. Jasper, 21st May, 1650, for 31*l*.

8. "Peace and Plenty," with many figures as big as the life; appraised at, and sold for 100*l*. Sold Mr. Harrison.

[There would appear to have been two paintings from the pencil of Rubens upon this subject: —

i. The picture of an emblem wherein the difference and ensuences between Peace and War are shewed, which Sir Peter Paul Rubens, when he was in England, did paint, and presented himself to the King, containing some nine figures. 6 ft. 8 in. x 9 ft. 11 in.

ii. Trophies emblematic of Peace and War (see Smith's *Cat. Rais.*, p. 271.)

Which of these two is the one valued above?]

4. "The Duke of Mantua," 30*l*. Sold Mr. Bass and others, 19th Dec. 1651. Probably this may answer to the one intitled: "The Picture of the lately deceased young Duke Mantua's Brother, done in armour to the shoulders, when he was in Italy, in a carved wooden gilded frame." 2 ft. 1 in. x 1 ft. 10 in.

[Bought by the King when he was Prince.]

5. "The Duchess of Mantua," 2*l*. Sold Mr. Baggley, &c., 23rd Oct. 1651.

[This picture is not mentioned in Smith's *Cat. Rais.*]

6. "Christ hanging on the Cross," after Rubens, 3*l*. Sold Mr. Drayton, 19th Feb. 1649, for 4*l*. (Classed among Somerset House pictures.)

7. One piece done by Rubens (among the "Greenwich Pictures"), 150*l*. Sold Mr. Latham, &c., 23rd Oct. 1651.

[This, as bearing the highest valuation of paintings by the hand of Rubens, has no other description than the above; and I would ask, can it in any way be identified?]

8. "Diana and Calista," by Rubens after Rubens, 30*l*. Sold Mr. Jasper, 21st May, 1650, for 31*l*.

It is well known that Rubens copied the works of other masters, and sometimes reproduced those painted by himself; but my last entry will show that occasionally he did not even disclaim the art of a restorer: —

"Item, a man's picture with two hands, wherof Sir Peter Paul Rubens has mended the said hands, being in a black habit, done by Julio Romano, bought by the king, so big as the life, done upon board in a black frame. 3 ft. 1 in. x 2 ft. 6 in."

POLECARP CHENER.

Minor Notes.

BISHOP BERKELEY'S WORKS AND LIFE. — It is singular that no tolerable Life of Bishop Berkeley, nor any edition of his complete works, has yet been given to the world. In the meantime your correspondents may in some measure supply these wants by collecting the scattered materials. In the hope of eliciting more valuable contributions, I offer my quota, omitting the common books of reference.

He made tar-water fashionable (Abp. Herring's *Letters*, 1777, pp. 70. 74.). He is noticed by Whiston (*Memoirs of Clarke*, 133, 134.). On his American scheme, see Chandler's *Life of* (the American) Dr. Sam. Johnson, p. 40. seq., and Berkeley's *Letters* (ibid.), pp. 155—164.* The death of his widow (who printed some interesting notices of his habits in the Addenda to his article in Kippis's *Biogr. Brit.*) is recorded in the *European Magazine*, ix. 470. Several of his letters are given in George Monck Berkeley's *Literary Relics*, and one in the *Hauser Correspondence*, p. 230.

On the Berkeley MSS., formerly in the hands of Mrs. Hugh James Rose, see Anderson's *Colonia Church* (ed. 1.), iii. 176. 461. 488.

For D'Alembert's praise of the bishop, see *Gent. Mag.*, July 1850, p. 51.

Dr. Berkeley, the younger, almost equalled his father in devoted zeal, and deserves an honourable place in the church history of the eighteenth century. A letter to him from Dr. Sam. Johnson is given in the collection known as John Hughes's *Letters*, iii. 165. (Stratford in Connecticut, Nov. 1, 1771.)

J. E. B. MAYOR.

St. John's College, Cambridge.

A LEGEND OF THE ZUIDERZEE. — We read that in the first centuries of our era, the Roode Klif (*Red Cliff*), a hillock on the sea-coast, near the town of Stavoren, was reported thrice to have vomited fire; whereupon the still heathenish Frisians consulted with their idol Stavo, to know the meaning of this prodigy. The priests told them how to extinguish the fire, and predicted that this phenomenon of heat would be succeeded by "a cold substance." What this cold substance was, is explained in the *Chronique ofte Historische Geschiedenisse van Vrieslant, beschreven door Doct. Pierium Winsemium*, fol. 47., under the year 513: —

"It is stated that, about this period, there lived a man, yecept Two Hoppers, owning the Lands situate between Stavoren and Hoorn, which region still to this day is called Hoppe, but now quite has crumbled down into the Zuider Zee, after the breaking through of the Northern Downs. As this man's maid once was drawing water from a certain Well, that had been dug into this same Sand, by hap a live Herring was caught in the Bucket, which made him, Two Hoppers, sore afraid, as he remembered the miracle of the Idol Stavo, who had prophesied that a cold substance would come after those flames of fire from the Rood Clif, intending thereby to predict that the fire was a prognostication of future floods, which breaking into and falling over the Lands between East and West Friesland, at last should turn into a great Sea, as was afterwards the case. Having pondered on this, he resolved, at the very first opportunity, to sell or exchange these Lands in order to prevent the loss thereby to be incurred, which being accomplished, he settled far East of Stavoren, in the neighbourhood of the Wood Fluyssen. On this herring-capture, shortly afterwards

* Compare the Index to Updike's *History of the Episcopal Church in Narragansett* (New York, 1847, 8vo.).

there came a great storm and Tempest of the Sea; and one so violent, that, *bracing itself*, it overspread whole Friesland with salt waters, and swept away more than six thousand men and cattle unmentioned."—From the *Album der Natuur* for 1860, p. 12.

J. H. VAN LENNEP.

Zeyst, near Utrecht.

NELSON'S COXSWAIN, SYKES? — John Sykes, Nelson's coxswain, appears to have been killed, 4 July, 1797, when protecting Nelson in the bay of Cadiz. At all events he was dead in May, 1811, when a correspondent of the *Gentleman's Magazine* suggested — as part of an inscription for a tablet, proposed to be erected to his memory — the words: — "thus sacrificing his own life to preserve the gallant Nelson." Yet the Number for May, 1841, contains the following announcement in the list of deaths: —

"Suddenly, at his little fishmonger's shop, in Church Passage, Greenwich, that venerable tar, Nelson's coxswain Sykes. He was upwards of 80 years of age, and was with Lord Nelson during the whole time of his glorious deeds. He saved the life of that illustrious hero in the bay of Cadiz, when his barge containing 12 men was attacked by a Spanish gun-boat manned by 26, by twice parrying the blows that were aimed at him, and at last actually interposed his own head to receive a sabrecut which he could not avert by any other means, from which he received a dangerous wound. The gun-boat was captured with 18 men killed, and the rest wounded. He also greatly distinguished himself at the battle of Trafalgar."

John Henry Sykes of Greenwich, fishmonger, died in 1841, aged *sixty-four*; was a native of St. Giles-in-the-Fields, London; and, during the principal part of his life, had been engaged in the whale fishery. He spent a few years on board an East India trading vessel, but never served in the royal navy; yet, by common consent, this individual was regarded by the Greenwich pensioners as Nelson's coxswain!

Hence the mistake into which the contributor to the *Gentleman's Magazine* in May, 1841, has fallen. It may be added that the fishmonger never publicly disowned the honour conferred upon him, but enjoyed the joke with his intimates. I and a friend bearing the patronymic common to these notabilities—real and factitious—have been at some pains to ascertain these facts, and have "enjoyed the joke" too; but would be glad to learn more about the first-named.

JAMES SYKES.

11, Grove Terrace, St. John's Wood.

AUTOCRAT OF THE BREAKFAST TABLE: W. COOKSON: WHIPPLETREE. — In spite of the sneer of the author of the above work at "small antiquaries who make barndoor flights of learning in *Notes and Queries*" (p. 62.), I am tempted to "make a note of" two things which I "found" on perusing it. On p. 81. he speaks of a book on whose title-page was written, "Gul. Cookeson; E. Coll. Omn. Anim. 1725. Oxon," and moralises

thus, "O William Cookeson, of All Souls College, Oxford, — then writing as I now write, — now in the dust, where I shall lie, — is this line all that remains to thee of earthly remembrance?" To which the answer is, Possibly not; if, as seems not improbable, this William Cookson was the third son of William Cookson who (as stated in Thoresby's *Leeds*) was Mayor of Leeds in 1712, and whose brother Joseph was lecturer at the parish church of Leeds in 1709. Can this be ascertained?

In the *Deacon's Masterpiece* (p. 248.) he speaks of *whippletree* as part of a post-chaise. Will this help to a solution of Chaucer's *whipultree*, so much discussed in your pages and elsewhere?

J. EASTWOOD.

THE STANLEY FAMILY.

"It is a fact agreed on by all antiquaries" (says the *Quarterly Review*, No. 205.), "that the Stanleys sprang off the old lords Audley, taking their new name from the manor of Stanley."

I have lately met with a remarkable confirmation of the above; for in the Cartulary of Denlacre Abbey, now in the Bodleian, Dodsworth MS. 66, fo. 111^a, 113. is this passage: —

"In Leek parish (Staffordshire) be townes, Lec, Ene-don, Stanley, a quo Stanley co. *Derb. fil' minor de Audley*," &c.

ESLIGH.

WELLINGTON AND NELSON. — Did Lord Nelson and the Duke of Wellington ever meet? Some thirty years ago a print was published representing Lord Nelson and the Duke of Wellington in one room. The question was raised as to such incident being a fact or not. Mr. Henry Graves about this time asked the Duke if he, the Duke, ever did meet or even see Lord Nelson. The reply was: "Well, I was once going up stairs in Downing Street, and I met a man coming down stairs. I was told that man was Lord Nelson. So far as I know that was the only occasion on which I ever met or saw him."

If this fact is not known, it may be worth the Note made of it.

ROBERT RAWLINSON.

RECENT MISAPPLICATION OF THE WORDS "FACETIOUS" AND "FACETIÆ." — Allow me to direct attention to the abuse of the words above specified, which has of late crept into the sale catalogues of certain booksellers. I do not allude to the application of the terms to jest books even of the *broadest* kind, — in that case they would not be out of place: but by what rule of orthography or morality the filthy literature, erst named after Holywell Street, comes to be classed under the head "facetiae" I am at a loss to conceive. What makes the matter worse is that the catalogues I allude to almost always comprise very many valuable books; and it is surely a hardship that one cannot look into them without being compelled to

read the titles of hundreds of infamous works, made worse by descriptions of the "facetious" plates by which they are illustrated. If there are purchasers to be found for these abominable "facetiae," let them have catalogues to themselves; and, in the name of decency, let not the general public be trapped into reading even the titles of this class of literature, as they now are, under false pretences. .

JAMES GRAVES.

Kilkenny.

Queries.

"HIGH LIFE BELOW STAIRS."

To ask who wrote *High Life below Stairs* may, perhaps, call to mind Mrs. Kitty's inquiry "who wrote Shikspur?" It will equally, though more correctly, cause two claimants for the honour to be put forward. "Ben Jonson," says Sir Harry, "Kolly Kibber," suggests my Lord Duke, in reply to Mrs. Kitty's query: "Garrick" will answer some, "Townley" will say others, in reply to mine.

It is strange that any doubt should exist as to the authorship of so popular a farce, but nevertheless, as far as I am able to ascertain, the fact is so. The evidence I have in support of either name is as follows:—

In a note to "A word or two on the late farce called *High Life below Stairs*," Mr. Cunningham says, "this piece, so often ascribed to Garrick, was written by the Rev. James Townley." (Goldsmith's *Works*, iii. p. 84.)

Murphy, who was certainly in a position to be well informed, says:—

"Early in October (1759) Garrick brought forward that excellent farce called *High Life below Stairs*. For some private reasons he wished to lie concealed, and with that design, prevailed on his friend Mr. Townly (*sic*), Master of Merchant Taylors' School, to suffer his name to be circulated in whispers. The truth, however, was not long suppressed."—*Life of Garrick*, vol. i. p. 343.

Victor says "Author unknown, but guessed at," (vol. iii. p. 16.) Vague, but indicating I imagine that Garrick was the writer.

The *Biographia Dramatica* (1782) says:—

"This piece has often been ascribed to Mr. Townley, but we are assured he only allowed his name to be used as the reputed parent of it, the real author being Mr. Garrick."

The *Theatrical Dictionary* (1792) says the same, probably on the authority of the foregoing. Lastly, it is stated to be by the Rev. James Townley on the title-page in Cumberland's edition of the play. It is well known that the piece met with great opposition from the *Jeemases* of that day, and the anticipation of this—supposing Garrick wrote it—may have been the "private reasons" referred to by Murphy for his wishing to remain unknown. This, however, was but a tem-

porary necessity, and one can hardly imagine that Garrick would not subsequently have asserted his right had he been the author, or that the Rev. Mr. Townley would have continued to pass as the writer when the occasion for which he consented to do so was over.

The idea of the piece is avowedly from No. 88. of *The Spectator*; but may it not be that it was more or less a joint production? That it was suggested or written by Townley, and adapted to the stage by Garrick.

This seems to me the only way of accounting for the claims set up on each side, but perhaps some one may be able to produce facts that may set the matter at rest.

CHARLES WYLIE.

JAMES AINSLIE.—I should be exceedingly grateful for any particulars regarding "James Ainslie, merchant burgess of Edinburgh, and superior of the lands of Darnick." He is thus styled in a charter granted by him in 1617.

Darnick, I believe, before the Reformation belonged to the Abbey of Melrose, near to which it is situated. I enclose a rough sketch of the seal which is appended to the charter, but which, as I am no herald, I trust the editor will be kind enough to describe*, as it gives some clue to the discovery of its former possessor.

W. D.

EARTHQUAKES IN ENGLAND, ETC.—Has there ever been a list published of the various earthquakes that have been felt in these islands? Although I have made not a few inquiries, I have never heard of any such compilation. Slight shocks of earthquake are not very uncommon now, but they were formerly much more frequent, if we may believe the old chroniclers. I ask the above question, not out of idle curiosity, but with the intention of preparing such a list, if the work has not been done already.

DR. DRYSDUST, F.S.A.

NICHOLS'S "LEICESTERSHIRE" (8 vols. folio).—I have lately purchased four volumes of this work, described as under: Parts I. and II. of Vol. I., Part II. of Vol. II., and Part II. of Vol. III. Inside one of the volumes is written the following:—

"Nichols' *Hist. of the Co. of Leicester*, 8 vols., bought at Mr Hyde's Sale by Auction for £52, duty £2 12s.—£54 12s."

Can any of your readers answer me the following Queries, viz.: Who was Mr. Hyde? When and where did the sale take place? Who purchased the eight volumes? And what are the best means of ascertaining the *present owner* of the missing ones?

Vix.

ROBERT SEAGRAVE.—Can any correspondent of "N. & Q." give a short account, and date of

[* A cross potent surmounted by an annulet, between four mullets.—ED.]

birth and death of this early Methodist. All the notes that I have of him is, that he was one of the early preachers at the Tabernacle and Lorimer's Hall. By his various tracts it would appear that he was of considerable note. In the year 1742, he published a small *Hymn Book*, which reached the fourth edition.

DANIEL SEDGWICK.

Sun Street, City.

MOTTO FOR A VILLAGE SCHOOL.—An appropriate one in English will oblige a

COUNTRY RECTOR.

BENJAMIN LOVELING, of Lincoln College, Oxford, B.A. 21st April, 1694, and of Clare Hall, Cambridge, M.A. 1697, was vicar of Banbury; which benefice he resigned in or before 1717. He was subsequently vicar of Lambourn, in Berkshire. We desire to know the date of his death, and whether he was the Mr. Loveling, author of *Latin and English Poems*, London, 4to., 1738.

C. H. & THOMPSON COOPER.

Cambridge.

SYLVESTER, ETC.—The REV. J. EASTWOOD would be most thankful for information on the following points, for a work almost ready to go to press:—

Who was *Edward Sylvester* of the Tower of London, Esq., who conveyed certain lands at Womersley, in Yorkshire, April 21, 1693? There was a *John Sylvester*, smith to the Tower of London, who died in 1722, aged seventy; and his heir was the *Rev. Edward Sylvester*, who would be only two years old at the date of the conveyance referred to, for he died in 1727, aged thirty-six years? Had Sir William Cotton of Oxenheath, co. Kent, a son named *John*, who received a grant of chantry lands from Edw. VI., "in consideration of his good and faithful service heretofore done to our late noble father"? Was he the same as John Cotton, who, with sixty-three other gentlemen, was knighted by Queen Mary, 2nd Oct. 1553?

SIR PETER CAREW.—Did John Vowel *alias* Hooker write another work upon the life of Sir Peter Carew? As I have seen another MS. entitled, "A Branch of S^r Peter Carew his Life extracted out of a Discourse written by John Hooker, Gent., in An^o 1575." This differs from that published by Maclean (London, 8vo. 1857). By way of example take the speech of Sir Henry Sidney uttered at the interment:—

"For as Sir Henry Sidney, the Lord Deputy, when he saw his corpse put into the grave, said: 'Here lieth now in his last rest a most worthy and noble gentle knight, whose faith to his prince was never yet stained, his truth to his country never spotted, and his valiantness in service never doubted—a better subject the prince never had.'"—*Maclean*.

"When y^e body was put in y^e ground, S^r Henry Sydney, L^d Deputy, who had knowne him from his childhood,

with eyes full of teares uttered these speeches: 'There lyeth now in his last rest a most noble and honourable K^t, whose fayth to his prince was never yet stained, his troth to his cuntry never spotted, his valour never daunted,—a liberall, a just, and religious gentleman.'"—MS.

ABBRACADABEA.

THE WORD "QUARTER."—In the witches' song from Ben Jonson's *Masque of Quens* (A.D. 1609) occur the following lines:—

"I have been all day looking after
A raven feeding upon a quarter."

"Quarter," in this connexion, is, I presume, equivalent to field or cultivated enclosure?

If this is the true meaning, it explains a local termination which is rather obscure. For example, Swintonquarter (in Berwickshire), on this supposition, means the farm or fields belonging to the estate of Swinton.

Used as a local termination, is it known in other parts of the kingdom? Δ.

CHARLES KIRKHAM, created M.A. at Cambridge, 1689, was author of *Philanglus and Astrea*, or the *Loyal Poem Stamford* (privately printed), fol., 1712. He occurs about 1724, as living at Finished in Northamptonshire, being the owner of the site of the priory there. We hope to be furnished with other particulars respecting him, and the date of his death. C. H. & THOMPSON COOPER.

Cambridge.

THE MUSIC OF "THE TWA CORRIES."*—Those of your readers who love our old national poetry will doubtless be acquainted with this fine old ballad, which is to be found in Sir Walter Scott's *Border Minstrelsy*, vol. ii. p. 359.

The object of my present Query is to discover if the music to which it is sung is to be found in any collection of Scottish airs?

Recently, when on an angling excursion to Liddesdale (the locality whence Scott obtained so many of the ballads he has preserved in the *Minstrelsy*), I enjoyed for one night the hospitality of a worthy stone farmer, who entertained me with a kindness which showed that the far-famed hospitality of Liddesdale had in no way degenerated from that exercised of yore by honest Dandy Dimmont of Charlieshope. During the course of the evening my host enlivened the absorption of our "toddy" by singing the above-mentioned ballad to an air at once so wild and pathetic, and so well suited to the exquisite pathos of the words, that I took the first opportunity of noting it down. He had picked it up, he informed me, in his childhood from the farm servants, among whom the old ballads were formerly much more sung than now.

As I think this is an air of much greater beauty than many of the Scottish tunes to be found in

* The Two Ravens.

collections, I should be glad to find the means of insuring its preservation. A.

JOSIAH KING, of Caius College, Cambridge, B.A. 1664-5, was author of *An Examination and Tryal of Old Father Christmas*, London, 12mo., 1678, and Blount's *Oracles of Reason examined and censured*. Exeter, 8vo., 1698. Can any of your correspondents supply the date of his death, or give any other information relative to him?

C. H. & THOMPSON COOPER.

Cambridge.

MEDAL OF JAMES III.—I have a silver medal about the size of a shilling, with a hole in it, as if it had been worn about the person. On the obverse is a ship in full sail, with the legend, "JAC. III. D. G. M. B. F. ET. H. R." On the reverse is a winged angel with a spear in his hand, trampling on a serpent; with the legend, "SOLI DEO GLORIA." Is this medal of common occurrence? E. H. A.

CHRONICLES OF LONDON.—In Lambarde's *Dict.*, &c., I find a reference to an authority, quoted as *Londinensis; Lib. London; Lib. Consuetud. London.*, Paris; and *Paris. lib. consuetud. London.* Lambarde's work was written before 1570: therefore what printed book or MS. could he refer to? I rather imagine that the "Paris" is a separate reference to Matthew Paris, but the words are placed as above in the margin. I have tried Arnolde's *Chronicles, or Customs of London*, printed 1502, but do not find the observations quoted by Lambarde. Can any of your obliging antiquarian friends assist me? W. P.

"**LES MYSTERES.**" ETC.—I have a strange book of which I can find no account. Its title is—

"Les Mysteres du Christianisme approfondis radicalement et reconus physiquement vrais. A Londres. Imprimé par J. G. Gallabin et G. Baker. dans Cullum Street. Se vend chez P. Elmsly dans le Strand." 1771. 8vo. 2 tom.

A second title-page omits the printer's and publisher's names. The paper and print, both excellent, look French, and the plates have "Gravelot inv." and "Picot et Delane sculp." From this I infer that the book is French, and the London title-page a cloak. A pencil note says "par Bebescourt, traducteur de Swedenborg."

The substance of the work is a cabalistic, etymological, and Phallic interpretation of the leading facts of scripture. It is wild, but shows much learning and some ingenuity. Many parts, if quoted, would look profane, but I think the author sincere, and respectful in his intentions. Perhaps some of your readers can tell me who he was, and the history of his book, of which I know nothing but the contents. Also, who was Bebescourt? Were Gallabin and Baker printers in Cullum Street? and was P. Elmsly a publisher in the Strand in 1771? FITZHOPKINS.

Garriek Club.

CROWE OF KIPLIN FAMILY.—What were the arms of the family of Crowe, formerly of Kiplin, Yorkshire? and where is their pedigree to be found? II.

CELEBRATED WRITER.—In a useful little book, published by Bell & Daldy last year, called *The Speaker at Home*, I find the following (p. 57.):—

"We are told of some celebrated writer who would rise and strike a light, and note any thought which had struck him, even in the middle of the night, rather than run the risk of its escaping from his memory before the morning."

Who was this celebrated writer? Again, at p. 94. of the same book, the author alludes to "the memorable dictum which gives the first, second, and third place in oratory to action." Whose dictum is it? JOHN G. TALBOT.

STEPHEN JEROME, of S. John's College, Cambridge, B.A. 1603-4, M.A. 1607, was domestic chaplain to the Earl of Cork; and the author of works published 1613, 1614, 1619, and 1624. Any farther particulars respecting him will be acceptable to C. H. & THOMPSON COOPER.

Cambridge.

Queries with Answers.

PASSAGE IN PSALM XXX. 5.

In reading through a sermon by Martin Luther, "On the Liberty of a Christian," translated into English by James Bell, and printed in London in 1636, I find the following quotation from the Psalms: "Whereof the Psalmist in the 29th Psalm: 'Mourning shall dwell untill the evening, and joyfulness untill the morning.'"

On turning to the Authorised Version I find, in the latter half of v. 5. of the 30th Psalm, "Weeping may endure for a night, but joy cometh in the morning." In the Vulgate these words form by themselves the 6th verse of the 29th Psalm; and on referring to a still more ancient authority, the LXX., the words to which allusion has been made occur in the second half of the 6th verse of the 29th Psalm. The only edition of the LXX. by me is the "Editio Stereotypa cura Leandri van Ess. Tauchnitz. 1835. Lipsiæ." Here the verse *νένωσ σε κόρις*, which in all other versions commences the psalm (Vulg. Ps. 29.; Aut. Ver. Ps. 30.), is numbered 2., and the following verses are numbered consecutively to the end. Does this notation occur in any other editions? Why does the Vulgate divide the 6th verse alone? When did the 29th Psalm of the LXX. and Vulgate become the 30th of our Aut. Version, and why? In what English version does the reading used by the translator of Luther's sermon occur? The edition of the Vul-

gate used by me was printed in 1566. Perhaps some of your correspondents will kindly enlighten me on the points I have mentioned.

C. LE POER KENNEDY.

St. Albans.

[We have been favoured with the following remarks on this Query, from GEORGE OFFOR, ESQ.:—“MR. KENNEDY'S Query raises four interesting questions; and until you obtain some better answer, I beg leave to submit the following: 1. Why the words quoted by Luther are part of the 29th Psalm in the Septuagint and Vulgate versions, and of the 30th according to the original Hebrew? The numbering of the psalms is not of ancient date: they were formerly distinguished in Latin by the first two words: thus the first Psalm was called “*Beatus Vir*,” the 150th “*Laudate Dominum in Sanctis*.” The Jews have ever kept the Psalms as originally divided: but the scribe who numbered them in the Septuagint, which was followed by the Latin, united the ninth and tenth Psalms, and numbered them Psalm ix.; so that Psalm xi. became x. This series was continued to Ps. cxiv., which was joined to the cxvth. This would have brought the remaining numbers right, but the next psalms, cxliii. and cxv. are united, so that cxix. is called the cxviii.; but on arriving at cxlvii. it was divided into two, and this made the whole number cl. Thus the first eight and the last three are numbered alike, in Hebrew, Greek, and Latin; but to all the other psalms a unit must be added to the Septuagint and Vulgate numbers to make the psalms correspond with the Hebrew and English notation. How these discrepancies crept in is hid in the dark ages. The psalter has always been read in divine service; and when once these variations had been adopted, they were in all probability continued, to prevent awkward inquiries.

2nd. The variation in verses is of more modern date. The first portion of holy writ which I possess divided into verses is Luther's penitential psalms, printed at Strasburg 1519. Then follow the English Psalter and New Testament of Geneva, 1557. The paragraphs in the psalter are numbered as verses. In doing this the sentences 5 and 6 in Ps. xxix. xxx. might with great propriety be united or numbered separately at the discretion of the editor either of the Greek or Latin versions.

3rd. Why in some editions this psalm begins with verse 2? Where that is the case, verse 1. is the title to the Psalm, which is usually not numbered. In Grabe's edition of the Septuagint, 8vo, Oxon, 1707, it is numbered as verse 1.; but in Reineccius, Lipsiæ, 1757, the title is not numbered, and the 1st verse begins “*Υψώσω σε Κύριε*.”

4. What English version did the translator quote from? Our early translators of such books, even to the beginning of the seventeenth century, did not limit themselves to any standard text, but translated the quotations from the text of their author. In fact, until the Commonwealth, the Geneva 1560, and the Bishops of 1568 were printed in competition, by the same authorised printer. Even after our present authorised version in 1611 the Geneva was a favourite with the Puritans, notwithstanding the efforts of the Star Chamber to prevent its circulation. Till after that time the country had no standard translation of the Bible.—GEORGE OFFOR.”]

CONINGSBY'S “MARDEN.”—In 1722–27, Thomas Earl of Coningsby privately printed in folio *Collections concerning the Manor of Marden, Herefordshire*. I should be much obliged if any reader of “N. & Q.” would inform me of a copy of this work deposited in any public library, and also

whether Marden claims to be ancient demesne, and to enjoy the privileges annexed thereto?

E. G. R.

[These *Collections of the Manor of Marden* are in the British Museum, entered in the Catalogue under MARDEN, press mark 794. k. 3. At p. 3, it is stated, that “Marden being in the King's hands when Domesday was composed, becomes what the lawyers have since styled *ancient demesne*, and as such is intitled to several franchises and immunities;” in proof of which the writer gives a quotation from Dugdale's *Origines Juridicales*.]

CROMWELL'S INTERVIEW WITH LADY INGILBY. — In Hargrove's *History of Knaresborough* there is a long anecdote told, to the effect that after the battle of Marston Moor, which was fought on the 2nd July, 1644, Cromwell proceeded to Ripley Castle, about fifteen miles from the battle-field. Sir William Ingilby, the owner, was absent, it is said, but this lady met Oliver

“At the gate of the lodge, with a pair of pistols stuck in her apron-string; and having told him she expected that neither he nor his soldiers would behave improperly, led the way to the hall; where, sitting each on a sofa, these two extraordinary personages, equally jealous of each other's intentions, passed the whole night.”

I should like to know the authority for this story; for, if true, it is a very interesting incident in the history of that memorable fight. According to the pedigree in Thoresby's *Ducatus*, which, indeed, is very confused, there was no Lady Ingilby living at the time, Sir William's lady having died in 1640, and it does not appear that he married again. Is it known that Cromwell was elsewhere at the time? Were sofas in use then? E. S.

[We trust some of our readers will shortly be able to confirm the above anecdote relating to Cromwell and the Lady Anne Ingilby (or Ingleby), the wife of Sir Wm. Ingleby of Ripley, in the county of York. In the interim, we can refer our correspondent E. S. to an equally curious passage in *Mercurius Pragmaticus* for July 18th to 25th, 1648, which doubtless relates to the warlike lady in question:—

“Will Waller and the Lady Anne
Their pilgrim race have run;
Ned Massy, too, that mighty man,
(God bless us from a gun!)

“O welcome home, yee worthies three,
More worthy than the Nine;
Yee dapper Squires of Chevalrie,
Let not the Cause now pine.

“And you, stout Madam, Mars his bride,
At this dead lift * we misse you;
Once more your valiant Knight bestride,
And th' men of God shall kisse you.

“You and sweet William now march forth,
And leap both hedge and ditches:
The Members, if you'll have the North,
Shall vote you into breeches.”

[* Alluding to the conduct of the Scotch, who had then recently sold King Charles to the parliament.]

"I hope (adds Marchmont Needham) no Body can be angry, that I fling away a trifling Line (or two) to welcome home this victorious Lady: She that hath endured more Sieges in her days than the Towne of *Dunkirk*: She that followed the *Camp*, and march't along in the holy war (as Queen *Elinor* did of old) to save her little Conqueror the charge of a *Laundresse* and a *Surgeon*: She that leads victory in a string as well as *Sir William*, and never shrink't yet to see him charge home in the main *battalia*. Indeed she is a powerfull *Prayer-woman*; it's thought she gave the gift to *Sir Arthur Hesilrige*, and first kindled that *Coale of Zeal* in him, which now is like to consume all the *Colliers* of New castle."

Lady Ann is also probably alluded to in the following stanza from *The New Litany*, a broadside published in the year 1646:—

"From mouldy bread and musty beer,
From a holiday's fast and a Friday's cheer,
From a brother-hood and a she-cavalier,
Libera nos Domine."]

JACOB DU RONDEL.—In the Additional MSS., Brit. Mus., No. 1397., art. 1., is a drama—"La Justification de Susanne"—by Du Rondel. Can you give me any account of the author, or the date of the piece? Z.

[It is entitled, "La Justification de Susanne, Tragi-comédie Française et Latine, par Jacques Du Rondel, Professeur en eloquence, Représentée au College de Sedan, par les escoliers de l'auteur. A Sedan, 1668." Jacob du Rondel was professor of Rhetoric at Sedan; but when this university was broken up in 1681, he went to Holland, became Professor of Belles Lettres at Maestricht, and presented to the Museum, in Greek and Latin, with notes, *Dissert. de Gloria; Reflexions sur un Chapitre de Theophrasti de la Superstition; Histoire du Fœtus humain; Diss. sur le Chenix de Pythagore; Tract. de Vita et Moribus Epicuri*, which he first published 1679, then 1686 in French, and afterwards 1693, enlarged, in Latin; endeavouring therein to show that he [Epicurus] does not deny Divine Providence. He left also much that has not yet been printed, and died very old at Maestricht, 1715. *Histoire Critique de la République des Lettres*, quoted by Jöcher.]

"DON QUIXOTE" IN SPANISH.—Are there any very early editions of *Don Quixote*, in Spanish, in the British Museum? I wish to obtain the dates of any editions issued before 1700. I have the "Primera Parte," printed at Madrid, "En la Imprenta Real, Año de 1668." Also the "Parte Segunda," printed at Madrid, "por Mateo Fernandez, Impresor del Rey," &c.: "Año. 1662." The first Part: "A costa (Lat. 'sumptibus') de Mateo de la Bastida, Mercader de Libros." The second Part: "A costa de Gabriel de Leon, Mercader," &c. They are both quartos. I have also the *Novelas Exemplares* of *Don Maria de Zayas*, apparently printed from the same types as the others. What are the dates of early editions of this last work? C. LE POER KENNEDY.

St. Albans.

[The British Museum contains the following early Spanish editions of *Don Quixote*: Part I. Lisbon, 1605, 8vo.; Madrid, 1608, 4to.; Bruselas, 1611, 8vo. Part II. Tarragona, 1614, 8vo. [spurious?]; Madrid, 1615, 4to. Both Parts, Bruselas, 1662, 8vo.; Amberes, 1672-3,

8vo.; Madrid, 1674, 4to.; Amberes, 1697, 8vo. Ebert notices the following editions of *Novelas Exemplares*: Zaragoza, 1637, 4to.; Madrid, 1659, or 1748, or 1795, 4to.; Barcelona, 1705 or 1764, 4to.]

"HE WHO RUNS MAY READ."—In the singularly clear and able speech of the Chancellor of the Exchequer, in introducing his Budget on Friday last, occurs the oft-quoted saying, that "he who runs may read." I suppose the quotation came originally from the Old Testament. But if so, I am inclined to think that the sense of the passage differs from that in which it is generally quoted, and in which Mr. Gladstone, for example, has used it. At any rate, I shall be glad to have the opinion of "N. & Q." on the subject. In Habakkuk, ii. 2., the passage occurs:—

"Write the vision, and make it plain upon tables, that he may run that readeth it."

Not "he who runs may read," but "he may run who reads."

And in the Septuagint it is *ὅπως διώκη ὁ ἀναγινώσκων αὐτὰ*.

The sense, therefore, I take to be—but I speak without any means of consulting commentators—"That he who sees the Divine message may perceive that there is no time to be lost in flying from the impending judgment," instead of the ordinary acceptation, "that even a man running past may be able to read it."

It is possible Mr. Gladstone and others may be quoting from a different original. I shall be glad if my Query tends to discover what that is; and I shall be also curious to see whether my criticism is supported by the learned among your many contributors.

JOHN G. TALBOT.

[The passage is a quotation from Cowper's *Tirocinium*, ver. 80.:—

"But truths, on which depend our main concern,
That 'tis our shame and misery not to learn,
Shine by the side of every path we tread
With such a lustre, he that runs may read."

Vide "N. & Q." 1st S. ii. 374. 489. 497.; v. 260. 306.]

"THE CHRISTMAS ORDINARY."—There is a MS. play in the British Museum (Addit. MS., 1458), entitled "The Christmas Ordinary, a private Shew, wherein is represented the Jovial Freedom of this Feast at Trinity College in Oxon, by H. B." Was the play performed at Trinity College, and if so, at what time? Are the names of the performers given? Is anything known of the author? Is this a different play from one published in 1682, with a similar title, by W. R., M.A. See *Biog. Dram.* Z.

[The MS. play by H. B. is only a fragment (about one-fifth) of "The Christmas Ordinary, a Private Show, wherein is expressed the Jovial Freedom of that Festival, as it was acted at a Gentleman's House among other Revels. By W. R., Master of Arts. 8vo. 1682." In the Preface, signed W. R., Helmdon, he speaks of the play as "the first-born of a young academick head, which since has been delivered of most excellent productions.

It hath lain dormant almost half an age, and hath crawl'd out in manuscript into some few hands." The names of the performers are not given. The original names of the *dramatis personæ* are changed in the printed copy.]

CAVALIERE JOHN GALLINI. —

"Oh, Charlotte, these are glorious times;
I shall get money for my rhymes,
E'en from the Macaronies;
Gallini's fops, who trip at balls,
And breast the cold air wrapt in shawls,
Astride their little ponies."

Ode to Charlotte Hayes, about 1770.

A note to "astride their little ponies" says, "the fashionable mode of paying visits."

Gallini was a dancing-master, who amassed 100,000*l.*, and married Lady Elizabeth Bertie, a daughter of the Earl of Abingdon. After this he was knighted, and became Sir John Gallini. Was there any issue from this marriage? W. D.

[The Cavaliere Giov. Andrea Gallini, improperly styled Sir John Gallini, as his knighthood was never acknowledged by the English sovereign, was a knight of the Golden Spur, an order conferred by the Pope. Lady Elizabeth, his wife, died 17th August, 1804, and Caval. John Gallini on 5th Jan. 1805. By Lady Elizabeth he left two daughters and a son Capt. Gallini. It is reported that Gallini came from Italy to England a ragged boy, with only half-a-crown in his pocket, and is said to have boasted of this to some of the poor at Yattendon in Berkshire, where he built a mansion in the Italian style. There is a monument erected to his memory in Yattendon Church. Gallini was the author of *A Treatise on the Art of Dancing*, 1762. It was very popular for some time, even as a literary performance, until, unluckily for the Cavaliere, all the historical part of it was discovered in a work of M. Canusac, published at the Hague, 1754. See Dr. Doran's *Knights and their Days*, p. 472, for some curious particulars of Gallini.]

Replies.

FICTITIOUS PEDIGREES.

(2nd S. ix. 61. 131.)

I doubt if there were ever any Cotgreave MSS. that would be of any service to the county-historian, the antiquary, or genealogist. Mr. Spence's story was, that "he was employed by the widow of Sir John Cotgreave" (who had been, in 1815, mayor of Chester, and knighted,) "to inspect and arrange the title deeds and other documents in her Ladyship's possession; that he had found an antient pedigree of the Cotgreaves made by Randle Holme in 1672, and that it contained the descent of four generations of the Monsons," &c. &c. Lady Cotgreave was ready to vouch for the authenticity of this, and, indeed, the signature of Harriet Cotgreave was appended. There was also enclosed an engraving of the arms of Cotgreave impaling Crosse and Spence. Mr. Spence, therefore, was no doubt a relation of Lady Cotgreave.

It is not worth while to enter more into details of what was in fact a clumsy fiction; but as a

matter of curiosity, it might be as well to see if a pedigree of the old family of Cotgreaves of Hargrave may not exist among the collections of Randle Holme in the British Museum. The original stock became extinct in the male line in 1724, as Mr. Spence himself admitted; but I think such pedigree is very likely to be found, and probably in it the materials from which the fictitious descents were concocted may be easily traced.

One more caution, however, is necessary. The pedigrees of Randle Holme even must not be accepted with implicit credence, though often made out very circumstantially; I will give one instance from a collection of his in Harl. MS., 2050. At folio 482. will be found a descent of Repington of Repington. The first in the line, Roger, is said to have been "Cofferer to y^e Empress Maud, A^o 1100." His son, Sir Richard, was "slayne in a Tournay before the King, 1178." Sir Richard's son Thomas "was taken prisoner at the battle of Poitiers, and sold his lands to release himself, 40 Edw. 3." And Thomas's son Adam was "standard-bearer to Rich. II., and died 1399." Four generations only in 300 years!

MONSON.

ARITHMETICAL NOTATION.

(2nd S. viii. 411. 460. 520.; ix. 52.)

Of the two alternatives proposed by PROFESSOR DE MORGAN, I regret that I cannot absolutely accept either. I cannot at all agree to the first, that *compotus* is meant to stand for *compositus*, for I am not only certain that this is not the case in my MS., but farther that it is never the case, no such contraction for *compositus* as *compotus* having any existence. I am very sure of this, not only from my own daily experience of MSS. of very various ages and characters, but also from that of others better qualified than myself to offer an opinion upon the question. The second, that *compotus* is a mistake for *compositus*, I must demur to, "until more instances are produced;" although, accepting it provisionally, it is easy to see how the mistake might have arisen in two transcriptions from the form *compotus*; the first transcriber omitting the circumflex, the second either not seeing the *i* in the transformed word, or, which is rarer, correcting a word which he did not understand into one which he did. Judging, however, from the Chinese accuracy with which, when there is an original to compare him with, the scribe of my MS. is in the habit of following it, I should think that it was not he that was answerable for the blunder or the emendation.

With regard to the second point, the most common meaning of *compotus* or *computus*, I admit the authority of the learned doctor called in

"over my head" by PROFESSOR DE MORGAN, backed as it is by the independent experience of another well-qualified practitioner. But for one instance of *their* meaning "apud Scriptores" I could easily find a score, not to say a myriad, of *mine* in the extensive series of Records of the Court of Exchequer, employed by accountants of the most varied character, and during a period of time extending over several centuries. Escheators, sheriffs, bailiffs, keepers of parks, surveyors of works, comptrollers, all render their *accounts* of receipts and expenses as "*compotus* A. B.," or "*A. B. reddit compotum*." Now, as the question is about "the frequency" of the occurrence of *my* meaning of the word, I trust that this reference to documentary evidence, easily examined and verified, will be considered sufficient to establish what I originally asserted, viz., "a very common interpretation" (of *compotus*), "common enough indeed to be called the usual meaning is an account of money." But are not my learned opponent and myself perhaps looking at the same shield from opposite sides? H. F.

Certainly PROF. DE MORGAN's referee, "Ducator" Ducange is entirely on his side; so much so, that he does not even allude to the use of the word *compotus* in the sense of "an account of money." It is indeed surprising that Ducange, who is *facile princeps* in the knowledge of mediæval lore, should have overlooked this fact. It is, indeed, a specimen of Homeric napping. The regular word in use in the monasteries of England, and in public offices generally, for an annual account was *compotus*. See the records of Glastonbury; but especially of the Priory of Finchale, printed for the Surtees Society: the word occurs at every page, and the prior who gives in the account is invariably styled *Computans*. So, Ducange himself may be amended; not, indeed, by maintaining that the above meaning is the *usual* one, but by supplying an omission. At the same time I quite agree with the learned Professor, that *computus* (sine addito) or *Computus Ecclesiasticus*, would signify the astronomical science of time.

J. W.

Arno's Court.

BROWNISTS.

(2nd S. viii. 449.)

Having had my attention called to an article "On the Origin of the Brownists," I obtained leave to examine the parish registers at Achurch, the living which Robert Browne, the founder of the sect, held in Northamptonshire. The earliest register there is from its commencement in Browne's handwriting, and appears to have been very carefully kept during the whole period of his incumbency by himself or by his curates. It

dates from January 1591-2. Every page at first was signed by Browne, and attested by the churchwardens, but about 1602 a particular form of attestation is used once or twice, certifying that "the Regist^r since the 25 of March last past is true and perfect, *read in the church*, and kept according to law and order By me Robert Browne." Whether or no Fuller (as quoted) is correct in saying that Browne "had a church in which he never preached," it is clear from this register that he was careful in other ministrations; for from the commencement of it until early in the year 1617, he has entered with his own hand every marriage, christening, and burial, that took place in the parish or "towne" as he calls it. In some cases he has noted when parishioners have been married, baptized, or buried in other places. With respect to Marriages, the notes are simply statements of fact without comments, but with the Baptisms and Burials, as will be seen, it is not always so. From Sept. 1617 until June 1626 Browne seems to have been absent from Achurch, but his place was supplied first by "Arthur Smith Curat ibid," and then by "John Barker Min^r." In 1626, "the Minister, Robert Browne," seems to have again come into residence, and continued to keep the registers till 1631. The last entry in his handwriting being on the 21 Maie of that year, a year later than that usually given as the date of his death. As to Fuller's other remark about "a wife with whom he never lived," Browne may certainly have so treated a second wife in Fuller's time; but he had a former wife named Alice, whom Fuller could not have known, as he was only born in 1608, and she, according to the register, was buried in 1610. This was doubtless the mother of Browne's three sons, Francis, Thomas, and John, and of his three daughters, Bridget, Grace, and Alice; all christened, and some buried, between the years 1592 and 1603. I find no trace of "Timothy," who is said in the pamphlet to have "played the base to the Psalms that were sung in the church."

I can trace the "Constable his Godson," mentioned by J. Y. He was Robert Greene, son of Henrie Greene, one of the churchwardens—was christened in Feb. 1592-3, and married to Luce Adams in 1620. He had several children duly baptized between 1621 and 1627, the last child being baptized by Browne himself; but in 1630 there is the following entry, which indicates that there was some other cause of quarrel between Browne and the Constable beside the matter of rate, which was so rudely refused. "Novemb^r 7. 1630. A child of my ungracious Godsonne Robert Green baptized els were in schisme." This sort of entry occurs for the first time just before Browne left the parish to the care of the curates. "Allen Greene's child baptized in schisme at Lylford named John." It occurs frequently after

his return, and more particularly during the last few years of his incumbency; for instance, 1627. "A child of Edmund Quincey bantized alswhere, and not in our Parish Church." [I may note that it was from this stock that Quincey-Adams the American statesman was descended.] Almost the last entry he made was "Maie 8. 1631, a child of James Connington baptized and buried by himselfe in scīme" It is curious to remark how jealous Browne, formerly himself a violent sectarian, seems to have been of any departure in others from the church's rules. There is nothing particularly interesting in any other of Browne's comments, but I give the following entries as specimens:—"1599. Guilbert Pickering Gentlemū my L. Burghley's officer: buried at Tichmarsh." "An Irish youth dying in y^e manour house Porch for want of succour, and buried Oct. 24. 1630." "Edward Grene an old and lame Bachelor Februarie 8. 1630." II. W.

BUTTS FAMILY. .

(2nd S. viii. 435.)

A merchant family of this name flourished in the city of Norwich during the thirteenth and two following centuries. Members of it were repeatedly called upon to represent their fellow citizens in the frequent parliaments of that period. They filled the chief seats of civic dignity, held local offices of trust and importance under the royal commission, and were altogether people of great wealth, consideration, and influence in their native place. The last of them who possessed the magistracy there was John Butte, Esq., sheriff in 1456, and mayor in 1462 and 1471. He died in 1475 (Blomefield, *Hist. Norwich*, fol., 1741, p. 809.); and after his time no more mention of the name, which is spelt in various ways, appears in the city annals. It next publicly occurs, as far as I know, in reference to Sir William Butts of Ryburgh, physician to Hen. VIII., who died in 1545, and was buried at Fulham. Then we have another Sir William of Thornage, who was high sheriff of Norfolk and Suffolk in 1562, and represented the former shire in the parliament of 1571.

Now, it has often occurred to me that the Norwich family were probably the progenitors of that of which the royal physician was a member; and, with this impression on my mind, I sought information on the subject in the pages of "N. & Q.," so long ago as in 1852 (1st S. iv. 501.). I have not indeed the slightest *proof* of such a connexion between the two families as is here supposed; but it is not unworthy of notice that, about the period when the one of them ceased to exist amongst the notables of the city, we begin to hear of the other amongst those of the county. Then there is another fact, to which however unimportant it may seem to be, I am induced to refer:—*Wil-*

liam is the distinguishing Christian name, from generation to generation, both in the direct and collateral descent of the Norwich Butts'. It is theirs with a uniformity of sequence that is very remarkable and most unusual for so lengthened a period; and the same observation applies, though perhaps with some modifications, to the descendants of the Norfolk Butts' down to the present day. It is true that *William* is, of all names, amongst the most common, and these are very insufficient grounds whercon to build any tangible conclusions; but still it seems to me there may be something in them to warrant investigation, and, as I have long been on the watch for evidence of the correctness or otherwise of my impressions on the subject, I should be glad if MR. G. H. DASHWOOD would give it his consideration.

It might be inferred, from the tenour of these remarks, that I am disposed, with your reverend correspondent, to regard the Congleton Butts' as mythical personages. Such, however, is not by any means the fact; and I would venture to observe, in allusion to them, that the reference to Camden, which is adduced in support of the early portions of the pedigree, is not, as I understand it, intended to apply to any *printed* work of that author's, but to "original papers," as they are considered to be, "signed by William Camden." These papers, whatever be their value, I have reason to believe, are still in existence, and perhaps their lady-possessor would have no objection to submit them to competent examination. I would take the liberty of requesting the gentleman who, with great courtesy, privately communicated with me in 1852 on the subject of this family, to assist me in carrying out this suggestion, the more especially so as Camden is made to say, in the documents referred to, that—

"Sir William Butts, who was slain whilst fighting in the van of the English army commanded by the Lord Audley under Edward the Black Prince, at the battle of Poitiers, quartered, in the right of his mother Constance, the ensigns of the noble families of Fitzhugh, Sutton, Pole, Vernon, Neville, Latimer, Welles, Gournay, Leigh, Hussey, and Mallet."

WM. MATTHEWS.

Cowgill.

FANE'S PSALMS (2nd S. ix. 103.)—I fear H. V. will not succeed in coming at a copy of *Lady Fane's Psalms*. Lowndes merely follows Herbert in describing it, and, like his predecessor, is silent as to the whereabouts of the book. Dr. Dibdin, in his edition of Herbert's *Ames*, strikes *Lady Fane* out of the list of Rob. Crowley's publications; dismissing the work in question in a foot-note, as if a doubtful book.

From Charlewood's licence, in 1563, for *Serten Godly Prayers of Lady Fane's*, it might be concluded that the work was neither *Psalms* of David

in prose or meeter, but merely one of the devotional and ejaculatory prayer and meditation books of which there were many about the period. For specimens of these, see Bentley's *Mirror of Matrones*, where that pious student of *Graies Inne* has laid all the female authors of the religious class under contribution: take for example the following from among other spiritual trimmings for his *Seuen Seuerall Lamps of Virginitie*, 1582:—

"The Praiers made by the right Honourable Ladie Fraunces Aburgauennie, and committed at the houre of hir death to the right worshipful *Ladie Marie Fane* (hir onlie daughter) as a Iewell of health for the Soule and a perfect path to Paradise, verie profitable to be vsed of Euerie faithfull Christian man and woman."

I leave it for the better informed to say if the Lady Marie Fane here alluded to, and the Lady Elizabeth Fane of Herbert are not one and the same person. J. O.

BAZELS OF BAIZE (2nd S. ix. 90.)—I thank your anonymous correspondent Zo. for the information which he has given me respecting "bazels of baize;" but I cannot commend either the courtesy of his language, or the clearness of his style.

This is far from being the first time that I have noticed epithets, implications, and expressions disfiguring the pages of "N. & Q.," which would not have been used in conversation between gentlemen; or which, if inadvertently introduced, would have been immediately explained or retracted. I am not the only reader of "N. & Q." who thinks that a reformation in this respect would improve the character, and increase the circulation of that very useful miscellany.

PISHEY THOMPSON.

Stoke Newington.

NOAH'S ARK (2nd S. ix. 64.)—The word in Genesis, תיבה, *tiwah*, which we render *ark*, is translated by the Septuagint κιβωτος, *a chest*. Josephus describes it by λάρναξ, *a chest or coffin*; so does Nicolaus of Damascus, as quoted by Josephus. The same word in Exodus ii. 3. is translated by the Septuagint τῆσι, the Egyptian word (*theevi*) for *chest*, which is identical with תיבה; and as this word does not belong to the Shemitic family, we may conclude that it is Egyptian, and foreign to the Hebrew. In addition to this, the form of this floating chest as given in Genesis, the breadth of which was one-sixth of its length, the height three-fifths of its breadth, with a roof, comparable to a lid, sloping from a ridge with an *inclination of one in fifteen (4° nearly), together with its four floors and the partitions therein, made the word chest a more suitably descriptive term than that of ship*; for, with the exception of its capacity for floating, it was unlike a ship, having no keel, no stem or stern, no rudder, no mast, no sail, no oar, no anchor and no cable. It

was therefore not fitted nor destined for any voyage. The form of Noah's ark may be readily conceived from inspection of one of our canal boats when covered with tarpaulins, if the stem and stern be cut off, and the ends be built up square and perpendicular; the stem and stern are required to enable such boats to cut the water, and to steer, so as to avoid passing barges; but these properties were not required in Noah's ark. It may be presumed that Noah's ark did not encounter very stormy weather, as it was not adapted to scud before a gale of wind. In other respects it appears to have been admirably adapted for a floating habitation. I may add that there can be no just pretension to consider such a float as "the perfection of naval architecture," the latter calling into exercise the highest branches of pure and mixed mathematics. T. J. BUCKTON. Lichfield.

There does not appear to be any adequate foundation for those traditional representations, which exhibit Noah's Ark with a "flat bottom and gable roof." With regard to the fitness of the Ark as a ship afloat, it is a curious fact that, in the early part of the seventeenth century, the Dutch began to adopt the practice of building what have been called "Noachian" ships. These were no other than vessels constructed according to the exact proportions of Noah's Ark, as given Gen. vi. 15.; and they were found to answer remarkably well, both for stowage and for sailing. The earliest account of them which I have met with is in the "*Arca Noë, sive Historia*," &c. Lugd. Bat. 1666, a small work by G. Hornius, who relates: "Primum in Hollandia Petrum Jannsen, . . . et ipsum in ea urbe [Horn, in W. Friesland] famosum civem, unam atque alteram anno hujus seculi quarto [1604] secundum Arcæ Noë proportionem navim . . . struendam curasse. Unam longitudine cxx. pedum, latitudine xx., profunditate xii." (p. 26.)

Here it will be observed that the dimensions in feet, 120, 20, 12, coincide, in their relative *proportion*, with those of Noah's Ark in cubits, 300, 50, 30; each proportion, reduced to lowest terms, being 30, 5, 3.

These Noachian ships, according to Hornius, though at first much ridiculed by seafaring men, were soon found so serviceable as to overcome all prejudice. They stowed, he says, one-third more than other vessels requiring the same number of hands, and were faster sailers; so that, though not found available for warlike purposes, they were generally adopted by the Dutch in times of peace. "*Hujusmodi navium usus, durantibus induciis, passim apud Batavos invaluit.*" (Hornius, p. 27.)

The "*Arca Noë*," which is pictured in the title-page of Hornius's little book, is round-bottomed, not flat. And if we are also to take it, which

seems probable, as in some measure a representation of one of Jansen's Noachian ships, these must have somewhat resembled the class of vessels which we still call "Dutch-built."

THOMAS BOYS.

SONGS WANTED (2nd S. ix. 124.)—The song—"Somehow my spindle I mislaid"—was written to an air by Monsigny; and "A southerly wind and a cloudy sky," was afterwards adapted to the same. The composer of the music died in Paris in 1817.

WM. CHAPPELL.

EXCOMMUNICATION OF QUEEN ELIZABETH (2nd S. ix. 44.)—Your correspondent J. R. asks, "What was the *diplomatic* effect, according to the public law of Europe, of the excommunication of Queen Elizabeth?" The following is an extract from Bossuet's *Defense de la Declaration du Clergé de France*, livre 4, ch. 23.

"The Bull of Paul III. against Henry VIII., and that of Pius V. against Elizabeth, were waste paper, despised by the heretics, and in truth by the Catholics. Treaties, alliances, commerce, everything, in a word, went on as before, and the Popes knew this would happen; still the Court of Rome, though aware of the inutility of their decrees, would publish them with a view of acquiring a chimerical title."

I am indebted for this information to the late Mr. Charles Butler's *Vindication of the Book of the Roman Catholic Church* against the Rev. George Townsend's *Accusations of History against the Church of Rome*.

J. F. W.

SIR GEORGE PAULE (2nd S. ix. 46.)—Though I cannot afford any direct answer to MR. SANSOM'S Query respecting Sir George Paule, "Knight Comptroller to his Grace's (Archbishop Whitgift) household," yet I wish to call his attention to an earlier edition of the Primate's life than the one mentioned as published in 1699. I have a copy of an edition of the work referred to, large 8vo., "printed in London by Thomas Snodham, 1612." As the Primate's death occurred in 1603, mine is probably the first edition. On the reverse of the title-page is a curious portrait of the archbishop.

C. LE POER KENNEDY.

St. Albans.

TREASURE OF SIMILIES (2nd S. ix. 80.)—The "sweete trefoile" must be the common melilot, *Trifolium officinale*, which, when dried, is exceedingly fragrant, as I can myself testify from experiment: much more so than when green. It retains also its fragrance; whereas while the plant is growing the scent will vary according to the circumstances of the weather: stronger, for instance, in a hot sunshine than in a cloudy and moist atmosphere. Of course its losing its scent "seven times a day and receiving it again" is to be understood largely. The allusion is evidently to Proverbs xxiv. 16., and is really a very pretty simile.

The "great castle gillofer" is, I suppose, the gilliflower, or wallflower, growing on old castle walls, *Cheiranthus fruticulosus*; it flowers, however, ordinarily in May and June, and not so early as March and April. What the writer means by *Marian's* violets I cannot discover, and suspect there is a misprint. Among the eight species of violets, I cannot find, either in modern or old-fashioned botanical works, a popular name such as *Marian*. There is *marsh* violet, *Viola palustris*; is it that? There is also *Dame's* violet, or *Queen's* violet, *Hesperis inodora*.

JOHN WILLIAMS.

Arno's Court.

OLD GRAVEYARDS IN IRELAND (2nd S. viii. 539.)—I feel pretty sure I can answer the inquiry of your correspondent GEORGE LLOYD, and in doing so correct some inaccuracies as to locality and expression in the inscription to which he refers, and which was probably copied from memory, and therefore imperfectly.

The epitaph to which he refers, which has often been noticed with surprise and animadversion, might be read a few years since; and if shame has not removed the impiety, may still be read on a slab inserted into the wall of the South Chapel in the city of Cork as follows:—

"Hic Jacet

Sargt Malone, A Merchant from France,

Who valued the Riches of this Life

As they secured him an interest in the next

And in 'The Lamb's Book of Life

Brought in Heaven A Debtor to Mercy,

And left the Ballance on the Table—

Your Querist may rely that the foregoing is not only "possible," but certain.

A. B. R.

Belmont.

ST. THOMAS CANTILUPE, BISHOP OF HEREFORD (2nd S. ix. 77.)—According to his history as related in Bollandus (*Acta Sanctorum*, tom. i. Oct. p. 539.), he was born at Hameldene, a few miles from High Wycombe, in the county of Bucks.

ΑΛΙΕΥΣ.

BOX CALLED "MICHAEL" (2nd S. ii. 351.)—MR. RILEY, alluding to the fact that in the north of England a large box is called a *michael*, and that a name for a large box is also *ark*, asks, is it possible that some punster might have given the name *michael* to the box or ark, because Michael is the Arch-angel (Ark-angel)? I apprehend the word *michael*, for a "large box," is corrupted from A.-S. *micel*, great. Arkwright = a maker of arks; Micklewright = a maker of michaels or mickles.

R. S. CHARNOCK.

Gray's Inn.

JOHN LLOYD (OR FLOYD), THE JESUIT (2nd S. ix. 13.)—Some farther account of the above, under the name of John Floyd, will be found in the Rev. Dr. Oliver's *Collections towards Illustrating the Biography of the Scotch, English, and*

Irish Members of the Society of Jesus (published by Dolman, London), page 94. By this it appears that Father Floyd was a very voluminous writer, and a list of twelve works, the produce of his pen, are given. In one of them,

"An Apology of the Holy See Apostolic's Proceeding for the Government of the Catholicicks of England during the Time of Persecution,"

he assumes the name of "Daniel of Jesus."

J. F. W.

WALK YOUR CHALKS (2nd S. ix. 63.) — One of the classical masters at — School, years and years ago, used to tell us, — in joke, doubtless, if your correspondent's suggestion be correct, — that this phrase had its origin in the slave-market at Rome, where slaves newly arrived from abroad had to stand with their feet *chalked* until some one bought and walked them off. Certainly the chalking of the feet is alluded to by Tibullus (ii. 3. 63.),

"Nota loquar; regnum ipse tenet, quem sæpe cõgit
Barbara gypsatos ferre catasta pedes,"

and Ovid (*Amor.* i. 64.),

"Nec tu, si quis erit capitis mercede redemptus,
Despice gypsati crimen inane pedis."

Also Pliny (*Hist.* xxxv. 17, 18.). J. EASTWOOD.

JENNINGS FAMILY (2nd S. ix. 65.) — The following extract from Faulkner's *History of Chelsea* may prove acceptable to Mr. Jennings

"H. C. Jennings was the only son of James Jennings, Esq., of Shiplake in the county of Oxford, and was born in 1781, O. S. He was descended from a very ancient and noble family, the Nevils, and was accustomed to reckon the celebrated Sarah Duchess of Marlborough among his progenitors." — Vol. i. p. 87.

In 1781, a Mr. Joseph Jennings, a dissenter of Fenchurch Street, was buried at Chelsea.

CHELSEGA.

GEORGE GASCOIGNE (2nd S. viii. 453.) — George Gascoigne, who was "in trouble in 1548," and "Gaston the lawyer," who had "an old wife in 1551" (2nd S. ix. 13.), could not possibly have been George Gascoigne the poet, who married late in life, and died, according to Southey, 7th Oct. 1577, "in middle age." *Gaston* and *Gastone* are said by Fuller to be two of eighteen variorum spellings of Gascoigne. If it were worth while for Mr. J. G. Nichols to search, I think that gentleman would find that Queen Mary's Knight of the Bath was Sir Henry, second son of Sir William Gascoigne of Gawthorpe, by the Lady Margaret Percy, his wife.

R. W. DIXON.

Seaton-Carew, co. Durham.

MACAULAY FAMILY (2nd S. ix. 44. 86.) — I think FITZGILBERT has fallen into error when he says that the Babingtons claim descent from Macaulays, as I am stating that the fir

took place on the marriage of the late Thomas Babington, Esq., M.P. for Leicestershire, with Miss Jean Macaulay. It is not, however, from their relationship with the Macaulays, ancient as this latter family may be, that the Babingtons claim to be one of the foremost names on the roll of England's untitled gentry. This ancient family consists now of two great branches, the Babingtons of Dethick, and the Babingtons of Rothley. Amongst the forty coats of noble and illustrious families which now decorate their ancestral shield are to be found those of Ward, Dethick, Annesley, Stafford, Beaumont, de Quincy, de Wact, Baliol, the old Earls of Chester, Alan Earl of Galloway, Morville, Engaine, and many others. In addition, the Babingtons of Rothley bear four crests, three badges, and have a right to supporters. Rothley Temple came into possession of the Babington family about the year 1500, and in due course descended to the present Mr. Babington, late of Rothley, by whom it was sold to his brother-in-law, the late Vice-Chancellor Sir James Parker, to whose son it now belongs. This branch of the Babington family also possesses a privilege which I believe to be unique. It is that at Trinity College, Cambridge, there is a set of rooms belonging to them, and except by the express permission of the head of the family for the time being, no one but a Babington can occupy them.

J. A. P.N.

Who was the author of *Rothley Temple, a Poem*, 8vo. (Cadell, 1815)?* It is a legendary story of the time of Edward I., and is of interest at the moment, as it associates the names of Babington and Macaulay at that early period.

J. O.

SAMUEL DANIEL (2nd S. viii. 204.; ix. 90.) — My authority for stating that this poet was *not* a Somersetshire man born, is his epitaph. It occurs in a printing collection in three volumes octavo, which I saw in the British Museum, but the exact title of which I do not remember: —

"At Beckington, Somerset,

Samuel Daniel, Esq., whose calme and blessed Spirit needs no other Testimonie than y^e works wh^e he left behinde him. He was borne at Wilmington in Wiltshire, nere y^e plaine of Salisbury in y^e yeare . . . and was buried at Beckington, in Somersetshire, y^e 14th of October, 1619."

C. J. ROBINSON.

MEDALS OF THE PRETENDER (2nd S. ix. 60.) — Reading an article in your valuable paper headed "The Young Pretender in England," I am induced to give a description of two medals of that person selected from my series of medals (relating to the Pretenders), published in the *Numismatic Chronicle*, 1839. No. 1. Bust to the right of Charles Edward, and without drapery; legend, CAROLVS.

WALLIÆ. PRINCEPS. 1745. Reverse. Britannia standing near a rock on the seashore. In her right hand she holds a spear, her left rests on a shield; behind it a globe, in the distance are ships sailing towards her. Legend, AMOR. ET. SPES. The medal evidently was struck to commemorate the hope desired by his partisans.

No. 2. Bust of Prince Charles to the right, without drapery. Legend, REDEAT. MAGNVS. ILLE. GENIVS. BRITANNIA. Reverse. Britannia stands on the seashore watching the approach of ships. Legend, O. DIV. DESIDERATA. NAVIS.; in the exergue, LATAMNI. CIVIS, SEP. XXIII. MDCCLII. This would imply that the former hope had been realised, but we have no notice in history to warrant such a supposition. Perhaps some of your correspondents may kindly suggest the cause of the medal being struck at this period, 1752. W. D. HAGGARD. Windsor.

DONNELLAN LECTURES (2nd S. ix. 70.)—Permit me to make an addition to the list of the Donnellan Lecturers. The lecturer for 1858 was the Rev. James Wills, D.D., "An Estimate of the Antecedent Probability of Christianity and of its Doctrines." Now in the press, and nearly ready for publication. A CONSTANT READER.

JUDGES' COSTUME (2nd S. ix. 45.)—In answer to your correspondent's Queries, I would suggest that

1. *Linnen silk* is *lining silk*; "lining" (*lineatum*) being so called from the fact that linen was much used for that purpose; the cloth was to be lined with silk in the summer, and trimmed with budge (lambskin) in the winter.

2. "Colour *curt*" was probably "court colour;" crimson or scarlet, perhaps of a peculiar shade, as still worn exclusively by the domestics of the royal household.

3. *Tires of minever* were sets of fur (not silk) composed of a certain number of skins. The *tire* was identical with the *tymbre* or *senellio*, and consisted of a length of six or ten skins sewn together. In the *Assisa de Ponderibus et Mensuris*, § 205., *Stat. of the Realm*, the various readings are 10 and 40. From this word *tire* our present "tier" is derived.

4. As to "furs of silk," I can say nothing; but "tires of silk," I should take to be the correct reading.

For mention of "tymbres of furs," see the *Wardrobe Accounts for 1483*, *Antiq. Repert.* i. 29., *et passim*. HENRY T. RILEY.

THIS DAY EIGHT DAYS (2nd S. viii. 531.)—This expression is taken from the Romish Church, where the "octave" of a feast is mentioned. Thus All Saints being held the 1st November, its octave is the 8th of that month, and the 23rd April being St. George, its octave is the 30th of the same month. Our phrases "this day week," and "this

day se'nnight," are incorrect in terms; for Monday being the first day of the week, next Sunday is the seventh day, consequently it is the *eighth* from the preceding Sunday. So in music we have seven notes, but the first of the next series is required to make the *octave*, or eighth note.

T. J. BUCKTON.

Lichfield.

A GLOUCESTERSHIRE STORY (2nd S. ix. 93.)—PROVINCIALIS should have added to his narrative that the "story" was embodied in a humorous poem entitled "Chavenage," by the late Rev. R. W. Huntley, M. A., late Fellow of All Souls, and dedicated to the Warden and Fellows of that College.

This tale of the Cotswolds displays something of the religious and political feelings of the period during which the tale runs, though two other local traditions, under the heads of Hawkesbury Manor and Squire Matthew, are given in the same volume. An introduction precedes the poem. Lond. Burns, 1845. G.

Miscellaneous.

NOTES ON BOOKS.

Memoirs, Letters, and Speeches of Anthony Ashley Cooper, First Earl of Shaftesbury, Lord Chancellor; with other Papers illustrating his Life, from his Birth to the Restoration. Edited by W. D. Christie, Esq., H.M. Envoy Extraordinary and Minister Plenipotentiary in Brazil. (Murray.)

Mr. Christie has here given to the world a volume well calculated to please readers of English history, and who desire to know the truth. Nearly eighteen years since he conceived the idea of writing a Life of the first Earl of Shaftesbury, and soon found how extensive were the inquiries, how careful must be the investigation, which such a subject demanded; and the present volume may be considered as a first instalment towards the publication of such a series of original documents as should at once clear the way, and prepare the public mind for the proposed Life. It contains, besides two fragments of autobiography, many other original documents from the collections of the present Lord Shaftesbury and of Lord Lovelace—the whole being illustrated with a series of notes, which add greatly to the value of the book, and prove that Mr. Christie possesses the zeal and intelligence requisite to do justice to the important biography which he has undertaken. Mr. Christie's defence of Shaftesbury from Lord Campbell's criticisms, is written in a frank and manly spirit, which Lord Campbell will we are sure be the first to admit.

Shakspeare Papers by William Maginn, LL.D. New edition. (Bentley.)

Dr. Maginn was a man of such vast intellectual powers that his criticism, when exercised upon works of the highest genius, was ever as loving as it was profound. No wonder then that we have in the series of *Essays* here collected, not only traces of his reverence for the genius of Shakspeare, but the clearest insight into many of the most subtle workings of Shakspeare's mind: so that the reader will rise from a perusal of each Essay, not only with a new and deeper sense of the beauties of the poet, but with that which it has been so long a

fashion to deny to Shakspeare's admirers in this country—the power of giving a reason for the faith which he has in him. The Essays here reprinted are nine in number, viz., I. Sir John Falstaff; II. Jaques; III. Romeo; IV. Midsummer's Night's Dream—Bottom the Weaver; V. His Ladies—Lady Macbeth; VI. Timon of Athens; VII. Polonius; VIII. Iago; IX. Hamlet. The work will be more acceptable to many from the pleasant and graphic sketch of Maginn by which it is preceded.

Jahrbuch für Romanische und Englische Literatur unter besonderer Mitwirkung von Ferdinand Wolf, herausgegeben von Dr. Adolf Ebert. Band II. 1 und 2 Heft. (Dummler, Berlin.)

We cannot do better, by way of recommending this periodical to our friends in England, than enumerate the contents of these two newly published parts. They are, *On Two Romances of Beroit de Sainte More*, by Pey; *Spanish Proverbs*, by De los Rios; *Jean de Conde's Dit du Magnificat*, by Tobler; *Contributions to the History of Romance Poetry*, by Liebrecht; *Virue's Life and Works*, by Munch; *The first Historical Romance in Spanish South America*, by Ferdinand Wolf; *on the Ossian Question*, by Dr. Heller. Each part contains in addition a number of reviews, as of Dyce's Shakspeare; Child and Aytoun's Ballads; Wright's Vocabularies; Coleridge's Glossarial Index; Lenient, *La Satire en France*, &c.

Mr. Collier has been even more prompt in his reply to Mr. Hamilton's pamphlet than we had anticipated. It was published in *The Athenæum* of Saturday last.

The new Shakspearian Documents—of which we announced the discovery in last week's "N. & Q."—will, it is said, be published very shortly under the editorship of Mr. Staunton.

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Notices to Correspondents.

We are compelled by want of space to postpone till next week many very important papers, several of our Notes on Books, and Answers to Correspondents.

ACHE: The line, "The child is father of the man," is from Wordsworth.

J. W. G. GUTH: The origin of the nursery rhyme "Little Jack Horner," has appeared in our 2nd S. iv. 156; v. 83.

VERNA: The same explanation of "a leading coach," has been suggested in our 2nd S. iii. 68, 199.

ERRATUM.—2nd S. ix. p. 134, col. i. l. 23. for "if it does satisfy" read "if it does not satisfy."

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3. MABEL.
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5. FRAMLEY PARSONAGE.
Chapter VII. — *Sunday Morning.*
" VIII. — *Gatherum Castle.*
" IX. — *The Vicar's Return.*
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11. STUDENT LIFE IN SCOTLAND.
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No. II. *On Two Children in Black.*

CONTENTS OF No. 1.

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Chapter I. *Omnes omnia bona dicere.*
Chapter II. *The Framley Set and the Chaldicotes Set.*
Chapter III. *Chaldicotes.*
2. THE CHINESE AND THE "OUTER BARBARIANS."
3. LOVEL THE WIDOWER.
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9. THE FIRST MORNING OF 1860.
10. ROUNDABOUT PAPERS —
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The literary character of King James's translators (Thomson belonged to the Westminster class, to whom the early books of the Old Testament were assigned*) cannot be unimportant to Englishmen. I have, therefore, gleaned some materials for a memoir of Thomson from the printed correspondence of the time, and shall be glad to learn more of him. As the whole number of Englishmen eminent for classical learning is very small, and this is, I believe, the first attempt to claim for Thomson a place amongst them, I have gone more into detail than the authors of *Athene Cantabrigienses* can afford to do, and must beg your permission to devote two or three papers to the subject.

* Fuller's *Church History*, ed. Brewer, vol. v. p. 371.

Bishop Andrewes, writing to Is. Casaubon, Sept. 8, 1612, says (*Minor Works*, p. xlv.): —

"Thompsonus valet, et novum magistratum meditatur, in eoque totus est."

Mr. Bliss, in his note, refers to Casaubon's letters for a favourable character of Thomson.

In Casauboni *Epistola*, ed. Almelooven, Rotterdami, 1709, fol., the following are addressed to Thomson, or refer to him.

No. 12. p. 8., Geneva, Apr. 25, 1594. To Thomson. This letter implies a previous familiarity and correspondence, and speaks of Thomson's scholarship as on a level with the writer's. Casaubon offers assistance in an edition of Sextus Empiricus, acknowledges past services, and begs for a continuance of them: —

"Tu nihilominus æternum me tibi devinxisti; cujus amorem, fidem, et merita nunquam non prædicabo. Libros nondum accipi quos mitti a te tua epistola aiebat. . . . Quicquid mea causa impenderis, id cui refundi velis fac me certior: alioquin carebo hoc fructu amicitiae tue: tua enim opera non utar. . . . Ego nunc Arriani Dissertationes publice expono. . . . O Philosophum! O dignum tuo excellenti ingenio campum! quare si me audis, rape mihi hanc palmam dum adhuc in medio est posita. Offero tibi quicquid habuero, quod juvare te possit. Mollior ipse aliquid: sed melius hoc onus in tuos valentissimos humeros incumbet. . . . Suetonium scis mihi esse ad manum: in eum si quid habes, quæso, adjuva. Procopii libellum, quem tam blande offers, si semel pellegero, remittam statim."

The Dousas, Vulcanius, Lectius, and Paulus Stephanus, also occur as friends of Thomson's. He seems to have been a favourite with the ladies: —

"Uxor, soror mea, et sororecula tua [who is this?] te ferunt oculis, et plurimum salvere jubent."

No. 13. p. 9. Geneva. Same day. To Scaliger.

"Literis nonnullorum (imprimis autem Thomsonis mei) intellexi, probari tibi nostra studia."

"Scripsi nuper ad me adolescens eruditissimus, et mihi charissimus, Richardus Thomson, se isthic telam nescio quam esse orsum," etc.

No. 16. p. 11. Geneva. Aug. 21, 1594. To Janus Dousa [Johan van der Does].

"Richardo [Thomsoni, *marg. note.*] nostro, quem ego adolescentem juxta cum oculis meis amo, quid factum sit, et in qua illum queram pro-eucha, ex te scire cupio: nam post ejus Stada perfectionem nihil mihi de eo comperit."

No. 17. p. 12. Geneva. Oct. 15, 1594. To Scaliger.

"Scribo etiam ad Thomsonem, studiosissimum mei virum, ut si quid poterit me hic adjuvet: eas quoque literas cures velim."

No. 29. p. 19. Geneva. May 19, 1595. To Scaliger.

"W[ottonus; i. e. Sir Hen. Wotton, for whom Casaubon had become surety — to his cost] satisfecit, meque ea molestia liberavit, in quam, ut vere scribis, conjecerat me *ἀκαρπες* mea facilitas. . . . Persuasum sum tuis maxime

literis effectum et Busenvallii, necnon opera Thomsonis nostri, ut hac sollicitudine liberarer."

No. 42. p. 26. Geneva. Oct. 8, 1595. To Jacques Bongars.

Thomson has written of Notes on Polybius by Lipsius. "Lipsius ergo Polybium edidit? per omnes Musas te oro et obtestor, inquire, investiga." The same Thomson sends greeting, and would have written, had he known Bongars's address.

No. 79. p. 45. Geneva. Aug. 26, 1596. To Thomson. Is rejoiced to hear that he proposes to travel into Italy: "Post tuum a nobis discessum paucos admodum [libros] e raris nactus sum: eos nempe quos vel tuus amor mihi dono misit vel gratia Bongarsii." Thomson's two last parcels of books had miscarried.

No. 104. p. 56. Geneva. Nov. 3, 1596. To Sir Henry Savile. And No. 105. p. 57. Geneva. Nov. 5, 1596. To William Camden.

Thomson had been with Casaubon, and assured him of the high regard in which he was held by Savile and Camden. He therefore makes bold to open a correspondence with them.

No. 113. p. 60. Montpellier. Jan. 1, 1597. To Thomson.

Has already announced his arrival to his brother and sister, who will have shown the letter to Thomson. Requests him to forward "Æschyleas schedas nostras," after making use of them. Is looking out anxiously for extracts from Servius, and any thing else which Thomson may be able to spare. Hopes that he has written to Scaliger.

"Nobilem tuum, vere nobilem Robertum [Sir Rob. Killegrew?] ego, uxor, liberi, tecum amantissime salutamus. Sororem meam his videri cupio tibi esse, dum isthic eris, commendatam. Vale, vir mihi ex animi sententia dilecte et probate."

No. 115. p. 63. Montpellier. Feb. 17, 1597. To Thomson.

Aubrius Wechelanus demands notes on the New Testament. Thanks Thomson for writing to Scaliger in his behalf. Has heard from his sister of Thomson's continued kindness, and prays God to reward him for his tried friendship.

"Uxor et liberi te, et Robertum nobilem tuum quam officiosissime et peramanter salutant. . . . Vale, meum delictum, meus amor."

No. 122. p. 66. Montpellier. March 19, 1597. To Thomson.

Is impatient to hear from him, and to receive a Martial.

"Vale, ex animo et penitus dilecte Thomson. Uxor te, et nobilem tuum salutatur quam officiosissime."

No. 130. p. 71. Montpellier. March 29, 1597. To Isaia Colladon.

Excuses himself for not writing to Thomson.

"Et ipsi, et ejus comiti nobili plurimam a me salutem."

No. 157. p. 84. Montpellier. Dec. 27, 1597. To Scaliger.

Thomson has sent a short unpublished treatise, the *Mechanica* of Athenæus, requesting that it may be sent on to Scaliger.

"Mulum me doctissime Thomsoni debere fateor, qui eo munere me donaverit."

With a subsequent letter (No. 170. p. 90., Montpellier, Jan. 8, 1598) Casaubon sends the treasure, which he had greedily perused.

No. 213. p. 109. Paris. Sept. 20, 1600. To Thomson.

Sends a copy of his "Animadversiones," and begs for corrections. Hopes to see Thomson at Paris, and rejoices to hear that he proposes to write notes on Cicero's *Letters to Atticus*. Has received his notes on Polybius and Suetonius; had already some years before discussed a question propounded by him.

"Uxor et liberi plurimam tibi toto pectore salutem precantur."

No. 218. p. 112. Paris. Oct. 22, 1600. To Scaliger.

Thomson had thrown him into a transport of delight by the intelligence that the elder Scaliger's commentaries on the *De Historia Animalium* were in course of publication.

No. 264. p. 136. Paris. Jan. 13, 1602. To Thomson.

Excuses for not writing. Baudius is in Thomson's neighbourhood. Thanks for help about the *Letters to Atticus*. Sends an answer to Thomson's question, *De Navigationibus Indicis*. Hopes soon to answer Andrew Downes's Greek letter.

No. 266. Paris. Jan. 19, 1602. To the young brothers Labbé.

Thomson has written word that he has a MS. of Cicero's *Letters to Atticus* in their hands, on which he desires Casaubon's opinion. They are requested to send the MS.

No. 268. p. 139. Paris. Feb. 4, 1602. To Thomson.

Works in hand. Plagiarisms and abusiveness of Marcilius. Is engaged on the *Scriptores Historie Augustæ*, and wishes to learn the opinion of Thomson and other English scholars respecting the book. Sends the letter through Perottus, notwithstanding a report that he has left England, being doubtful whether Baudius is still there. Recommends Thomson to make the acquaintance of the new ambassador, that they may correspond through him.

No. 273. p. 141. Paris. March 20, 1602. To the Labbé.

Has received the MS. of the *Letters to Atticus*, and is disappointed on a cursory glance at them.

No. 283. p. 148. Paris. May 31, 1602. To Charles Labbé.

Encourages him to publish Zonaras' *Lexicon*. Thomson had

more than once held out hopes of its publication, will make to Labbé's request.

No. 328. p. 173. Paris. Jan. 22, 1603. To Charles Labbé.

Sends a letter of Thomson's, the bearer of which also brought Photius's *Lexicon*, which shall be forwarded by the first opportunity.

For nearly seven years no letter to Thomson, nor any allusion to him, can be found in the bulky volume of the *Epistola*. The next letter, however, proves that the correspondence had not been interrupted, at least not to such an extent as the great gap in the extant series might lead us at first sight to conclude.

No. 652. p. 339. Paris. Dec. 28, 1609. To Thomson.

Fears that Thomson will detect faults in his version of Polybius on farther acquaintance. Their friend Tomkys, who has spent some months in Paris, will testify how greatly he is distracted by religious controversy. He is aware of the danger of plain-speaking, but by God's help will not flinch. His principal adversary is Cardinal Perottus; with whom, from his position in the Royal Library, he is constantly brought into contact, "not without the orders of *Agamemnon*."

I propose to go through the remainder of Casaubon's letters and his *Ephemerides* in another communication. J. E. B. MAYOR.

St. John's College, Cambridge.

ANDERSON PAPERS.

The following is a copy of a paper found among Rev. John Anderson's MSS., being "No. VI." of "Anderson's Papers." The handwriting, not Mr. Anderson's, is bold and lawyer-like, and the paper was very possibly concocted between the reverend gentleman and some legal friend at Dumbarton, equally zealous for the royal cause and staunch in adherence to Argyll. It is endorsed in Mr. Anderson's handwriting: "Advertisement to have been put in y^e *Western Intelligence* about y^e solemnities at Dumbarton (*sic*) after y^e victory of Dumblaine, 1715," better known as the "Shirra-muir," the finishing blow to the rebellion of '15: as, from the endorsement, it does not seem ever to have been published as intended in the newspapers of the day, as well as from the interest of the account itself, and in honour of the last toast to the 3 Ps—"Peace, Plenty, and Presbytery"—you may perhaps think it deserving of a place in the columns of "N. & Q." In this hope, I transcribe it at length:—

"Dumbarton, Novr. 14th, 1715. This day at noon we received the joyfull news of the victory obtained yesterday beyond Dumblane by his Majesties forces under the Command of his Grace the Duke of Argyle over the Rebels under the Command of the Earl of Mar. Thereupon the great guns of the Castle were discharged, the

Militia of the Shire was drawn out in the afternoon, and reviewed by their Colonell, the honourable Mr. John Campbell of Mamore, uncle to his grace the Duke of Argyle. In the Evening there were Bonfires, illuminations, and ringing of bells. The Magistrates of the town gave a handsome treat of wine at their Bonfire at the Cross to the Lieutenant, Deputs Justices of the peace, Officers of the Militia, and the other Gentlemen of the Shire, who were present; at which His Majesty's, the Prince's, Princess's, Duke of Argyle's, with all the other loyall healths, were drunk, each under a volley of small shot [ARMS I presume!] of a large detachment of the Militia, which gave a close fire as any regular forces could possibly have done; all which healths were concluded with one to Peace, Plenty, and Presbytry. Next morning, at nine of the clock, Mr. Anderson, the minister of the Town, assembled the Congregation in the Church, where before a very frequent [frequent, p.p. i.e. well-attended] meeting, not only of the parish, but of the above-mentioned gentry, he offered up Solemn praise and thanksgiving to God for the said victory.

"The keeping of this solemnity in the head town of the Shire had a good influence on the Country adjacent, particularly about the water of Enrick*, where some Jacobits had sayed to put people into a Confusion by spreading false reports that the Duke of Argyle himself was dead in Battell, and his whole Army cut off to seven men; and tho' the Common people know very well how little faith is to be given to Jacobite news, q^{ch} [which] in so many hundred instances they have found false, yet these reports put them into some Consternation, because they knew that the Army of the Rebels was well nigh thrice the number of the Duke's. However, the Keeping this Solemnity in the town, where they knew the best information was, undeceived the Country; so much the rather that in the midst of the Jollity at the Cross, there providentially came two Expresses, one upon the back of another, confirming the news of the victory."

On the same piece of paper which bears the foregoing, a large sheet of lawyer's post, without date, but doubtless of the same year and day, and unsigned, is the following legal memorandum, which brings us back to an *old volunteer period* of 1715 in Scotland, to be read by the new light of the volunteerage of 1860—pregnant as our movement is with all good for our country, and instilling a wholesome awe in every mind hereabouts, and respect for Britain in every council of Europe.

Rob. Semple, Heritor for Auchintullich, in y^e [the] paroch [parish] of Lusses [Luss, Lochlomondsaid], was alowys willing to offer his proportⁿ for a militiaman, according to the valuatⁿ of y^e [that] fraction, as he hath done for other lands wherein he was concerned, and not being received by Pluscarden, who furnishes the Standard, Intreats y^e [that] his Quota may be received, and his land not poynded for 'de Silencie."

We wonder if Rob. Semple of Auchintullich, the unready, saved his lands from legal process; but our friend of 1715 vanishes into space, and makes no answer. If you will grant me space, I will conclude "Anderson's Papers" with a letter from J. Martin of Inverary, 5th Jan. 1716, giving

* "The water of Enrick," is the river Endrick, which falls into Loch Lomond, at the lower or southern end of the Loch, on *Montrose's* side of Loch Lomond, hence Jacobite ground.

some information as to the state of the country at that period, and the quenching of the last brands of the great rebellion of 1715. C. D. LAMONT.
Paris.

PEPYS'S MANUSCRIPTS.

The underwritten list of MSS. were at one time in the possession of Samuel Pepys, Secretary to the Admiralty. By his will the library left at his decease was bequeathed to the University of Cambridge, to be placed in the colleges of Trinity or Magdalene, with a preference given to the latter. I would inquire if the collection as mentioned in this catalogue be preserved there intact, or were any of the volumes otherwise disposed of previous to the testator's death?

"Disquisitio de Origine Navigationis. Per Cl. Virum N. Vincentium."

"A Collection of y^e most Antient Laws of England contained in y^e Black Book of y^e Admiralty. (Transcribed from the copy thereof in S^r Rob. Cotton's library in old French, fol.)"

"Balfour's Practiques and Old Sea Law of Scotland, in Scotch, fol."

"Select papers on this subject. *Vide* under the Historical."

"An Extract of all Masters Naval contained in the Parliament Rolls of England, fol."

"A like Extract of y^e Naval Matters of England recorded by y^e chief of our English and French and above 50 of our Latin Historiographers, in 2 vol., fol."

"Excerpta (presertim Navalia) ex Adversariis, fol."

"The Process of English Policy for y^e Guarding of the Sea, written about the time of H. VI. in English vers, Pergam., formerly published (but from an imperfect copy) by Hackluit."

"A List of y^e Royal Navy of England as it stood in y^e last Year of K. Hen. y^e VIII., 1546, consisting of Ships, Galeases, and Row Barges, with draughts of one or more of each Rate, taken from y^e originall Designes presented to that King by Anthony Anthony, one of the Officers of his Ordnance, Pergam. fol."

"An historicall Report of y^e principall Occurrences relating to y^e Actions, Conduct, Expence, and Successes of y^e Royal Navy of England in Peace and Warr at Home and Abroad, with its Trade, Discoveries and Plantacōns, from y^e Reign of K. Hen. VIII. to that of K. James I., fol."

"Originall Accounts of y^e Annuall Receipts and Expences of y^e Navy of England within and betweene the Reigns of K. Hen. VIII. and Q. Elizabeth, in 11 vol. fol."

"Clement Adams's Navigatio Anglorum ad Muscovitas. The originall Book dedicated to King Phillip, Anno D. 1558."

"A Collection of Select Tables, Lists, Instruccōns, and Allowances relating to y^e Adm^y and Navy of England, written by James Humphreyes, one of the officers of the Navy, 1568."

"A Discourse of y^e Navy of England, written by Jo. Montgomery, A.D. 1570, with his additionall Observations thereon after y^e Spanish Action in 1588, and his Project for erecting a Land Militia to K. Phillip, 1557."

"The originall Libro de Cargos of Barnabe de Pedroso, Proveedor of y^e Spanish Armada, 1588, shewing the particular proportions of every species of provision and munition put on board each ship and vessell in that Armada, fol."

"Sir Fra^s Drake his originall Pocket Tables and Charts, Pergam."

"Capt. Edward Fenton (another celebrated sea commander under Q. Eliz.), his Pocket-book of Naval Calculations, A.D. 1590."

"A Collection of Fermes, Accounts, Surveys, and Allowances of antient use in the Navy, fol."

"An Accurate Survey and Discourse of Milford Haven, being y^e original Book presented to y^e Lord Burleigh."

"A Report from a Commission of Enquiry held in the beginning of K. James y^e 1st Reign into the then Abuses and Commissions in the Navy, with the Remedies proposed thereto, fol."

"The results of two other Inquisitions into y^e State and Management of y^e Navy, temp. Jac. I., fol."

"The originall of a Discourse written and dedicated to Prince Charles touching y^e Decrease of Trade, by R. Kayill."

CL. HOPPER.

[Samuel Pepys died on May 26, 1703, and by his will gave his nephew, John Jackson, Esq., of Clapham, the use of his valuable library and collection of prints for his life, and directed that they should afterwards be removed to Magdalene College, Cambridge. Mr. Jackson died in March, 1722-3. The late Lord Braybrooke (Pepys's *Diary*, i. p. xxxvii. ed. 1854), says, "It seems odd that there should be no record of the exact time at which the books were transferred by the executors of Mr. Jackson to Magdalene College." The removal of the books did not take place till the year 1724, as we learn from the following announcement in *Parker's London News*, No. 887., July 21, 1724:—"The library of Samuel Pepys, Esq., Secretary of the Navy in the reign of King James the Second, and placed in the hands of Mr. Jackson of Clapham, deceased, is now reposit at Magdalen College in Cambridge, in a handsome gallery, fitted there to receive it. It is a very choice and numerous collection, consisting of 3000 volumes in most sciences and languages, containing several curious books and papers relating to navigation, Secretary Pepys desiring in his Will, that his library might be disposed of to some College in one of our universities, that it might be serviceable in the advancement of all kinds, but rather to Magdalene College than any other, as a grateful acknowledgment of his education therein." A large portion of original Pepys manuscripts, however, were ultimately lost to Magdalene College, never having passed into the hands of Mr. Jackson; but eventually Dr. Rawlinson fortunately obtained them, and they were included in the bequest of his books to the Bodleian library. They are comprised in about fifty volumes, and relate principally to naval affairs. A list of the more important articles will be found in "N. & Q." 2nd S. v. 142.—ED.]

OLD SCOTCH GENTRY.

I have lately read Tytler's *Life of Sir Thomas Craig*, the eminent Scotch lawyer of James VI.'s time, including Sketches of other eminent Scotchmen, his contemporaries, published in 1823. Also a volume published in London, 1714, second edition, entitled *Memoirs concerning the Affairs of Scotland from Queen Ann's Accession to the Commencement of the Union*, a violent Jacobite production, by a Scotch Member of Parliament, but containing very graphic descriptions of most of the leading men in Scotland at that time. It appears from an introduction to have been published by the opposite party for the purpose of

exposing the designs and disloyalty of the Jacobites, and a French invasion which had misgiven.

Seeing in these works so many names of old Scotch commoners' families, and which have no place of fame in the books of peerage or baronetage, it has occurred to me that, by means of "N. & Q.," short notices of such families might be put on record, so as to form the groundwork for a book of old Scotch gentry, limiting the notices to families in possession of their estates prior to the Union, and not excluding families which have since fallen out of sight, provided they had previously been of old standing. Many of these families, though not ennobled or titled, were patriotic, and actively engaged in the political and religious contests of their country; and a record of them might easily be preserved, were their representatives to furnish short notices of them such as I have indicated, including their residences, arms, &c. &c. Many of them during the last 150 years have gone out of sight; some have been ennobled or made baronets by succession or through royal favour, such as Bailie of Mellerston, now Earl of Haddington. Still many remain with their old distinctive land titles, such as Dundas of Dundas; Campbell of Monzie; Crawford of Ardmillan; Blair of Blair; Forbes of Culloden, and a host of other such. No doubt vast numbers of them have disappeared by the alienation of their estates since the Union.

In the Scotch Acts published by Sir Thomas Murray of Glendook, Clerk of Register, from the commencement of the reign of James I. of Scotland, 1424 to 1681, there will be found a List of Commissioners of Supply in all the Scotch counties in 1667, containing the names of many of the landed gentlemen, peers, baronets, and commoners at that time.

Will any one inform me in what work I will best find the Scotch Acts of Parliament prior to 1424, and where those between 1681 and the Union?

SCOTUS.

"ULLORXA."

This strange word occurs in the following passage of *Timon of Athens*, Act III. Sc. 4. :—

"Go bid all my friends,
Lucius, Lucullus, and Sempronius, *Ullorxa*, all.
I'll once more feast the rascals."

As Steevens sagaciously observes, neither Rome nor Athens knew the word; and as we may safely say the same of England, the chances are that it is the coinage of the printer. Our business, then, is to try to find out the current coin which it has superseded, and not, like the 2nd Folio and Mr. Dyce, Alexander-like, cut the Gordian knot, by ejecting it from the text.

I think I have lately made it very probable that on one occasion "Th' ambitious" had, under

the printer's manipulation, become "Thank England's;" and surely then, in the hands of the same operator, "all o' them," "all of 'em," or "all on 'em"—might have been converted into *Ullorxa*: even the *ductus literarum*, on which Mr. Dyce lays such stress, applying to one half of the word. Read then:

Go bid all my friends,
Lucius, Lucullus, and Sempronius, *all of 'em*, all.—
I'll once more feast the rascals."

Does not this repetition of *all* give great additional strength to the passage, and harmonise well with Timon's mood?

There is another place in our wonderful poet where the Gordian knot is, at least by Mr. Collier, cut in a similar manner. In the Induction to *The Taming of the Shrew*, Sly says:

"No, not a denier. Go by S. Jeronimy,"—

where some say *S.* stands for *saint*, and others for *says*; while, as I said, Mr. Collier, sticking to his famous Folio, manfully exterminates it.

Now I, who am somewhat *serus studiorum* in these matters, cannot of course vie with the "learned Thebans" who for years and years have devoted their days and nights to the study of Shakspeare and his contemporaries; yet, to my simple apprehension, it has always appeared that *S.* stood quite naturally for *Signior*; more especially as the allusion is to the *Spanish Tragedy*; and that Sly's whole speech was as follows:—

"No, not a denier. Go by *Signior* Jeronimy.
Humph! go to thy cold bed, and warm thee."

The "humph" I have added from *King Lear*, where the line is given in full. It seems wanted to express the drunken grunt of the tinker, and by pronouncing *warm* as a drawling dissyllable, we have a complete verse: for, as I may show on some future occasion, the whole of this play, like *Hamlet*, *All's Well*, and so many others, is in verse.

THOS. KEIGHTLEY.

Minor Notes.

DR. SAMUEL PARR. — David Love, in an unpublished letter to George Chalmers, dated Feb. 26, 1788, gives the following account of Dr. Parr's eccentricity:

"Your anecdote of Dr. Parr's examination and preaching is curious and laughable. Some years ago he was a curate and master of the Free School at Colchester. From Colchester he went to Norwich, where he was also master of the Free School. He has now a living, or livings, in the diocese of Bath, to which he was presented by one of his Norwich pupils. I am told he is an everlasting talker, and smokes tobacco morning, noon, and night. Once at a visitation dinner in Colchester, he had the impudence to call for his pipe; but Dr. Hamilton, the archdeacon, told him there

were other rooms in the house where he might enjoy himself without annoying others. Of a piece with this was his behaviour among some of his old acquaintances in Colchester, at a literary club, with whom he passed an evening, as he went to take possession of his living. Knowing the temper of the man, a pipe and bottle (contrary to the law of the club) were placed on the table, and he did ample justice to both; for he smoked and drank the whole night, and talked so incessantly that Dr. Forster, who is president, and in common assumes the airs of a dictator at the club, sat silent like one who had lost the use of his tongue."

J. Y.

THE COIF. —

"Sir H. Spelman in son libr. 174. dit que l'inception de wearing del Coyfes per le Justices fuit quant Friers fueront Justices, a coverer lour bald pates.—Verb. Coyfa, 2 Edw. III. 36. (b), 4 Edw. III. 31., 29 Edw. III. 12."

This passage occurs as a note at p. 301. (b) of Lord Chief Justice Dyer's report of the Wager of Battle in Paramour's case in the Court of Common Pleas in Trin. Term, 13 Eliz., over which trial Lord Chief Justice Dyer and the Judges Weston and Harper (Mr. Justice Webbe being absent from illness) presided.

This passage does not occur in the edition of 1585, but is one of the notes to the edition of 1688, which in the preface are stated to have been "collected by the care and industry of five or six of the most eminent and learned lawyers that this last age hath bred."

F. A. CARRINGTON.

Ogbourne St. George.

BAPTISMAL NAMES. — Looking over an old parochial register in the Brit. Museum collections, I made a note of some rather peculiar Christian names: —

"1587. Obedioncia Cruttenden.

1591. Fearnot (a daur.) Hepden.

1605. Goodgift (a daur.) Noake; Faint-not Noakes; Thankful (a son) Hepden.

1607. Godward Fremans.

1639. Thunder (a son) Gouldsmith, son of Hy and Margt G—."

I have marked in some instances wherein the person was male or female, as it would be impossible almost to have divined the sex from the appellation. This list might have been very much extended, but the above will suffice as specimens. Unfortunately my memorandum is wanting in the name of the parish from whence I made the extracts.

ITHURIEL.

THE REV. CHRISTOPHER LOVE. — Several inquiries have been made in your valuable work respecting the family of the Rev. Christopher Love, who was beheaded about the middle of the seventeenth century. I have before me a copy of a work entitled, *The Combate between the Flesh and Spirit*, &c., published in 1654, "*being the Summe and Substance of 27 Sermons preached, &c.*," "by

Mr. Christopher Love, &c." This work contains a dedication from the pen of *William Taylor*, part of which I here transcribe: —

"To the Right worshipful, my worthy friends, *Mr. Edward Bradshaw*, Major of the City of Chester; and *Mrs. Mary Bradshaw*, his wife.

"Right Worshipful and Honoured friends" . . . (after some preliminary remarks, the following appears) . . . "But indeed, the reason of this dedication (besides the publick expression of my respect to you both) is the consideration of that special interest you both have to anything of *Master Loves*. Your interest, Sir, is undoubted to this Treatise, as having married his widow, whereby God hath made the *solitary to dwell*, and *rest in the house of her husband*, and hath caused a mournful widow to *forget her sorrows*. And your right (dear Mistress *Bradshaw*) is very great to the works of this worthy man, as having had the honor for several yeeres to be the wife of this eminent servant and Ambassadour of *Jesus Christ*."

Now, although from the dedication referred to, it would appear that Mr. Love's widow married Mr. E. Bradshaw, yet it does not clearly appear whether or not Mr. Love left any children. The above, however, might possibly furnish a clue to inquirers.

Can any of your readers furnish information as to who the said Mr. E. Bradshaw, Major, &c., was? And of what family of Bradshaw he was connected with?

B. L.

P. S. Query, is the word *Major* above to be reckoned synonymous with *Mayor*? *

THE FIRST REPORTERS. — As reporting is now a scientific profession, the following Note may prove of interest to "gentlemen of the fourth estate." Few of the learned professions can boast such an ancient and noble origin. In *O'Halaran's History of Ireland*, published at Limerick in 1778,

ii. p. 61., is the following curious entry: — Bille, a Milesian king of a portion of Spain, had a son named Gollamb, who "solicited his father's permission to assist their Phœnician ancestors, then greatly distressed by continental wars," and having gained his consent the passage goes on thus: —

"With a well-appointed fleet of thirty ships and a select number of intrepid warriors, he weighed anchor from the harbour of Corunna for Syria. It appears that war was not the sole business of this equipment; for in this fleet were embarked twelve youths of uncommon learning and abilities, who were directed to make remarks on whatever they found new, either in astronomy, navigation, arts, sciences, and manufactures. They were to communicate their remarks and discoveries to each other, and keep an exact account of whatever was worthy of notice. This took place in the year of the world 2650." (*O'Halaran* quotes the *Annals* for this.)

It is quite clear that those "twelve noble youths" were *reporters*, and it is curious enough that when a few of the London or provincial reporters attend in the country, at meetings or on other busi-

[* Mayor was anciently spelt Maior, or Major.—ED.]

ness, they do what those "noble youths" were commanded to do, namely, "communicate their remarks" and information to each other. Reporting, therefore, according to the above, must be over 3200 years old as a profession. What will our friends in the "gallery of the House" say to this? I know a few of the latter, and would back them as "short-hand writers" against the dozen of noble youths who sailed with Gollamh from Corunna! The passage is worth a Note, at all events. The same subject is alluded to again at p. 90.

S. REDMOND.

Liverpool.

N.B. Our expeditions to the Crimea, India, and China were accompanied by reporters, like the above.

DOCK AND CUSTOM-HOUSE BUSINESS.—Among the many useful "Handy Books" on various subjects which are daily issuing from the press, do any of them treat on the above intricate duties? The first question generally put by a merchant to a clerk seeking an engagement is, "Do you understand dock and custom-house business?" which not one clerk in a hundred does. If a little work on the above subject was written in a clear and intelligible manner it could not fail to be remunerative to the author, and at the same time it would prove the "open sesame" to many a young man to a good situation.

GRESHAM.

Queries.

GEORGE FOX'S WILL.

Having had occasion to read the several Essays recently published relative to the "Decay of Quakerism" in this country, I was also led to peruse Mrs. Green's *Domestic Narrative*, printed in 1852, as "illustrating the peculiar doctrines held by the disciples of George Fox." This is in more senses than one a remarkable book; but my present object is neither to discuss its character nor to remark on the sentiments of those leading authorities of the "Society of Friends" which are adduced in the work, whether as part of the *Narrative*, or as documentary appendices. I confine myself to what appears to me a curious and puzzling literary question: in pp. 171-5., vol. ii., we have what purports to be a copy of "George Fox's last will and testament, written with his own hand, and now to be seen at the Prerogative Office."

Now the form, the matter, and especially the cæcography, of this document are so extraordinary that I cannot but suspect some mistake; and would fain hope that some truth-loving metropolitan reader of "N. & Q." will take the trouble to call at the office named, see the instrument in question, and frankly report upon it. There may be, and most likely is, some such

paper as the one alluded to; but, in the first place, is it properly speaking a "will?" And, in the next place, is it really in the handwriting of the founder of Quakerism, from the whole of whose works, published in his lifetime, it so essentially differs? It has indeed been stated on good authority that the latter, on passing into print, underwent revision by competent literate "Friends." Be it so. It seems difficult to imagine that even the merest substratum of the plain, vigorous, and varied matter of "the Journal" and other books bearing the name of Fox, could ever have existed in the crude and clumsy style of this so-called "will." Apart from this startling discrepancy, there are some *prima facie* features suggestive of doubt. "The original is in black-letter," says Mrs. Green. What does this mean?—that such was George Fox's ordinary autograph? or that he used some peculiar character of writing on this occasion? Either alternative seems very unlikely. Again, she says, "the will was proved by George Whitehead." This may have been so; but no such name—nor indeed any executorial appointment—appears in the printed document. But, supposing this mass of misshapen sentences, in its vile spelling, to exist in any writing, and the appended initials to be really those of the stout-hearted man "in the leather breeches,"—the Cromwell of the Puritans!—is it not more likely to have been written by some illiterate servant, at the interrupted dictation of his master, when the latter was in extreme feebleness of mind and body? And is not this notion countenanced by the closing indorsement, "For G. F. to be layed in the truncke at W. M. the 8 mo. 1688?" On several accounts I think this "will" is a "curiosity" of literature of sufficient interest to justify examination and verification by some candid and competent individual, whose report may perhaps be allowed a place in "N. & Q."

D.

JESUIT EPIGRAM ON CHURCH OF ENGLAND TEMP. CAR. I.—On p. 30. of *Plainspoken's Letters to Dr. Dodge* (justly commended in the Notes on Books, p. 134.), allusion is made to the "sneering epigram of the Jesuits, asking what was to become of a Church whose head was cut off?" and which was handed about at the time of the Great Rebellion. Where can I find this epigram?

ACHE.

FITZWILLIAM FAMILY, OF MERION.—Being engaged at present in collecting materials respecting the noble family of Fitzwilliam, of Merion, in the county of Dublin (now represented by the Right Hon. Sidney Herbert, M.P.) I shall feel very much obliged to any correspondent of "N. & Q." for references to sources of information. Of course I am aware of what is given in Arch-

dall's *Lodge's Peerage of Ireland*, vol. iv.; Playfair's *British Family Antiquity*, vol. v.; Burke's *Extinct and Dormant Peerage* (1846), and other similar publications; but, as was lately remarked, "more might well be in print respecting the Fitzwilliams of Merrion." ABHBA.

FISHER FAMILY.—Where can I find the pedigree of Thomas Fisher, of Acton, Middlesex, Esq., who married in 1755 Margaret, sister of Lord Pigot, and whose second daughter married, in 1787, Francis, late Earl of Kilmorey. PRONESSOS.

IRISH KINGS KNIGHTED.—

"When Richard the 2nd, in 1395, made a royal tour to Ireland, he was met in Dublin by the four provincial Kings, whom he intended Knighting; but they declined this compliment, each having received that honour from his father at 7 years old."—Selden's *Titles of Honour*.

Who were the four Kings, and where did they reside? Were there acknowledged Kings of Ireland after the conquest by Henry II.?

S. REDMOND.

Liverpool.

GEO. MIDDLETON'S MS.—There is a translation in Latin Iambics of the Cassandra [Alexandra] of Lycophron, by George Middleton (Brit. Museum Addit. MS. 840.). What is the date of this translation, and who was the author? * Z.

PEERS SERVING AS MAYORS.—In Baines's *History of Liverpool*, the following noblemen are stated to have served the office of mayor of Liverpool in the period from 1356 to 1843, viz.:—

- "1585. Frederick Lord Strange.
- 1603. William, Earl of Derby.
- 1625. Lord Strange.
- 1666. Charles, Earl of Derby.
- 1667. Thomas Viscount Colchester.
- 1668. William, Lord Strange.
- 1677. William, Earl of Derby.
- 1707. James, Earl of Derby.
- 1734. James, Earl of Derby."

I should like to know whether any other instances exist in which peers have been elected to hold the office of mayor of a borough or city? and if not, why the custom was confined to Liverpool? ALGERNON BRENT.

BURROWS FAMILY.—Wanted information respecting the family of Burrows or Burrowes, who were staunch followers of Charles II., and about him at the time he was concealed in the oak: hence the tree upon their arms. S. M. S.

GEORGE ADAMS, M.A., was author of, 1st, *Sermons*, &c., 8vo., 1752; 2nd, *Systems of Divinity, Ecclesiastical History, and Morality*, &c., 8vo., 1768. Was he of St. John's College, Cambridge? Z.

FLETCHER FAMILY.—Is it the case, as commonly reported, that the ancestor of the Fletcher family came over with William the Conqueror, and was an archer in his band? hence the *arrow* in their arms. Where can information on the various wide-spread and numerous families of this name be obtained? S. M. S.

MAJOR ROGERS.—Wanted particulars regarding Major R. Rogers, author of "*Journals*, containing an account of the several excursions he made, under the Generals who commanded, on the Continent of America, during the late War," 1755—1765, 8vo., London: *A Concise Account of North America*, &c., 1765, 8vo. The author, I think, was a native of Ireland. Z.

FIELD FAMILY.—Wanted information respecting the Fields, of whom I have heard that their names are mentioned in early history, and am informed that the date of the original grant of arms is so early that the document or record must have been destroyed in the fire of London, when the Heraldic Office and its contents, with few exceptions, were destroyed. S. M. S.

FYE BRIDGE, NORWICH.—Blomesfield says, at p. 822. of his *History of Norwich*, ed. 1745:—

"Fybridge Bridge, or Fyve Bridge as it is antiently called, took its name on account of its being the fifth principal bridge over the river at that time."

May I inquire if any ancient instance of its being written *Fyvebridge* be known? The testament of Richard* Wellys "leprosus," dated 12 Nov. 1466, and proved 14 Jan. in the same year, after the usual pious bequest of his soul, reads as follows:—

"Corpus q3 meu sepeliend' in Cimit'io Omi Stof de fitzbriggate in Civitate Norwici."

This is the only instance of *Fitzbriggate* that I have met with. I have been at some trouble in searching for examples, but have been far from successful. In all the documents to which I have had an opportunity of referring (and of which the first Institution Book of the Diocese, commencing in 1290, is the earliest) it is written "Fybriggor," "Fibrig." I am inclined to think that Fybridge is a corruption of Fitzbridge, and should be glad of anything tending to confirm or explode that theory. EXTRANEUS.

HÜTTNER'S AUTOGRAPHS.—In "N. & Q." Dec. 2, 1854, was advertised "A Catalogue of a splendid Collection of Autographs belonging to the late Mr. Hüttner of Leipsic, &c. may be had of Mr. Nutt," &c. I wrote for and procured the above, which was a very interesting biographical dictionary upon a very small scale, but unfortunately only extended to one-half of the alphabet, and I cannot

* Consis, Regr Jekkys, fo. 78., Norwich Court of Probate.

[* This MS. seems to be about the time of Charles I., 1635. The translation is dedicated to the Bishop of Winchester.—ED.]

learn when or where the remainder of the collection was sold, or indeed whether it ever was sold at all. If it has been sold, I should be glad to know whether the Catalogue is to be procured anywhere, and at what price? N. J. A.

JOHN FARRINGTON. — I have in my possession a quarto MS. entitled "Critical and Moral Dissertations on divers Passages of Scripture, collected and translated from Foreign Journals. By John Farrington of Clapham, aged 76, 1756. Vol. i." I wish to know who was this John Farrington*; and also if any collector happens to have among his MSS. the other volume or volumes of this work. ITHURIEL.

PIG-TAILS AND POWDER. — When were pig-tails abolished in the army and navy? Was there any "official" in *The Gazette* announcing the same? When was hair-powder discontinued in the army? If any of your old readers will jog their memories and answer these questions they will much oblige CENTURION.

THE LADY'S AND GENTLEMAN'S SKULLS. — In an old manuscript book, eighty years old, containing scraps of poetry, unfortunately without references, I find two pieces of twenty-six lines each, one headed

'The Lady's Skull.

'Blush not, ye fair, to own me — but be wise,
Nor turn from sad Mortality your eyes," &c.

The other

"The Gentleman's Skull.

"Why start? the case is yours, or will be soon;
Some years perhaps — perhaps another moon," &c.

I should be exceedingly glad to know the name of the author, or the source from which they were taken. Perhaps a magazine of the period.

J. H. W.

BISHOP GIBSON'S WIFE. — Can any of your readers inform me what was the maiden name of the wife of Edmund Gibson, Bishop of London? Her sister, I believe, was a Mrs. Bettesworth, wife of the Dean of Arches, which may afford an additional clue. AULIOS.

TRINITY CORPORATION. — Wanted some account of this institution at Deptford, either through "N. & Q.," or direct to A. J. DUNKIN.
Dartford, Kent.

BRIGHTON PAVILION. — I have a series of carefully-executed outline etchings of interior views of apartments in the Brighton Pavilion, as they existed in the time of George IV. Size of the prints twelve inches by nine. What work did these illustrate? and were the plates left in this outline state or subsequently tinted? W. W.

[* John Farrington, merchant, died at Clapham, on 16th May, 1760, aged eighty.—ED.]

Queries with Answers.

GRUB STREET. — When did Grub Street first acquire its literary notoriety? I find it alluded to in 1672. B. H. C.

[The earlier denizens of this renowned literary locality appear to have been more usefully employed than some of their degenerate successors. Here, before the discovery of printing, lived those ingenious persons, called text-writers, who wrote all sorts of books then in use, namely, A. B. C. with the Paternoster, Ave, Crede, Grace, &c., and retailed by stationers at the corners of streets. It was in Grub Street that John Foxe the martyrologist wrote his *Acts and Monuments*. Here too resided honest John Speed, tailor and historian, the father of twelve sons and six daughters; and here too lived that bibliographical worthy Master Richard Smith, whose amusing *Obituary* was edited by Sir Henry Ellis for the Camden Society—"a person," says Antony Wood, "infinitely curious in, and inquisitive after books." From this renowned and philosophic spot, celebrated as the Lyceum or the Academic Grove, issued many of the earliest of our English lyrics, and most of our miniature histories, the tendency of which was to elevate and surprise the people. This favoured avenue gave birth to those flying-sheets and volatile pages dispersed by such characters as Shakespeare's Autolycus, who does not more truly represent an individual, than a species common in ancient times. Of course we of the present day complacently congratulate ourselves on the march of intellect; but let us not, at the same time, despise those early Grubean sages, who first published for the edification of their brethren those ingenious and youth-inspiring works, *Jack the Giant Killer*, *Reynard the Fox*, *the Wise Men of Gotham*, *Tom Hicathrift*, and a hundred others. It is true that Swift, in later times, favoured us with some homely "Advice to the Grub Street Verse Writers;" but it has been significantly hinted that the witty Dean is under more obligation to these renowned worthies than the world is probably aware of; for had it not been for the *Giant Killer* and *Tom Thumb*, it is believed we should never have heard either of the Brobdignagians or Lilliputians.

During the Commonwealth era a larger number than usual of seditious and libellous pamphlets and papers, tending to exasperate the people, and increase the confusion in which the nation was involved, were surreptitiously printed. The authors of them were, for the most part, men whose indigent circumstances compelled them to live in the most obscure parts of the town. Grub Street, then abounding with mean and old houses let out in lodgings, afforded a fitting retreat for persons of this description. In ridicule of the host of bad writers which subsequently infested this republic of letters, the term was first used by Andrew Marvell in his witty and sarcastic work, *The Rehearsal Transposed*, 1672:

"He, honest man, was deep gone in Grub Street and polemical divinity."

"Oh, these are your Nonconformist tricks; oh, you have learnt this of the Puritans in Grub Street."

Swift, as is well known, was delighted with this local appellation, e. g. "I have this morning sent out another pure *Grub*."—"Grub Street has but ten days to run, then an Act of Parliament takes place that ruins it, by taxing every sheet a halfpenny."—"Do you know that *Grub Street* is dead and gone, last week? No more ghosts or murders now for love or money."—*Journal*, to Stella, July 9, 1712, *et passim*.

About 1830, the name of Grub Street was changed into that of Milton Street, not after the great poet (says Elmes), as some have asserted, but from a respectable

builder so called, who purchased the whole street on a repairing lease.]

SAINT UNCUMBER.—At p. 116., vol. v. of *Norfolk Archaeology* is printed an inventory of the plate, bells, goods, vestments, and ornaments remaining in the church of S. Peter de Parmentergate, Norwich, on Feb. 15th, in the 2nd year of Edw. VI. Towards the end are these two items:

- "Item. Two of *maide Uncumbres* best cotes, and an orfres of green damaske - - - xvjd
 "Item. A cote of *Maide Uncumber* of redde silk, and an ohle clothe of oure Lady - - - xivd."

In the testament and last will of John Hyrynge*, dated and proved in 1504, among bequests to certain lights in the church of S. Giles, Norwich, is the following:—

- "Item. To seynt vncumber light - - - xijd."

Who was Saint Uncumber, V.? **EXTRANEUS.**

[Concerning St. Uncumber, whose votaries propitiated her by an offering of oats, and who helped married women to get rid of troublesome husbands, some information will be found in "N. & Q." 1st S. ii. 381. and iii. 404. *Uncumber*, as it will be seen presently, does not appear to have been originally a proper name, but an old form of our more modern verb *disencumber*, so as to intimate the good offices of the Saint in disencumbering wives of their husbands.

The question which now remains to be decided, is whether St. Uncumber was the French saint Rhadegund, or the Portuguese (Gothic?) *Wylgeforte*. Both have a claim, on the ground of their private history. For Rhadegund abandoned her royal husband to live in a cloister; and *Wylgeforte* escaped a highly uncanonical suitor who on account of her beauty insisted on making her his wife, by the sudden growth of a large and very ugly beard, which in a single night attained maturity on her chin, and of course put an end to the courtship.

"Namque viro ut propriis facta est barbata Virago,
 Cœpit ab impuro tutior esse viro."

Sautel. *Annus Sacer Poeticus*, xx. Jul.

(Were it not, however, for the subsequent changes of race in the Spanish Peninsula, one would almost wonder how a woman's having a beard should have hindered her having a husband.)

The often offerings made to St. Uncumber seem rather to connect her with St. Rhadegund. For once, when St. Rhadegund was closely pursued, she escaped by aid of a crop of oats, which very opportunely sprang up and concealed her. Besides this, it is recorded that, as part of her monastic mortifications, she ate barley-bread, some say rye (*sigalatium*, *Act. Sanct.* 13th Aug. p. 72, marg.). Hence, also, it may have been presumed that she would not view with disfavour an offering of oats.

But the name, on the other hand, St. *Uncumber*, points rather to St. *Wylgeforte* or *Wilgefortis*. This V. and M. (but not properly S., for it does not appear that she was ever canonised) bore also, in the Netherlands, the name of *Ontkommer* ("bey denen Niederländen Ontkommeren genant," *Zeidler*), which is only *Uncumber* in a different form. Kommer, trouble, literally *cumber*. Ontkommer, *uncumber* or *disencumber*. "Ontkommeren . . . Van kommer, dat is angst en hartzeer, bevrijden." *Weiland's Nederduitsch Woordenboek*. (See also many additional particulars respecting this much-controverted

V. and M., and respecting her name, in *Act. Sanct.* 20 July, pp. 49-70.)

St. *Wylgeforte* also bore in Latin the name of *Liberata*, between which and *Ontkommer* or *Uncumber* there seems to be a mutual reference. *Uncumber*, she who un-cumbered afflicted wives by disencumbering them of their husbands. *Liberata*, she who herself escaped a husband by the sudden phenomenon on her chin.

Perhaps those oats, which sprang up and concealed St. Rhadegund, were *bearded* oats. In that case St. Rhadegund's oats and St. *Wylgeforte*'s beard may have been different versions of the same tradition: quite an euthanasia, we think, of the discussion about St. Uncumber.]

TER-SANCTUS.—Can any of your correspondents tell me why the use of the Ter-sanctus was the cause of a civil war A.D. 508, and in what country did that war take place?

ALEX. BURNETT.

[The disturbances referred to by our correspondent were probably those which occurred at Constantinople, but they appear to have come to a head A.D. 511, not 508, though the storm was already brewing at a much earlier date. Peter the Fuller (Pietro Fullone) had presumed to annex to the "Thrice Holy" a clause which was supposed to derogate from its orthodoxy (about A.D. 463. Cf. Moroni, on "Trisagio"). Hence the tumult at Constantinople, A.D. 511. ("Tumultuatum Constantinop. ob additionem Trisagio factum." See Pagius on *Baronius*.) "The Monophysite monks in the church of the Archangel within the palace broke out after the 'Thrice Holy,' with the burthen added at Antioch by Peter the Fuller, 'who wast crucified for us.' The orthodox monks, backed by the rabble of Constantinople, endeavoured to expel them from the church; they were not content with hurling curses at each other; sticks and stones began their work. There was a wild, fierce fray." &c.—Milman, *Hist. of Christianity*, 1854, vol. i. p. 243-4.]

ROMAN MILITARY OATH.—What was the Roman military oath from about A.D. 1 to the reign of Constantine? How often was it renewed? And particularly whether the oaths imposed upon the centurions and common soldiers of the legions in Palestine and the provinces required adherence to the idolatrous religion of the State? **R. M. O.**

[Of all Roman oaths the military (*sacramentum*) was the most sacred. It was taken upon the ensigns (*signa militaria*). Livy says (xxii. 38.), until the year 216 B.C. the military oath was only *sacramentum*, i. e. the soldiers took it voluntarily, and promised (with imprecations) that they would not desert from the army, and not leave the ranks unless to fight against the enemy or to save a Roman citizen. But in the year 216 B.C. the soldiers were compelled by the tribunes to take the oath, which the tribunes put to them, that they would meet at the command of the consuls, and not leave the standards without their orders, so that in this case the military oath became a *jusjurandum*. But Livy here forgets that long before that time he has represented (iii. 20.) the soldiers taking the same *jusjurandum*. In the time of the empire (according to Dionysius, xi. 43.) a clause was added to the military oath, in which the soldiers declared that they would consider the safety of the emperor more important than anything else, and that they loved neither themselves nor their children more than their sovereign. The oath was renewed each time that the soldier enlisted for a campaign. On the military oath in general conf. Brissouius, *De Formul.*, iv. c. 1—6.; Dionysius, vi. 23., and Gellius, xvi. 4.]

* Consis. Regr. Bix, fol. 77. Norwich Court of Probate.

GREEK MS. PLAY.—In the British Museum (Addit. MS. 4458. art. 19.) there is a Greek play having the date 1723. Is anything known regarding the author? Z

[This turns out to be only a small opening fragment of a Greek play, and professedly a translation from the English. There is much erasure and interlineation, and parts are rewritten and again corrected. The title runs thus:

“Φιλογλάφυρος | Κωμωδία | Εκ βριταννικῆς | γλώττης μεταφρασθεῖσα. | παρὰ Ἰωαννου Ἰωνα: | ἐτεῖ σωτηρίῳ 1723 μηνὸς οκτωβρίου α΄.

As *Φιλογλάφυρος* is not a classical, nor, as far as we can find, a mediæval word, its meaning seems open to conjecture. As here used for a title we are disposed to render it, the *Macaroni*. With this accords the opening of Act I.:—

“Δράματος τοῦ πρώτου σκηνῇ ἢ πρώτῃ. Οἶκημα στολῆς. Τράπεζα σὺν ἐπικαλύμματι ἱμάτια ἐνδον ἔτοιμα.”

Perhaps, however, we are to understand an *Old Beau*:—

“Ὅς σκαῖον καὶ ἀνδρες, ὧ θεοί, ἑρωτικῶς γράφειν δέλτους, ἐκπιπτοῦσιν τῆς ὁρμῆς καὶ τοῦ τοῦ οὐκ ἔτι οὗτος.”

If this fragment of a Greek play be really a translation from the English, one would wish to discover the original English drama. We find nothing nearer than a comedy by R. Hitchcock (entitled *The Macaroni*, but bearing the later date 1773), which has a somewhat similar commencement:—“Act I. Scene, a Dressing-Room in *EPICENE'S House*. *EPICENE discovered sitting before a Glass*.” This is no very close coincidence, and, after all, may be merely accidental. Still, however, we think it not impossible that the *Φιλογλάφυρος* and *The Macaroni* may have derived their origin from some common source. The Greek fragment is accompanied with some other translations from the English, and is followed by an amusing Greek letter, apologising for not keeping an appointment in consequence of an invitation to dinner. This letter, unfortunately, does not bear the name of the writer, the whole subscription being ἔρρωσο. Οἶδας τὸν σὸν.]

“THE FEMALE VOLUNTEER.”—The Rev. L. H. Halloran, a chaplain in the Navy, published a drama with this title in 1801. Who are the *dramatis personæ*? Z.

[Sir George Liberal, a Devonshire baronet. Lieut. Minden, a loyal half-pay officer. Capt. Cavi, a democratic half-pay officer. Henry Pensive, ensign of the corps. Frank Faithful, his valet. Erasmus Syntax, an Irish schoolmaster. Ned Brace, a sailor with a wooden leg. Clod, a farmer and volunteer. Emma, daughter of Sir Geo. Liberal, in love with Hen. Pensive. Jeanette, the Female Volunteer, betrothed to Frank Faithful. Volunteers, &c. The scene lies on the Devonshire coast.]

Replies.

THE DE HUNGERFORD INSCRIPTION AND ITS INDULGENCES.

(2nd S. ix. 49.)

Of our old English inscribed stones few have about them more interest than the one now under notice, affording as it does several valuable hints for the antiquary and liturgical student. Though Mr. Gough Nichols has succeeded in mending its text as given by others, I suspect his own is

not without some little speck, for, to my thinking, instead of “noun,” as he has it, we ought to read “noun.” My present object, however, is to show the value of this inscription for illustrating some ritual usages once followed throughout this land in olden times.

The very asking of prayers in behalf of Sir Robert “so long as he shall live,” yields, by itself, the strongest proof that the same De Hungerford had it put up during his own lifetime. That churchmen, while they were yet alive, used to choose their own graves, and get ready the stone tomb or figured brass that was to lie over them, may be shown by various examples; and the inscription now under consideration goes to prove that the same religious practice found imitators among the high-born and the wealthy of our lay-folks. As the thought to a man that one day he must die, makes, or ought to make, him live the better, no one will blame, while perhaps many could wish that such a wholesome usage were even yet observed.

Mr. Gough Nichols tells us “that fourteen bishops should have promised five hundred and fifty days of pardon to all comers, for an object so perfectly personal as the temporal and spiritual welfare of Sir Robert Hungerford, seems very strange to our modern notions.” If Mr. Gough Nichols will take with him his “modern notions” when he goes among the monuments of antiquity, especially religious antiquity; if he makes exclusive use of such “modern notions” to understand for himself, and unfold unto others, the meaning of those remains of another period, and of a belief far other than his own, he must not be surprised if he be often at fault and in a puzzle: to gather the true meaning of such monuments, they must be read under the light of their own days.

That she might testify how thankful she was for every good work wrought for the better hallowing of God's name among men, or for the country's common weal, the Church in those days used to bid the people to pray for such as had thus become the people's friends and benefactors. To draw our forefathers to do her behest the sooner, she offered them her spiritual gifts, then called “pardon,” now “indulgences.” It so happened that this same house of the De Hungerfords had made for itself a distinguished name by its religious as well as civic munificence, both before and after the times of the Sir Robert of the inscription. This very Sir Robert bestowed broad acres upon St. Leonard's church, Hungerford; and one of his descendants, Walter, was a great benefactor to Salisbury cathedral, wherein he built and endowed a chantry chapel for two priests, besides founding other chantries at Farley, Hungerford, Haytesbury, and Chipenham (*Test. Vet. i. 257.*). From the heir of his good example as well as of his lordly

honours, we accidentally learn other pious deeds of this Walter, for his son Robert, in his own will, says: "To the repair of the high-way called the Causeway in Stawyk Marsh, which Walter Lord Hungerford, my father, first caused to be made, for the health of the soul of the Lady Katherine his wife, xxv. marks," &c. (*ib.* 295.). It is most likely that his grandsire had done some such work of public utility. Surely, then, persons of the present day, in spite of all their "modern notions," need be at no loss to understand why grateful churchmen should teach the people to pray for their living benefactors: prayer for such is even now encouraged by Protestantism. The men who multiply the occasions of public service in cathedral and parish churches; or the better to enable their poorer neighbours to come thither on the Sunday and festival to worship and hear the word of God, and on the week-days to go with ease about this world's business, build bridges and mend foul ways, are the people's best friends. Upon such individuals, though they happen to be lords—though, in doing such good deeds, they showed a feeling wish for the soul's health of a fondly beloved wife or other of their kindred, the sourest Puritan, even should his head be crowded with the very newest notions, ought to look with favour, and surely he will not forbid such living benefactor to be prayed for.

Without halt or hesitation, MR. GOUGH NICHOLS assures us "there is no doubt that there was a market always open for the sale of these visionary benefits" (indulgences). Where this "always open market" was to be found, he does not say. Perhaps this pardon or indulgence may have been brought from Rome; no, that is contradicted by the document itself, which tells us it was granted by fourteen bishops—had it come from the Pope it would itself have said so. Was Salisbury, so famous for its "Use," the market-place? Nothing of the kind stood there. Was this curious "market" kept in London, or at Canterbury, or at York? Assuredly not, at least during *those* times. In the days of Sir Robert De Hungerford, and for many very many long years afterwards, any such a sort of market had a being nowhere but in airy nothing; and the only record of its assumed existence in this country must be sought for among the "modern notions" of some few modern illustrators of our national ecclesiastical antiquities. The origin of the above-mentioned and many like indulgences may be easily accounted for, without resorting to the "open market" system of MR. GOUGH NICHOLS. The bountifulness of such a public benefactor as Sir Robert De Hungerford, must have been well known to the Bishop of Sarum, who, on his side, would take an early occasion of paying the grateful thanks of his diocese in a way the most likely to please the pious feelings of that religious noble-

man. For this end, the prelate would himself issue an indulgence of perhaps forty days to be gained, under the usual and well-known conditions of confession, contrition, and satisfaction, by all who prayed for the well-being whilst he lived, and for the soul's rest after his death, of De Hungerford. Still more to enlarge this privilege, the bishop would seek to gather from as many as he could of his brother-bishops a like indulgence to be added to his own: the meetings of our prelates for business or some grand ceremonial afforded the opportunity, and were often made available for drawing up and promulgating these joint indulgences, as may be seen in Matthew Paris (p. 494.). This "pardon" or "indulgence" of thirty or of forty days, as it may be, is the forgiveness or abatement, on the part of the Church, of just so much time out of the months—perhaps years—which, according to her penitential canons, ought to be undergone in prayer, fasting, and sackcloth for sins committed: by the same right that she puts on, the Church can remit and take off her canonical penances.

Without the slightest diffidence MR. GOUGH NICHOLS lays it down that "the bishops who made such grants were generally those of inferior grade or suffragans." Whether we be indebted to "modern notions" for such novel information I know not. Of this, however, I am certain there are more mistakes than one in the foregoing sentence; but this is not the place for showing them. MR. GOUGH NICHOLS seems to forget that all the bishops in an ecclesiastical province are the suffragans, in the first and strict sense of the word, to its archbishop: may be he confuses suffragans with coadjutor bishops: true is it that, in its second and less canonical meaning, the word suffragan was formerly used in England for those who are now better and more correctly called coadjutors. But even so he is mistaken, for if we look at the long catalogue—more than fifty in number—of those indulgences granted to the church of Durham, and to which he calls attention, we shall see that they were, almost every one, given by archbishops, and by bishops who, though they were suffragans in the right sense of the word, as Lyndwode would have employed it, were not so in its second meaning, that is, coadjutors. Among those grantors of the Durham indulgences, besides the Archbishops of Canterbury and York, we find the Bishops of London, Durham, Carlisle, Bath, Coventry and Lichfield, Norwich, Ely, and Rochester; most of the bishops of Scotland, with those of Sodor, Man, and the Isles, as well as of the Orkneys. To my belief MR. GOUGH NICHOLS cannot, from out all those indulgences, point to half a dozen which have the faintest likelihood of having been bestowed by a coadjutor bishop, or as he terms them "bishops of an inferior grade or suffragans."

MR. GOUGH NICHOLS talks about the "sale of these visionary benefits"—meaning indulgences. Had he read no other than those forms printed at the end of the Surtees edition of the *Rites of Durham*, and to which he refers, he would have found that, while there is not a tittle of evidence which warrants a suspicion that they were either bought or sold, he might at the same time have assured himself of the great practical good, in many ways, of those so-called pardons. One among their other objects was to draw people to church for prayer, and to hear the word of God; the conditions for gaining them were the sincere confession of, and hearty sorrow for sins: their effects, amendment of life, forgiveness of injuries, healing of feuds, atonement for spoken slander, reparation for stolen goods, besides the building, the beautifying, and endowment of our splendid cathedrals, and our parish churches, probably in the opinion of some among our antiquaries not the least good effect resulting from them: these, forsooth, are no "visionary benefits."

To some extent, the doctrine of the Church about indulgences was adopted and often acted upon after the change of religion in this country: commutation was allowed to be made in the severer canonical ordinances of the Protestant Establishment, so that something much more mild and easy of performance might be substituted in their stead; and such a commutation was called a "license." Roger Ascham asked and obtained from Cranmer "to be dispensed with as to abstinence from flesh-meats, Lent and fish-days being then strictly observed in the colleges" (at Cambridge); and Cranmer "put himself to the trouble of procuring the king's license under the privy seal for this man, and he released him of the whole charges of taking it out, paying all the fees himself." (Styke's *Life of Cranmer*, ed. E. II. S., ii. 65. 69.). In his *Life of Parker*, Styke informs us that "However the observation of the fast of Lent was regarded, yet dispensations also for it were granted upon reasonable causes. This favour (Parker) had 'formerly shewed to John Fox, the martyrologist, a spare sickly man, whom he permitted for his bad stomach to eat flesh in Lent.'" (p. 178.) Of Grindal the same writer tells us: "As for dispensations for eating flesh, they were rarely granted, and this upon the physician's testimonial. And, for the most part (Grindal), remitted part of his fees (*Life of Grindal*, p. 219.). Among the MSS. in the splendid collection at Ashburnham Place there is a license, dated A.D. 1632, from Abbot, for eating meat on fast-days. At Isleworth, among the muniments of the parish church, is a license bearing date April 28th, 1661, given by W. Grant, vicar of Isleworth, to B. Downton and Thomasina his wife, to eat flesh-meats in Lent, &c. (Lysons, *Environs of London*, iii. 118.). "These licenses," we are told by Ly-

sons, "were by no means uncommon at an earlier period. After the Restoration the keeping of Lent, which had been neglected by the Puritans, who entirely exploded the observing of seasons, was enforced by a proclamation from the king, and an office for granting licenses to eat flesh in any part of England was set up in St. Paul's churchyard, and advertised in the public papers, Anno 1663." (*ib.*) When Lysons published his book, 1795, there was in the possession of J. Clitherow, Esq., of Boston House, "a curious license under Juxon's hand and seal, 1663, by which he grants permission to Sir Nath. Powell, Bart., his sons and daughters, and six guests whom he shall at any time invite to his table, to eat flesh in Lent, provided that they eat soberly and frugally, with due grace said, and privately to avoid scandal; the said Sir Nath. giving the sum of 13s. 4d. to the poor of the parish" (*ib.* 119.).

But there are Protestant indulgences for other and far more serious and important things than the eating of flesh in Lent and upon fast-days, to which I beg to direct MR. GOUGH NICHOLS'S attention. In the "Form of Penance" devised by Grindal, we find it set forth thus: "Let the offender be set directly over against the pulpit during the sermon or homily, and there stand bare-headed, with the sheet or other accustomed note of difference; and that upon some board raised a foot-and-a-half at least above the church-floor, that they may be *in loco editiore et eminentiores omni populo*, i. e. in an higher place, and above all the people. It is very requisite that the preacher in some place of his sermon, or the curate after the end of the homily, remaining still in the pulpit, shall publicly interrogate the offender, &c. *Preacher*. Dost thou not here, before God and this congregation, confess that thou didst commit such an offence, viz. fornication, adultery, incest, &c.?" (*Styke's Life of Grindal*, p. 261.) Here, then, we have notorious sinners, and among them the fornicator, the adulterer, the incestuous man or woman, made to come to church, and, clad in a white sheet, mount the stool of repentance, and there openly answer the interrogations of the preacher, acknowledge their sins, and promise amendment in hearing and sight of all the people. But an "indulgence," a remission of all this humiliation and painful process, might be bought with cash. Perhaps Grindal himself, certainly his successor Whitgift, bartered and allowed bartering in remissions for such open penance.

In his "Articles touching Preachers," Whitgift ordained "That from henceforth there be no commutation of penance but in rare respects and upon great consideration, and when it shall appear to the bishop himself that that shall be the best way of winning and reforming the offender, and that the penalty be employed either to the relief of the poor of that parish or to other godly

uses — and if the fault be notorious, that the offender make some satisfaction, either in his own person, or else that the minister of the church openly in the pulpit signify to his people his submission, and declaration of his repentance done before the ordinary; and also, in token of his repentance, what portion of money he hath given to be employed in the uses above named. (Cardwell's *Documentary Annals*, i. 415.) The under clergy seem to have occasionally done a little business upon their own account in this matter; for among the articles exhibited against a Dr. Clay, vicar of Halifax, one was that "when commissions were directed to him to compel persons to do penance, he exacted money of them, and so they were dismissed without penalty." (*The Acts of the High Commission Court of Durham*, p. 256.)

From the foregoing evidence it is clear that the Heads of the Protestant Establishment in this country admitted, to a certain extent, the principles, and put into action, after a manner quite their own, the discipline of indulgences. In comparison, however, with that of the Catholic Church, the practice of Protestantism on that head was laxity itself. The grant to Catholics by their Church of the smallest indulgence, always was, as it still is, made only under the unvarying conditions of a true sorrow for sins, a sacramental confession of them, and a fitting atonement for all misdeeds, by those who wished to gain it. If we look, for instance, at the very first of the Durham indulgences referred to by MR. GOUGH NICHOLS, we shall find that it runs thus: "Nos (H. Elyensis) vero de Dei misericordia — omnibus qui fabricæ memoratæ pias elemosinarum largitiones impenderint, seu predictum locum per hoc septennium proxime futurum causa orationis adierint — si de peccatis suis vere contriti fuerint et confessi, triginta dies de injuncta sibi penitentia relaxamus." (*Rites of Durham*, p. 131.) The like clauses would have been seen in all the other indulgences enumerated after this one, had they been given in full. But the Protestant canonical penances — the wearing of the white sheet, the standing so arrayed upon the stool in open church, the questionings from the pulpit — might be bought off; from the heads of the Protestant Establishment, even for crimes of such black turpitude as fornication, adultery, nay even incest, by the powerful or wealthy sinner, through the payment of a pecuniary fine. Let it not be deemed that even the last-named of such sins was of rare occurrence in those reformed times. The *Acts of the High Commission Court of Durham*, lately printed by the Surtees Society, afford but too many instances of its frequency in the upper orders of life (pp. 28. 31. 76. 107. 123. 146.) in that diocese. No doubt the others could have revealed the same frightful state of wickedness. Other such indulgences seem to have been in use up to the present century:

some thirty years ago among my Protestant acquaintances was an old lady who had been married to two brothers; and the story went, in her neighbourhood, that she had bought off a prosecution, on that score, in the ecclesiastical courts by the yearly payment of a sum of money.

That Protestantism had its indulgences, and used to sell them, is evident. For the sale and purchase of one sort of these indulgences, there was a well-known "open market" set up in London, at St. Paul's, with its duly kept body of authorised officials who put forth advertisements in the public papers, inviting people to come and buy their ecclesiastical indulgences, or, as they called them, "licenses" to eat meat in Lent, and on fast-days, we learn from a Protestant writer, Lysons. Notwithstanding MR. GOUGH NICHOLS'S opinion, it is fair to presume, that from Ascham and Foxe, from Cranmer, Parker, Grindal, and Abbot downward, all those who bought as well as the officials, high and low, who sold such licenses, did not think them "visionary benefits;" otherwise the first had not sought for nor given their hard money for them, nor the second offered and advertised for sale, and kept an "open market," with all its necessary appliances, for the convenience of purchasers throughout the kingdom.

This De Hungerford inscription, so valuable a monument of mediæval antiquity, we are told "has suffered much from wanton defacement" (2nd S. viii. 464.); this is sad: sadder still if the cause for perpetrating such disfigurement must be sought from that same motive which MR. GOUGH NICHOLS assigns for the disappearance of so many copies of Foxe's book — "sectarian spite" (2nd S. viii. 221.): but saddest of all, when, through the same uncharitable agency, the defacement of a far more mischievous nature is wrought on such inscriptions by men who scoff at their words, without a care to understand their meaning.

D. ROCK.

Brook Green, Hammersmith.

MR. NICHOLS does not seem to be aware that I copied the inscription from an actual rubbing taken by myself, which I shall be happy to lend him if he has any doubt as to any attempted deciphering of the monumental slab. I am quite willing to admit (and thank him for the suggestion) that the sense is better met by the substitution of the word *com*; but on the other hand the last letter which I read *r*, is so clear and separate from the preceding letters (which are a little blurred by chipping), that I could not see how it could be very well converted into *com*. Again, would not the sculptor have followed the same wording as in line 2.; viz. *tant cū* or *cum*? He appears, however, to have been sufficiently careless in incising other words.

MR. NICHOLS'S extended version will bear a

trifling revision. For *sinquante* read *singante*; for *noun* read *noum*. I omitted to state that the workman who executed this monument has cut some straight lines between every line of the inscription, apparently for his guidance. Now, after the word *Ave* is the space of two lines and a quarter not filled up: supposing that this was left blank originally, and no portion of the inscription obliterated (which is doubtful), could it have been designedly to add the date of the decease of Robt. de H. at a subsequent period? CL. HOPPER.

ELUCIDATION OF DURIE CLAVIE AT BURGHEAD.

(2nd S. ix. 38. 106.)

It is singular, but I think capable of proof, that language, manners, and customs remain longest uneffaced in the remotest and most distant corners in which they were once practised. In Portugal the Roman language is still so identical with the modern vernacular that Southey has recorded a hymn to St. Ursula in good Portuguese, which would pass for classic latinity. It begins

Ursula, divina Virgo! famosos canto triumphos,"

and in that country the well-known perversion of the *b* and *v*, in the old Roman pun, "*bibere est vivere*," is still found in full practice amongst the uneducated: thus at an estalagem on the great route from Lisbon to Oporto, I read on a small board over the door, "*acqui se bend vuon bino*" for the orthodox *acqui se vend buon vino*; and farther on crossing by a ferry a river, which the ferryman called *Bouga* to *Alcergaria*, you will find them written on the maps *Vouga* and *Albergaria* respectively.

In England the curious recumbent cross-legged figures on our altar-tombs are confined exclusively to the corner most distant from Asia, where they undoubtedly had their origin in the Mithriatic sculptures and emblems from Hindostan, and from Lake Van, and the caverned temples of Keretta.

The Scandinavian Mythology and language found an asylum beyond the boundaries of its first practice, and almost beyond the limits of Europe, in far distant Iceland, whence the Edda had to be restored to teach the Northmen their ancient belief and tongue.

It is not, therefore, with any wonder we find Scotland rife with reminiscences of Roman creed and customs. Notwithstanding the severity of his climate, the Highlander still clings to the Roman tunic, shown in his kilt, and the plaid or maund of the shepherd, representing the Roman toga as his clothing. In their mythology we find the Beltain of Pennant and Jamieson as an acknowledged sacrificial ritual to the deity Bel or Belinus;

and I have little doubt that a short statement will show the same for the curious custom at Burghead of the "*durie clàvie*," and will also prove it eminently mythical and Roman.

The earliest indigenous deity of preromanic Italy was undoubtedly Janus, and his worship was still kept up even when the conquering legions of the commonwealth had extended their knowledge of foreign deities and brought home the gods of Homer and Greece to usurp the places of those which they long venerated from Etruria. Ovid, in his *Fasts*, lib. i., is very diffuse in his investigations on the nature and properties of the singular Bifrons:—

"Quem tamen esse Deum te dicam Jane biformis?
Nam tibi par nullum Græcia numen habet,"

and the resolution of this question by the deity runs through many lines, and principally turns upon his epithet as *claviger*, which, from the differing forms of *clavus* and *clavis*, is explained as key or club-bearer, and its consequences as janitor.

In the second volume of my *Shakespeare's Puck and his Folklore* now under the press, it is part of my argument to prove that *Janus* is identical with *Thor*, from identity of name; the etymology of *Janus* from *Janua* being universally admitted, as *Thor* in German still means a gateway, and *Thür* a smaller door. An undoubted British coin with the double head of *Janus* from Ruding's *British Coinage*, and the inscriptions *cuno* and *camu* on obverse and reverse, is additional corroboration, as well as many conformities of ritual, particularly the curious Roman custom of shutting the temple of *Janus* in time of peace, and opening it during the contention of arms, coupled with *Thor's* and *den wildes Jäger's* riding out of the old castle of Schmellarts in the Odenwald, whenever war impends over Fatherland, as a correlative belief. If, therefore, instead of *Janus Claviger* we put as a mere translation or synonym of the Roman deity our indigenous *Thor* or *Thur*, dropping the Saxon *D* for the plain *Þ*, we gain the identical *durie clavie* of our Scotch countrymen with merely the addition of their usual diminutive, and thus all the practices recorded by the correspondent who broached the subject are very perfect portions of a ceremonial ritual to the oldest European deity known, whether *Janus* or *Thor*.

WILLIAM BELL, Phil. Dr.

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PLAYING CARDS.

(2nd S. viii. 432.)

The pack of cards mentioned by C. F. is a complete set of Tarots, or Tarocchi cards, and probably of Italian manufacture. The marks of suits mentioned by him, goblets, clubs (*actual* clubs or *batons*,

in England we retain the *name*, but have substituted the French *trèfle*), *swords*, and money, though bearing French names, are foreign to that nation, at least as regards present usage. Anciently Tarots were general, but they are now principally confined to Germany, Switzerland, Alsace, and Franche Comté. They are no doubt of Eastern origin, the cavalier or knight answering to the piece of the same name in chess, between which and the older Tarots there is considerable affinity. They were probably introduced into Europe towards the end of the thirteenth century as instruments of divination. Our present contracted pack is a French modification. The twenty-two symbolical cards are called *atouts* (according to Duchesne because they were of higher value than all others, *à tutti*), and vary considerably according to their antiquity and locality. See *Le Monde Primitif*, par Court de Gebelin, tom. viii. pp. 365—418. 4to. Paris, 1781, and Chatto's *Origin and History of Playing Cards*, London, 1848. I should be much obliged to C. F. if he would favour me with a reference to any mention of the *Livre de Thoth*, or the game of "Tara," or correspond with me on the subject, as I have a small brochure in the press on this curious subject. In a paper appended to Court de Gebelin's essay, entitled *Recherches sur les Tarots et sur la Divination par les Cartes des Tarots*, is the following passage :

"Ce livre (ce livre du destin, ce jeu sacré) paraît avoir été nommé A-ROSH, de la lettre A, doctrine, science, et de ROSCH, Mercure, qui, joint à l'article r, signifie tableaux de la doctrine de Mercure; mais comme *rosh* veut aussi dire commencement, ce mot *tu-rosh* fut particulièrement consacré à sa cosmogonie; de même que l'*Ethotia* (histoire du temps) fut le titre de son astronomie, et peut-être qu'*Athotes*, qu'on a pris pour un roi fils de Thot, n'est que l'enfant de son génie et l'histoire des rois d'Egypte."

The etymology of *Tarot*, however, has not been satisfactorily explained, and the attempt to connect them with the theology of ancient Egypt is like many other essays of the French savans in this direction, at the first dawn of Egyptian discovery, fanciful and absurd. I shall be glad of any assistance the correspondents of "N. & Q." can render me, especially as to the early period of the introduction of playing cards into England.

E. S. TAYLOR.

Ormesby S. Margaret.

"VESTIGIA NULLA RETRORSUM" (2nd S. ix. 23. 111.) — Your correspondents have overlooked Bubb Dodington's capital rendering of this legend. Walpole, writing to Chute, in June, 1756, says :—"Dodington has translated well the motto on the caps of the Hanoverians. 'Vestigia nulla retrorsum'—They never mean to go back again." Besides the humour of the above, it shows whence the motto came; which I believe, belonged to

one of the branches of ducal Brunswick. The words form the motto, as S. D. S. states, of the Earls of Buckinghamshire. In Debrett for 1830, the Earl's arms are engraved with that motto; but the genealogical account of the family ends with these words: "Motto, *Auctor pretiosa facit*—The founder makes it more valuable,"—which is *Latin de cuisine*, or indifferent English. In page lxxii. Debrett translates "*Vestigia nulla retrorsum*" — *Our footsteps are all advancing*,—which, at all events, was not appropriate when Sir Henry Hobart, the father of the first earl, was killed in a duel by Oliver Le Neve, in 1699. J. DORAN.

Will you allow me to remind your correspondent, Mr. J. T. BUCKTON, that the words in question—"Vestigia nulla retrorsum"—were the motto of the celebrated Hampden, and were borne on the colours of the regiment which he raised for the service of the Parliament, and in command of which he was killed.

The uniform of the regiment was green, and the colours bore on one side the Parliamentary device—"God with us:" and on the reverse the words—"Vestigia nulla retrorsum." The green-colour facings of the 5th Dragoon Guards, and the regimental motto, may possibly have been assumed in compliment to the memory of so celebrated a statesman. E. N.

DINNER ETIQUETTE (2nd S. ix. 81.)—I have for some time had a suspicion that I am growing old. The concluding paragraph of an inquiry, under the above head, converts that suspicion into conviction: "There must be those alive who can almost remember it for themselves, or at least describe it from good *traditional* authority." I have a perfect recollection, when a very young boy, of seeing the ladies go out of the drawing-room in single file, the gentlemen following in like order.

CI-DEVANT JEUNE-HOMME.

"BEAUSÉANT," ETYMOLOGY OF (2nd S. viii. 451.) —I find in that extraordinary roll of arms given in Leland's *Collectanea* (vol. ii. p. 616.), and commonly called "Charles's Roll," the following blazons:—

"Le haucent del temple dargent al chief de sable a un croyz de goules passant."

"Le baucent del hospital de goules a un croyz dargent fourme."

It would appear from this that the *beauséant* was not the *cri de guerre*, as has generally been supposed, but the coat of arms itself. I should suppose also the *croyz passant* was the cross *patée*, and not on the chief but on the field. A. A.

Poets' Corner.

COLONEL FREDERICK, SON OF THEODORE, KING OF CORSICA (2nd S. ix. 93.)—Your correspondent WILLIAM BATES will find an account of Colonel Frederick in a collection of lives published many

years since, under the title, I think, of *Neglected Biography*. The old man who walked from the coffee-house at Storey's Gate to the porch at Westminster Abbey, where he shot himself, had long been familiar to the inhabitants of London, and was distinguished by his eccentricities and gentleman-like bearing. He had fulfilled many employments, and had witnessed many strange incidents. One strange passage in his life was his dining at Dolly's, with Count Poniatowski, when neither the son of the late King of Corsica, nor he who was afterwards King of Poland, had wherewith to settle the bill. Distress drove the Colonel to commit suicide, and his remains rest by those of his father, in St. Anne's Churchyard, Soho. The Colonel's daughter married a Mr. Clark, of the Dartmouth custom-house. Four children were the issue of this marriage. One of them, a daughter, was established in London, at the beginning of the present century, earning a modest livelihood as an authoress and artist. The following is a copy of the card of this industrious lady:—

“Miss Clark,

Granddaughter to the late Colonel Frederick, Son of
Theodore, King of Corsica,

PAINTS LIKENESSES IN MINIATURE,

FROM TWO TO THREE GUINEAS,

NO. 116. NEW BOND STREET.

Hours of Attendance, from Twelve in the Morning,
until Four.”

The above is the substance of what I found in the volume of *Neglected Biography*, to which I have alluded, and which was kindly lent to me by one whose generous promptitude in such matters is well known,—Mr. John Bruce, F.S.A.,—when I was engaged in a biographical Sketch of Theodore, to be enrolled among *Monarchs retired from Business*. JOHN DORAN.

ARMS WANTED (2nd S. ix. 80. 125.)—Has not your correspondent transposed the tinctures by mistake? If so, two bars *sable* within an orle of six martlets *gules*, is the coat of *Paynell*, co. Hants and Sussex. See Mr. Papworth's *Ordinary*, p. 29. A. A.

Poets' Corner.

ST. THOMAS OF HEREFORD (2nd S. ix. 77.)—It seems probable that *Lancashire*, in A. Butler's *Life of Saint Thomas Cantilupe*, is a misprint, or a mistake for *Lincolnshire*. Bp. Challoner, in his *Britannia Sancta*, says that St. Thomas was born at Hameldone in Lincolnshire, a manor belonging to his father. But there is a mistake here also. An eminent antiquary still living, wrote under the signature of “CLERICUS” a correctorium of Alban Butler's *Life of this Saint*, in a periodical called the *Weekly Register*—not the newspaper now so called—which appeared in the number for October 13, 1849, and in which he

corrects some mistakes, and supplies some omissions. He affirms that St. Thomas was born at Hambleden in Buckinghamshire [Bollandus, *Act. Sanctorum*, tom. i., Oct., p. 539.]; and having been then in the diocese of Lincoln, may have led Bp. Challoner to place it in Lincolnshire. But as there is no such place in that county, and the name so nearly corresponds, it may be safely inferred that this was the real place of the Saint's nativity. F. C. H.

“MY EYE AND BETTY MARTIN” (2nd S. ix. 72.)—Will PISHEY THOMPSON be kind enough to inform me how he renders in English his origin of the above phrase? “*Mihi et Beati Martini*,” he says. I am at a loss how to take the *et* after *mihi*. Might not “*mihi ades beati Martini*,” or even “*mihi et beato Martino*,” be better than “*Mihi et beati Martini*?” IGNORAMUS.

DONNYBROOK NEAR DUBLIN (2nd S. viii. 129.)—

1. Holingshed, in his *Chronicle*, mentions a Bishop “Donat,” who held the See of Dublin under Prince Chritius. Though merely a conjecture on my part, may I venture to suggest to ABHBA the plausibility of finding in the name of this bishop the etymology he requires: “Donat's broke”?

2. Or, has the name anything to do with the Danes?

3. On the roll of Scoto-Irish kings appears the name “Donnachus.” Compare this with the old form given in the *Registrum Prioratus*, “Done-nachbrok.” I have by me a poem on “Donnybrook,” written in the last century, which I shall be happy to forward to ABHBA if he will send me his address. I believe I am already in his debt.

C. LE POER KENNEDY.

St. Albans.

Miscellaneous.

NOTES ON BOOKS.

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LONDON, SATURDAY, MARCH 10. 1860.

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Notes.

THE GUNPOWDER PLOT PAPERS.

On the discovery of the plot, Thomas Percy, who had hired the house adjoining the House of Lords, was the only conspirator, with the exception of Fawkes, known or suspected by the government. Fawkes had been arrested in the cellar about midnight of the 4th of November, and being but little known, was at first interrogated very closely about himself and his companions. He was not disinclined to be communicative about himself, but he said nothing that could give the slightest clue to the other conspirators. He gives the following account of himself in his first examination:—

"The Confession of John Johnson, Servaunt to Thomas Percy esq^r. one of his ma^s pensioners taken this Tuesday the fifth of November 1605, before the L. Cheif Justice of England and Sir Edward Coke knight, his Mats. Attorney generall.

"Being demanded when he went beyond the seas; and if he did to what parte he went: Answereth that he went beyond the seas about Easter last, and toke shipping at Dover, but remembreth not in whose shippe he went, and from thence to Callice and from Callice he went to St. Omers, and was in the Colledge there, and from thence did go to Brusels and staid there about three weeks, and from thence went to Spinolaes Camp in Flanders, and was there about three weeks, and resseyved no paie there, and in his way went to Dowra to the Colledge there, and from thence returned to Brusels and remayned there about a

month, and saw Sr. W^m. Stanley, Hugh Owen, Greenway and divers other Englishmen. And from thence he went of Pilgrimage to the Lady of Montague in Brabant, where he was wise on Pilgrimage, all alone."

The remaining part of this examination is published by Mr. Jardine in his *Trials*, vol. ii. p. 156. In the meantime Percy had escaped. He was well known to many of the Council, and was a relation of the Earl of Northumberland's. The government therefore were exceedingly anxious to have him discovered. A proclamation was issued describing him. The State Paper Office contains many letters written about this time to Salisbury, suggesting the road he was likely to have taken. Many persons who knew his habits were examined; and from the number of depositions still extant, some idea of the anxiety of the government to apprehend him may be gathered. The Archbishop of Canterbury sent the following letter to the Secretary of State:—

"My L. I am informed for a certayntie that Mr. Tho. Percy was mett this morning about eight of the clocke ryding towards Croydon: by one Mathew the Hoast of the George in Croydon: with whom ye said Pearceye having good acquaintance demanded of the Hoast, what newes? who answeringe he had heard of none; no quoth he: All London is up in Armes. He demanded the way to Kingston; why, said Hoast, you are three miles out of your way thither. No matter qth he the waters are out in the nearer waye. This was told me within this quarter of an hour, whereof I thought it meete to write y^r L. And so I comit y^r L. unto the protection of Almighty God. At Lambeth this 5th of November, 1605.

Y^r L. most assured,

"R. Cant."†

(RICHARD BANCROFT.)

Sir William Waad, the Keeper of the Tower, was never weary of writing letters to Salisbury. The first of these numerous epistles relates to Percy:—

"It may please your good L. my Cousin Sir Edward York being lately come out of the North and coming this afternoon to me, upon speech of the happy discovery of this most monstrous plot, he telleth me he met Thomas Percy the party sought for, going down towards the North disguised, wherenpon I thought good to send my Cousin Yorke to y^r L. that he may relate somuch to y^r h. L. From the Towar in haste this 5th November, 1605.

At the Commandment of

Yor^e h. L.

W. G. WAAD.

An express had been sent to Ware by Salisbury enquiring if Percy had been through that town on his way North. The following reply was received from the postmaster:—

"My most humble duties remembered, may it please y^r good Lordship to be advertized that I received your Lordship's letter this day at almost xii in the day, and whereas your Lordship wisheth to know whether one Mr. Thomas Percie came poste towards the north since yesterday x o'clock, may it please your honourable Lord-

* "Gunpowder-Plot Book," No. 6.

† "Gunpowder Plot Book," No. 7.

‡ "Gunpowder-Plot Book," No. 14.

ship that there came not such man post nor any other but only one man which belongeth to the Lo of Rutland, whose name is Mr. Mann. Upon Saturday last there came one Mr. Thomas Percie and one other Gentleman and Mr. Percie his man rydinge post from the north. This is all that I can certifie your Lordship. Resting nothing of my continual prayer for your Lordship's Health with encrease of honoures. Ware, this 5th of November, 1605.

'Your honourable good Lordship

'to be comanded,

'THO^s SWYNED. Post."

Endorsed

"Hast, post haste.

Ware 5th November after xii in the day.

"Post (master) of Waltham and London, you must send this away with all the speed that may be."

Endorsed also by another hand —

"Waltham, the 5th of November, at half-past two in the afternoone." *

A variety of witnesses were then examined. The purport of these examinations can be gathered from the following: —

"Isabell, the servant of one Cole dwelling at the syne of the Lyon in St. Thomas', a Hostelle, affirmeth, That she kneweth one Thomas Percy, a tall black man with ey heares in his beard, she serving in one Cosden's House, a recusant. This Percy was wont to come to him, and by that means she knew Percy. And saith that this day about eight of the clock in the morninge she saw this Percy come downe by Dowgate, and passing by the figure of the Checker Inn went towards Colharbour. He had a man after him in a greene cloak with sleve buttons. Percy went very fast away towards Colharbour. And she further sath in Colharber there sometime dwelt one Dentryll, to whose house Percy used to resort, and this Dentryll being deidd, his wyddow is married to on who dwells at a Towne four miles on the syde of Gravesend." †

In this deposition Percy appears to have been recognised. That was not the case, however, in the following examination. The fact of two men being seen near Lincoln's Inn Fields early in the morning of the 5th of November seems to have given rise to suspicion in the mind of the Chief Justice of England. Popham accordingly took the following declaration and enclosed it to Salisbury: —

"The Declaration of Henry Tattnall, Gent., taken this 5th of November, 1605.

"He saith that this morning about 7 of the clock he mett two young men, gentlemenlike, the one in a greyish Cloake, the other in a Tawnyish Cloake with broade Buttons, in Lincoln's Inn Fields near the Turning Style, going in some haste towards the back side of Gray's Inn Fields towards St. Johns (when used this speech the one to the other and swearing), as God's woundes, we are wonderfully besett and all is marred.

"With that this Deponent and Mr. Nevill looked back towards them, and they looked back also, And this Deponent eyed them which way they passed as aforesaid, not suspecting or hearing at all of this dangerous accident at that tyme. But thought they had been pursued from some fraye, or were cutt purses, or such lyke. And

he thinketh he hath seen the one of them before, and shall know them if he see them again.

"HENRY TATTNALL." *

Writing letters and taking depositions were not the only means that the government used in their anxiety to discover Percy, as appears from a letter written by Mr. Justice Grange to Salisbury: —

"Right hoble.

"The gentleman whome yo desyre to have apprehended hath a howse in the upper end of Holborn in the Parish of St. Gyles in the fields, where his wyfe is at this instant. She saith her husband liveth not wth her, but being attendant on the very horrible Erle of Northumberland lyveth and lodgeth, as she supposeth, with him. She hath not seene him since Midsommer. She lyveth very pryvate, and teacheth children. I have caused some to wach the howse, as also to guard her until yo^r h^r pleasure bee further knowen. Thus resting at your Lörps Comand, I humbly take leave,

"Yor Lo^r to be comanded,

"St. Gyles in the Fields, }
5th November, 1605. }

"E. GRANGE.

"In searching Thomas Percie his howse, John Roberts was taken newly entered, boted as having ridden, he confesseth himself of the Romish religion, and that his intendment is to goo over to the Arch Duke. I have committed him to the charge of the constable untill yo^r Lpps pleasure be further knowne." †

Percy's wife was a sister of John and Christopher Wright of Plowland in Holderness, two of the conspirators, who were both afterwards slain at Holbeach.

Two other letters of the Lieutenant of the Tower, written on the 5th of November to Salisbury, are among the Gunpowder Papers. Waad was afterwards most indefatigable in all proceedings connected with the Plot. He held the office of Lieutenant of the Tower for many years, but subsequently was dismissed on suspicion of embezzling some jewels belonging to Lady Arabella Stuart, and his daughter was imprisoned. His name is affixed to many of the numerous depositions afterwards taken. One of these letters relates to the Spaniards: —

"It may please yo^r honourable L. I thought it very fit yo^r L. should know that the people in these parts do so murmur and exclaim against the Spaniards as may grow to further mutiny or disorder if some good severe order be not taken to prevent the same. Mr. Cole dwelleth hard by, who if your Lordship think fit may have directions to be in readiness, if any thing should be attempted, to appease the same: which I reserve to yo^r L. graiver Judgment, and so rest ever, very humbly,

'at the c. of yo^r h. L.

"W. G. WAAD." ‡

The other seems to be a letter of congratulation merely. The expressions he uses are curious: —

"As nothing is more strange unto me then that it should enter into the thought of any man living to attempt anything against a sovrain prince of so sourala

* "Gunpowder-Plot Book," No. 8.

† "Gunpowder-Plot Book," No. 284.

* "Gunpowder-Plot Book," No. 11.

† "Gunpowder-Plot Book," No. 15.

‡ "Gunpowder-Plot Book," No. 18.

goodness; so I thanke God on the knees of my soul that this monstrous wickedness is discovered: and I beseech God all the particularities may be layed open and the traitorous wretches receive their desert.

"I thanke God all my prisonners are safe. My care hath of late been the more because we have been extraordinarily warned by such accyidents I told y^r L. and the night watches ar the severest in any fort in Christendom. . . . I wish impreservation to your Lordship, on whose good the gooil of his Majesty and the whole estate doth very nerely depend. From the Towar of London this 5th November, 1605.

"Humbly at the
"Commandment of
Y^r h. L.

"W^m. WAAD.

"Because I know all the gates of London are kept, I haue brought all the warders into the Tower and set a watch at the posterns and the gate of St. Katherine and at the Landing strands." *

What were the "accyidents" alluded to?

W. O. W.

UNAPPROPRIATED EFFIGY IN TEWKESBURY CHURCH.

In the north wall of Tewkesbury church, upon a raised tomb, lies the effigy of a knight in armour, which has been attributed to Lord Wenlok, who was slain at the battle of Tewkesbury, a^o 1471. There is, however, every reason to believe that the figure does not represent Lord Wenlok, as will appear from the various notices hereafter recited. Bigland, in his *Illustrations of Gloucestershire*, gives an engraving of the tomb, but not well executed; and there he assigns it to Lord Wenlok. A very correct representation of it is given by Stothard (Plate 73.), who places it about the time of Edward III. Gough, in his *Sepulchral Monuments* (vol. ii. pt. ii. p. 223.), says, "it is by vulgar tradition called the tomb of Lord Wenlok, but doubtful," but ascribes it to the year 1471. Plates are given of it in his work. The following passage occurs in the *Archæologia*, xiv. 153., in a paper on the "Tombs in Tewkesbury Church," by the late Samuel Lysons, Esq., F.R.S., relating to this effigy:—

"Mr. Gough very properly doubts whether the tomb commonly ascribed to Lord Wenlok is so in reality; indeed, as the arms on the surcoat are indisputably not those of Lord Wenlok, we may be pretty sure that it was designed for some other person."

The figure of the knight is, as regards the armour, described by the late Sir Samuel Meyrick, in his *Critical Enquiry into Antient Armour* (vol. ii. pp. 69, 70.), in which he says, that at the approach of the close of the reign of Richard II., "we find the armour undergoing a slight change," and then, describing this monumental effigy, "falsely attributed to Lord Wenlok," goes on to observe that:—

"The form of the bascinet is a little more pressed in at bottom; his hauberk is of chain mail, but his camail, if not of rings hooked into brass wires, is pourpointed. His jupon is made to open a little at the sides, and then fastened by small clasps; and his brassets and vambraces are covered with silk connected at intervals underneath; the protection of the bends of the arms by gussets of mail is managed in a curious manner. Over his thighs is pourpointed work; and his feet, instead of being guarded by solerets, are covered by a kind of stocking, which shows the shape of his toes; as the jamb extends but just to the instep, perhaps he had footed stirrups when on horseback, and, if so, this is the earliest instance of that contrivance in armour."

The same erudite author states that the pourpointed work above alluded to came in in the reign of Henry III., and continued in use till the close of the fourteenth century. It was a species of padded work stitched. The brass effigy of Sir Miles Stapleton, in Ingham Church, Norfolk, about the beginning of the reign of Richard II., has the thighs covered with pourpointed work.

I have quoted these particulars from Meyrick for the purpose of assisting our inquiries into the probable date of the monumental effigy in question, and of suggesting that that date would be about the close of the fourteenth century.

The jupon which is shown upon the figure is charged with the arms, a chevron between three leopards' faces, very distinctly sculptured; and to which I draw especial notice, as the charges have been described as a chevron between three *Moors'* heads,—an error into which Vincent (18. 137.) seems to have fallen in a note in his MS. account of Lord Wenlok as a Knight of the Garter, and stating moreover that his tomb is at Tewkesbury. The arms of Lord Wenlok were argent a chevron between three Moors' heads sable. His garter plate is not extant, in consequence of his attainer. But to return from this digression: the shield, of which only half is visible, is also charged with the same arms that are upon the jupon. The head rests upon the tilting helmet, upon which the crest, a lion's head, is placed. The feet repose on a lion. It is almost needless to say that no inscription appears.

In the absence of any clue, except what the arms may give, by which it might be discovered to whose memory this monument was erected, or what may be inferred from the fashion and accidents of the armour in connection with the arms I am about to notice, it must still remain conjectural whom the effigy represents. In a Roll (*Nicolas's Roll*) of arms of the time of Edward III. (viz. between 11 & 25 Edw. III. 1337—1351) are mentioned as appertaining to "Monsire de Lughtburg," these arms, Gules a chevron argent between three leopards' heads or. In copies of some old rolls of arms in Vincent's Collections (164. 94; 165. 100; 155. 15^b.) in this college the same arms are attributed in the same reign to "Sir de Lugythburgh," and to "John de Leid-

* "Gunpowder-Plot Book," No. 12.

burgh." In an Ordinary (*Ph. Ord.* 94^b) of Arms in Philpot's MS. Collections, also in this college, a similar coat is ascribed to "S^r de Lughtburgh," the cheveron being *gutté de poiz*; but neither the cheveron on the jupon of the figure, nor that upon the shield, has any indication of being charged with any bearing whatever.

Amongst the Parliamentary Writs published by the Record Commission, the name of Lughtburgh occurs in the time of Edward II. (*Parliamentary Writs*, vol. ii. Div. II., Part i. pp. 413, 414. Nos. 47. 52.) Nicholas de Loughborough (or Lughtburgh) Clericus was Paymaster of the Levies in the county of York (Richmond and Craven excepted); Commission tested at Berwick-upon-Tweed 18 June, 4 Edw. II. (*Ib.* vol. ii. Div. III. Part ii. p. 379. No. 37.) William de Loughborough (or Lughteburg) was certified pursuant to writ tested at Clipstone 5 March 9 Edw. II. as one of the Lords of the township of Dulverton in the county of Somerset (*Ib.* vol. ii. Div. II. Part ii. p. 248. No. 122.), and William de Loughborough (Loughteburgh) was one of the Manucaptors for the appearance of Thomas Rys, &c., in the Court of King's Bench in Hilary Term, 17 Edw. II. (Part ii. Div. iii. p. 117. of the *Digest*.)

- Setting aside, for a moment, the character of the armour as being nearly a century too early to be that of the time when Lord Wenlok was slain at Tewkesbury, we have the authority of Leland (vol. vi. fol. 81., &c.) that amongst those who fell at the battle of Tewkesbury in 1471 was "Dominus de Wenlok," "eujus corpus *alio ad sepulturam translatus est*" (Dugdale's *Monasticon*, ed. 1819, ii. 56.), which shows that he was not buried at Tewkesbury. And this is also corroborated by Vincent in a MS. volume of his collection in this college (*Quid non*, p. 403.), who says, amongst others, most of whom are said to have been buried at Tewkesbury, "Lo Wenlok slain in the field and his body taken from thence to be buried."

It is said that he was buried at Luton in Bedfordshire. (Bennett's *Tewkesbury*, 8vo. 1830, p. 167.)

I have brought the foregoing facts into juxtaposition with each other; and the almost only coincidence I can offer is that of Meyrick's description of the armour with the date in which I find the arms of Lughtburgh. It yet remains for future investigations, or future discoveries, to throw such a light upon the monumental figure in question as will decide to whom this monument was erected. Upon a very transient visit to Tewkesbury in August last, my attention was called to this sepulchral effigy; and I regret that I did not particularly notice the architectural structure of the tomb, which might have cor-

roborated the date I have ventured to ascribe to the effigy which reposes upon it.

THOS. WM. KING, York Herald.

College of Arms.

P.S.—If any correspondent of "N. & Q." could throw any light upon this subject, it would be desirable to communicate it in these columns.

ORIGINAL LETTER FROM GENERAL ELIOTT, AFTERWARDS LORD HEATHFIELD.

[We are indebted to the courtesy of Robert Cole, Esq., for permission to publish the following characteristic and interesting letter from the gallant and successful defender of Gibraltar. In the King's Collection in the British Museum is a *gold* medal, which is supposed to be one of those referred to in the letter. It has on one side a view of Gibraltar.

Above. PER TOT DISCRIMINA SERVUM.

Below. XIII. SEPT. MDCCCLXXXII.

And on the reverse. Within a wreath —

REDEN

LAMOTTE

SYDOW

ELIOTT.

Above. BRUDERSCHAFT.]

Gibraltar,

"Feb'y. 16th, 1784.

'Dear Sir,

"I must now apply to you for the performance of a most important service, about which I am extremely anxious. The King is pleased to confer upon me the highest honour that ever has in the memory of man been bestowed upon a Soldier, however great his pretensions; and I publicly declare that notwithstanding His Majesty's numerous and repeated favours to me much surpassing the utmost of my wishes, this present so honourable distinction is a reward of inestimable value, as proceeding solely from his royal condescension, and his own gracious inclination to make those who serve him compleatly happy; know then, my dear Sir, that amongst other marks of honour to the three Battalions of his Electoral Troops of Reden, Lamotte, and Sydow's Regiments who served here during a course of years with unparalleled courage, exertion, perseverance, and cordiality, The King has ordered that on the colours of each Battalion the devise shall be

MIT ELIOTT RUHM UND SIEG,

by which I am now associated with the most honourable of soldiers in the eyes of all Europe.

"I have determined as a token of gratitude to offer each Officer and Soldier of this gallant Brigade a Silver Medal recording the event, and expressive of the joy I feel at being united with this honourable fraternity, the drawing for it is herewith inclosed; I will therefore intreat you to employ the very best hand in England to form the *Dye*, and then order twelve hundred to be struck off; the weight in silver of each I must

leave to your decision, only so far I will say that I shall not think £500 (or more if necessary) too great sum on this very flattering occasion. I would intreat, if possible, that they be sent here before This Brigade is relieved, of which I have yet no intimation; before they are quite ready, if you please it will be proper to make enquiry at the Secy. of State's, Treasury, War Office, and Admiralty, when a proper Ship is sent out, in order that no opportunity may be lost — forgive all this, but I have it much at heart.

"Your kind Letter of 16th Jan^r came by last post. I hope your Gout has disappeared, and that Don Quixote gained a compleat victory.

"I am disappointed the *drawing* for the *medal* cannot be ready till next post — Mean-while I know you will make enquiry; they say *Birch* the engraver could give some information. If they can be struck at the Tower we shall be sure no more will be struck off than the exact number. I should wish about twenty to be struck of the best Gun metal from the *floatantes*. Have you ever received the specimens from the Artillery? Major Loyd promised to deliver them. Best wishes to all our connections.

"Dear Sir, yours truly,
"G. A. ELIOTT."

ENGLISH ETYMOLOGIES.

May I offer the following common English words, — either not found in our dictionaries, or left without any satisfactory derivations, — for the consideration of Dean Trench or his learned fellow-labourers in philology?

1. *Jean* (pronounced Jane) the well-known cotton cloth. I do not find this word in Richardson, Todd's *Johnson*, Webster, nor Crabb (*Technological Dict.*). Nor is it to be found as a heading in McCulloch's *Dict. of Commerce*, 1854. In Ogilvie's *Imperial Dict.* it is defined to mean "a cloth made of *wool* and cotton." I doubt the correctness of this explanation; and no etymology is offered.

2. *Rumble*, a seat for servants behind a carriage. Surely this is a genuine English word, worthy of admission into our dictionaries. Yet I cannot find it. I see in Long Acre there is a coach-maker named *Rumball*. Did he or any of his name invent this kind of carriage-seat? and should we write "*Rumball*?" Proper names abound in the coach-maker's trade — Stanhope, Tilbury, Clarence, Brougham, &c.

3. *Splinter-bar*. This word I find only in the *Imperial Dict.*, but I question the correctness of the definition there given — "a cross-bar in a coach, which supports the springs." Is it not the bar to which the traces of the leading horses are attached, when four or more are driven? I find the word (I presume the same is intended) very

differently spelt in Wiseman's *Severall Chirurgicall Treatises*, Lond. 1676, book v. ch. 9., p. 387. "A person was wounded upon the road by a blow with a *spintree-bar*."

4. *Flannel*. No dictionary gives a satisfactory derivation of this common word. To deduce it from *lana*, *lanula*, is absurd. Was not the fabric first made in Wales? What do the Welsh scholars say? I only find "*gwlanen*, welsh, from *gwlan*, wool." Shakspeare mentions "*W. flannel*." Is not the *fl* a corruption of the Welsh *ll*? and did not the English, unable to produce the latter sound, substitute the *fl*, just as they called Llewellyn *Fluellen*, Lloyd *Floyd*, &c.? In what Welsh town was flannel first made? It is now woven at Llanidloes. Was it ever made at Llanelly? Surely there are scholars in Wales who can settle this etymology for us. Instances abound of fabrics being named from their place of manufacture: Worsted, Cambric, Calico, Holland, &c.

JAYDEE.

Minor Notes.

TECHNICAL MEMORY APPLIED TO THE BIBLE. —

I could furnish you with many curious scraps from mediæval MSS. in my possession. There is, for instance, a series of hexameter verses, to assist memory in recalling the contents of each chapter of the Bible. One word, generally, is used to denote some salient point or fact in the chapter. From the whole I will select the four verses on St. John's Gospel as an example. In the MS. the numbers of the chapters are placed over each word, as well as a running explanation of the allusion contained in the word: —

Erat in principio	aquas in vinum in Cana Galilee	venit ad Ihesum nocte	mulieris Sa- maritane	aque in piscina		
1 Verbum	2 mutat aquas	3 Nichodemus	4 ydria	5 motus		
Vivus qui celo descendi	ascendite	coram dño qui dixit nec te condemnabo mulier	natus il- luminatur	unum et unus pas- tor erunt		
6 Sum panis	7 festum	8 stat adultera	9 cecus	10 ovile		
quatri- duanum	inguenti discipu- quam ac- cepit M.	Ego sum et veritas	Ego sum et Pater meus agri- cola	et plorabitis, Ihesus mundus au- tem gaudebit		
11 Flevit	12 libra	13 pedes	14 via	15 vitis	16 flebitis	17 oratur
Ihesus veste	et inclinato capite	Christus	Ihesus discipulis suis			
18 Illusus	19 moritur	20 surrexit	21 se manifestat			

It will be observed that the construction of the first verse is not faultless; but the Mediævals were not very particular. The whole of the Scriptures are thus comprised in 215 verses; 168 for the Old, 47 for the New Testament. I have seen the same once in print, in the *Biblia Maxima*,

published by De la Haye at Paris, 1660, in 19 vols. fol.

JOHN WILLIAMS.

Arno's Court.

SLANDER.—The following case is thus reported in Siderfin's *Reports*, vol. i. p. 327. :—

'Baker versus Morfue.

"In accon sur le case Plaintiff declare q. etant Attorney et le Defendant parlant de luy et de son profession dit de luy, '*he hath no more Law than Mr. C's Bull.*' Et apres Verdict Plaintiff fuit move in arrest de Judgment quia les parols de eux mesmes ne sont actionnable et auxy si sont uncore ne serra icy quia n'ad declare q. C. ad un Bull. Mes le Court semble q. Plaintiff avera Judgment quia a dire, *he hath no more Law than a Goose* ad ee. adjudge actionnable. Et coment C. n'ad Bull unc. est slander: *quere del dizant, he hath no more Law than the man in the moon.*"

The marginal note of the case is "Acton pur parols *He hath no more law than Mr. C's Bull* parle del Attorney actionnable."

This case was decided in Easter Term, 19 Charles II. [1667] in the King's Bench; the judges who decided it being Lord Chief Justice Sir John Kelyng, Mr. Justice Twisden, Mr. Justice Windham, and Mr. Justice Morton.

As this admixture of Norman, Latin, and English may not be quite intelligible to all your readers, the following is a translation :—

"Baker against Morfue.

"In an action on the case, the Plaintiff declares that being an Attorney, and that the Defendant, speaking of him and of his profession, said of him '*He hath no more law than Mr. C's Bull.*' And after verdict for the Plaintiff, it was moved in arrest of judgment because the words of themselves were not actionable; and also if they are, still they will not be so here because he has not declared that C. has a Bull; but to the Court it seems that the Plaintiff shall have judgment, because to say *he has no more law than a goose* has been adjudged actionable, and although C. has not a Bull, still it is slander: *quere* of saying '*he hath no more law than the man in the moon.*'"

F. A. CARRINGTON.

Ogbourne St. George.

BISHOP JEREMY TAYLOR'S PULPIT.—One of your correspondents, a short time since, mentioned the whereabouts of Archbishop Leighton's pulpit. It may not be uninteresting to some of your readers to know that the pulpit in which Jeremy Taylor used to preach is now in the library of the Bishop of Down and Connor, at the palace, Holywood; having been placed there by his lordship's worthy predecessor, Bishop Mant.

A. T. L.

A ROSTE YERNE.—

"If the lettron in the Chapitor were skowred and set in myddis of the hye where, and the *roste yerne* in the same where set in the Chapitour we think should do well."—*York Fabric Rolls*, 267.

The learned editor queries whether the roste yerne is "a clibanum for baking singing bread." We cannot suppose that the baking utensils

would be in the high choir and fit to change places with the Lettron. It is doubtless a spread eagle, a roused erne. "Rouse, to shake and flutter—a term in ancient hawking."—*Halliwel*. Yerne=erne, the northern name for the common eagle.

"In heaven and yearthe be laud and praise."—*King Henry VIII's Anthem*.

W. G.

ROBINSON CRUSOE ABRIDGED.—Looking over my old books belonging to this class of fiction, I notice that Defoe, in the second volume of *Robinson Crusoe*, 8vo. London, Taylor, 1719, speaks in unmeasured language of the damage done him by the abridgers; and concludes a summing up of the loss the readers suffer by their depriving the book of its just proportions, with this strong denunciation upon the infractors of his rights :—

"The Infury these Men do the Proprietor of this Work is a Practice all honest Men abhor, and he believes he may challenge them to shew the Difference between that and Robbery on the Highway, or Breaking open a House."

As it may not be generally known who the offenders in this way were, I may here record that the famous Thomas Gent stands self-convicted* of imitating the practice of *Nat. Crouch*, alias *R. Burton*, and melting down *Robinson Crusoe* into a twelve-penny book.

Gent seems to have been put up to this bit of piracy by his master, Edward Midwinter, and I find the identical copy among my *Chaps*. The title runs :—

"The Wonderful Life and most surprising Adventures of R. Crusoe of York, Mariner," &c. "Faithfully Epitomized from the three volumes, and adorned with Cutts suited to the most remarkable stories." 12mo. E. Midwinter, N.D.

Though not the first, this abridgment seems to have been the favourite one. *At all events it is the same as another I have, printed at Glasgow in 1762.

J. O.

FIRST HACKNEY COACHES.—In a letter from G. Garrard to the Lord Deputy of Ireland (see *Strafford's Letters and Despatches*, vol. i. p. 227.) may be read the following extract :

"I cannot omit to mention any new thing that comes up amongst us, tho' never so trivial: Here is one Captain Bailly, he hath been a sea Captain, but now lives on the land, about this city, where he tries experiments. He hath erected, according to his ability, some four Hackney Couches, put his men in a livery, and appointed them to stand at the May-Pole in the Strand, giving them instructions at what rates to carry men into several parts of the Town, where all day they may be had. Other Hackney men seeing this way, they flocked to the same place, and perform their journies at the same rate. So that sometimes there is twenty of them together, which disperse up and down, that they and others are to be had everywhere as Watermen are to be had by the Water-

* See *Life of Thomas Gent*, 8vo. London, 1832, p. 124.

side. Everybody is much pleased with it. For, whereas before Coaches could not be had but at great rates, now a man may have one much cheaper."

This letter is dated 1st April, 1634; and from it may I think be inferred that hackney coaches, at a regular scale of fares, and stands at certain appointed places, were first introduced at this early period.

W. NOËL SAINSBURY.

Queries.

MR. BRIGHT AND THE BRITISH LION. — Mr. Bright is stated to have given utterance to the following characteristic burst of sentiment: "The British Lion! would to God the Brute were dead!" Can any reader of "N. & Q." inform me on what occasion it was that Mr. Bright's zeal so far overcame his discretion?

WILLIAM J. THOMS.

DIMIDIATED CORONETS. — In Segoing's *Armorial Universel* (Paris, 1679), plate 82., are engraved the arms of the governors of the Duchies of Burgundy, Normandy, and Guyenne, and of the counties of Flanders, Champagne, and Toulouse, impaling the arms of those provinces. In four cases out of the six the coronets placed above the shield are dimidiated: the dexter half (containing the *personal* arms of the governor) being ornamented with the *fleur-de-lisé* coronet appropriated to "les fils de France;" while the sinister half is surmounted either by the strawberry leaves or pearls of that of a duke or count. The office of governor of the county of Flanders appears to have been vacant at the time, as the dexter half of the shield is left blank, and the coronet of a count surmounts the whole. The Duc d'Espèron was governor of the Duchy of Burgundy, so that in his case there is no disparity between his personal and official rank. Dimidiated *arms* are not very common, but I think dimidiated *coronets* are still less frequently met with. Can any of your correspondents furnish other examples?

J. W.

COLE ARMS. — Of what family of Cole are these arms? "Per pale ermine and sable a fesse countercharged." They are given in all the printed Dictionaries of Arms, but without any county or other designation. Possibly some of the readers of "N. & Q." may be able to give answer to

SCORPIO.

THE \mathcal{B} IN PRESCRIPTIONS. — Has Dr. Millingen good authority for what he asserts with regard to this symbol? —

"Not only did the Ancients consider the Animal Creation as constantly under Planetary Influence, but all Vegetable productions and Medicinal substances were subject to its laws. . . . Medicine at that period might have been called an Astronomic Science; every medicinal substance was under a specific influence, and to this day the \mathcal{B} , which precedes prescriptions, and is admitted to represent the first letter of *Recipe*, was in fact the Symbol

of Jupiter, under whose especial protection Medicines were exhibited. Every part of the body was then considered under the influence of the Zodiacal Constellations, and Manilius gives us a description of their powers, *Astron.*, lib. i." — *Curiosities of Medical Experience*, Lond., 1837, vol. i. p. 119.

EIRIONNACH.

HERALDIC. — To what family belong the arms arg. a chev. sa. between three bucks' heads cabossed?

H.

FLAMBARD BRASS AT HARROW. — In the church of Harrow, Middlesex, still remains a fine sepulchral brass presenting the figure, in life size, of John Flambard, one of an ancient family that left their name to a manor in that parish. He is represented in armour of about the date 1390. The inscription consists of the two following strange and enigmatic verses: —

"Jon me do marmore Numinis ordine flam tum'lat'
Bard q'3 verbere stigis E fun'e hic tueatur."

The name of the deceased, it will be perceived, is to be picked out by syllables; but, when that is done, what sense is there to be made of the rest? Mr. Gough (*Sepulchral Monuments*, vol. ii. p. cclxxvii.) offered the following translation: "John Flam is buried under the middle of this marble, by order of the Deity; and Bard by the stroke of death by burial is here kept."

But the original reads *me do medio. Numinis ordine* may have been intended for "by the will of the Deity," and "*Stigis e funere*" for "from the death of hell." The second word of the second line is read *quoque* by Veever, Lysons, and Gough. Can it have stood for *cujus*? In that case it would refer to *Numinis*, and *cujus verbere* might allude to the Mediator, "by whose stripes we are healed."

JOHN GOUGH NICHOLS.

ORIGINAL QUARTOS OF SHAKESPEARE. — The *Sale Catalogue* of David Mallet's library, 1766, contained nearly a complete series of the original quartos of Shakspeare's plays. They had formerly belonged to Dr. Warburton, who on Steevens' publication in 1766, sold them to Payne the bookseller, from whom it is presumed Mallet procured them.

The auction *Catalogue* from which I derive this Note (T. Jolley's, Part vi. p. 46.) records that the series of quartos sold in Mallet's sale for 3*l.* 3*s.*!!

Can this be confirmed by reference to a *marked Catalogue*?

EDWARD F. RIMBAULT.

HEIGHTS OF MOUNTAINS. — The heights of British mountains, hills, and table lands are frequently expressed in figures, and quoted as having been copied from the Ordnance Survey. Now, such heights are not expressed in the Ordnance Maps, or in only a few instances. Does any book exist entitled the "Ordnance Survey?" if so, what is its price, and where can it be obtained?

W. W.

PORTRAIT OF CALVERLY.—In a volume entitled *Hermippus Redivivus: the Sage's Triumph over Old Age and the Grave* (by John Campbell, LL.D.), edit. of 1748, is the following MS. note, dated May 28, 1784:—

"The person represented under the character of Hermippus Redivivus was Calverly, a celebrated dancing-master, whose sister for many years had a well-known school in Queen Square, Bloomsbury, where also Dr. Campbell resided. There is now a painting of Calverly in the Dancing School, then drawn at the great age of ninety-one."

Is anything known of this portrait at the present time?
EDWARD F. RIMBAULT.

ANGELS DANCING ON NEEDLES.—

"This sort of oratory was the oratory of the sophists in the schools of the Byzantine empire, and later it was that of the colleges of Jesuits, and of the doctors of the Sorbonne. Thomas Aquinas, 'the Eagle of Divines,' was a master of the art, and has left a manual of it in eighteen volumes for such as desire to study it. Admired and idolized during his life, canonized after his death, the world owes him the invaluable information 'how many angels can comfortably dance on the point of a needle.' Johannes Duns Scotus, the doctor subtilis, was Thomas's great rival, and demonstrated to three thousand scholars the Immaculate Conception."—*Morning Advertiser*, Feb. 12, 1860.

This poor joke, from incessant repetition, has become very tiresome, and ought to have rest. I shall be glad to know when it first appeared, and whether it is a pure invention, or founded on some misunderstood passage in Aquinas.* W. D.

MORTON FAMILY.—Information would oblige as to the parentage and pedigree of John Morton, Esq. of Danesfield, co. Bucks, Chief Justice of Chester, and M.P. for Abingdon, who died about the year 1786, when his widow (Elizabeth Tod-drell) sold the estate of Danesfield. The Mortons are also stated at one period to have held

[* In Quodlibet I. Art. v., S. Thomas discusses the question, "Utrum Angelus possit moveri de extremo ad extremum non transeundo per medium;" as an objection to which he mentions the argument (afterwards to be knocked down) that nothing can occupy less space than an Angel, because an Angel is indivisible! And hence, in passing from end to end, the Angel, if he passed through the intervening space, would have to pass through an infinite succession of points (puncta), which is impossible!

May not the idea of the Angelic Doctor's countenancing the notion of Angels dancing on the point of a needle have originated in some misconception of this passage, which not only represents the Angels as infinitesimals, but makes express mention of points?

"Infinita autem puncta sunt inter quoslibet duos terminos motus. Si ergo necesse esset quod Angelus in suo motu pertransiret medium, oporteret quod pertransiret infinita; quod est impossibile."

For the "information" credited to S. Thomas respecting Angels dancing on the point of a needle, we have made good search in his works, but without finding anything that comes nearer than the above. Perhaps some of our readers, however, may be able to give us farther light.—ED.]

a property called Thackley in Oxfordshire. The chief justice is presumed to have had a sister Henrietta, relict of a Yorkshire gentleman of the name of Jennings, and afterwards third wife of a Mr. Bartholomew Bruere? C. S.

THOMAS ADY.—In 1656 Thomas Ady, M. A., published a curious work under the title of,

"A Candle in the Dark, or a Treatise concerning the Nature of Witches and Witchcraft; being Advice to Judges, Sheriffs, Justices of the Peace, and Grand Jury Men, what to do before they passe sentence on such as are arraigned for their Lives as Witches,"

and he dedicated it "To the Prince of the Kings of the Earth," and intreats that the Holy Spirit may possess the understanding of whoever shall open the book. Are any other instances known of a book being dedicated to Almighty God, and is any thing known of the author, and was he in Holy Orders? CATO.

DEACONS' ORDERS AND CLERICAL M.P.'s.—Has a man in deacon's orders all the rights and privileges of a layman, except that of being elected Member of Parliament? I know the case of a man who, after being ordained deacon, was prevented from taking priest's orders from conscientious scruples, and is now a flourishing country solicitor. And I could mention a college Fellow, who, though ordained, has taken his M.D. degree, and is now I believe a practising physician.

The bill to exclude those who had taken orders from seats in the House of Commons was passed, not, I think, because there was a feeling against clergymen becoming M.P.'s, but because it was a sure way of excluding Horne Tooke. It has, no doubt, occurred to many that a clergyman might sit in Parliament with less danger of neglecting his clerical functions than is incurred by the many reverend gentlemen who are country squires or gentlemen farmers: nay more, it seems to be a growing conviction in certain quarters, that a sprinkling of clergy in the House would be productive of positive good to the nation, if not to themselves. There certainly is no objection to dissenting ministers having seats in the House of Commons.

Seeing that a Rev. Mr. Fawkes was nominated a few days ago for the county of Cork, may I ask if the gentleman in question was a Catholic priest? If so, whether his being such would be a disqualification for a seat? F. W.

DECLENSION OF NOUNS BY INTERNAL INFLEXION.—Can any of the philological contributors to "N. & Q." (of whom there are some of distinguished ability) give me any instances in the Teutonic and Norse dialects of what Zeuss calls *interna flexio* in nouns? We all know that in the Irish such inflexion is a law of grammar; and strangely enough the Anglo-Saxon, though its

usual declensions are by *increase*, has some instances of the other kind: *e. g.* gos, ges; mus, mys; toth, teth; boc, bec. The change by inflexion, in all these instances, is from a broad to a slender vowel.

H. C. C.

HOSPITALS FOR LEPERS (2nd S. ix. 124.) — Eudo de Rye, the Dapifer or steward of William I., William II., and Henry I., at the command of the latter founded a hospital for infirm people and lepers at Colchester, and dedicated it to St. Mary Magdalen.

Can anyone inform me whether the same Eudo had any issue besides Margaret, who married William de Mandeville, father of Geoffrey, the celebrated first Earl of Essex? CHELSEA.

Queries with Answers.

CLEANING AQUARIA. — What is the best mode of removing confervoid growth from the sides of an aquarium, so as to keep the glass quite clean?

M. R. D.

[We are indebted to MR. LLOYD, who has done so much for lovers of natural history by his exertions in bringing to perfection the management of aquaria, for the following remarks:—

"*Cleaning the Sides of Aquaria.*—M. R. D. is informed, in answer to a question respecting the 'mode of removing confervoid growths from the sides of aquaria, so as to keep the glass quite clean,' that, as these growths are caused by the action of the certain amount of light required (even if it be not in excess), and to which aquaria are of necessity exposed in order to preserve the health of the inhabitants, it is not possible to maintain the glass in a state free from the growths in question, except by a course of vigilant, constant, and tiresome scrubbing, especially in warm, bright weather, when vegetation of these kinds proceeds apace, these observations having application to tanks possessing two, four, or nine sides of glass, when their figure is rectangular or multangular, and when their height is equal to or exceeding their breadth; and they apply also to the whole tribe of vase and cylindrical glasses which are converted into aquaria. It has been proposed to remedy the evil by the use of blinds or curtains of variously-coloured substances, but this is found to be ineffectual, as it excludes the light, and so in a great measure stops the evolution of oxygen. The employment of certain plant-eating snails, both marine and freshwater, to consume the conferva, has also been recommended, but the creatures are too wayward in their habits to be of any practical service. These considerations have, during the last two years, led to the very general abandonment of the tanks and vases of the kind described, and have brought into use other and better forms of tanks, in which (without any impediment to a distinct view of the interior) three sides are of slate, covered with rock-work, which slopes backward and upward from the front; and this front is alone of glass, and is reduced to such dimensions that the preservation of it in a perfectly clean and bright state is a matter of no difficulty. The conferva may thus be encouraged to grow upon the interior of the opaque sides to an extent which is quite under control; and so far from the growth being unsightly in such a situation, it is converted into a direct benefit, both as regards its appearance to the eye, in

covering the rock-work with verdure, and as respects its presence as necessary to decompose the carbonic acid gas given off from the animals, for it is certain that no vegetation evolves oxygen so copiously as *conferva* and the other plants which come spontaneously in tanks. Of *conferva*, indeed, it may be said, as it is said of fire, that it is 'a very good servant, but a very bad master.' Let such a vessel, therefore, be chosen for aquarian purposes as will permit the *conferva* to grow without being an annoyance (as it is) on transparent surfaces. It need not even then be permitted to grow too freely, as a newspaper or a handkerchief thrown over the glass cover of the tank, or over a portion of the cover, during the sunniest portion of the day, will effectually keep it under command. There need be no fear that any such moderate checking of growth as this will have an ill effect on the animals, if the vessel is also so shallow as to expose a comparatively large surface of water to the atmosphere, and so to be enabled to absorb oxygen from that source as well as from vegetation. This regulation of growth is farther to be carried out by choice of aspect. Thus, in summer, windows facing the south, south-west, south-east, and west should be avoided, as being unfit for the reception of aquaria, and those having a northern, north-western, or north-eastern exposure should be adopted.

"M. R. D. is further informed that an excessive growth of *conferva* does not stop by merely covering the glass of the objectionable tanks first mentioned, but it also converts the whole of the once clear water into a brownish-green opaque mass, much resembling pea-soup, and this very often in a short time, if the light be strong and the weather hot. The cure for this has been found to consist not only in the employment of vessels having their transparency and height much diminished, but in the formation in them of a little chamber to which a part of the water has access, and which being thus kept constantly in a state of entire darkness, is also in a condition of complete clearness, and yet, by its being ever in active communication with the other part of the water, not in the dark, it, by a compensating action, maintains the whole of the fluid in a perfectly limpid condition.

"These various improvements have been gradually effected since the autumn of 1857, and they have given to aquarian science a systematic certainty of action never before realised.

W. ALFORD LLOYD.

"19, Portland Road,
Regent's Park, London, W.
March 2, 1860."

EARL NUGENT'S LINES. — In *The New Foundling Hospital for Wit*, 1784, are the following lines, by Earl Nugent:—

"She's better, sure, than Scudamore,
Who, while a Duchess, play'd the wh—re,
As all the world has heard;
Wiser than Lady Harriet, too,
Whose foolish match made such ado,
And ruin'd her and Beard."

I want the history of the above two ladies. The first was Duchess of Norfolk, and the latter married a player. That is all I know about them. I wish to have full particulars of both their cases.

W. D.

[The first frail lady noticed by the Earl was Frances Scudamore of Holme Lacy, co. Hereford, born in 1711, and married, first, Henry Somerset, third Duke of Beaufort, on 28th June, 1729, who obtained a divorce from his consort for adultery with Lord Talbot, on 2nd March, 1743-4. Horace Walpole, writing to Sir Horace Mann,

on 10th June, 1742, says, "The process is begun against her Grace of Beaufort, and articles exhibited in Doctors' Commons. Lady Townshend [Harrison] has had them copied, and lent them to me. There is everything proved to your heart's content, to the birth of the child, and much delectable reading." This repudiated lady, after the death of the Duke, was married, secondly, to Col. Charles Fitzroy, natural son of the Duke of Grafton, by whom she left a daughter, Frances, who became the wife of Charles Howard, 11th Duke of Norfolk.

The other lady noticed by Earl Nugent was Lady Henrietta, only daughter of James, first Earl Waldegrave, born 2nd Jan. 1716-17, and was married, first, to the Hon. Edward Herbert, only brother to the Marquis of Powis, on 7th July, 1734. Becoming a widow, she married, secondly, in 1738-9, John Beard, the leading great singer at Covent Garden theatre, of which he was for some time one of the patentees. Lady Henrietta died 31st May, 1753, and Beard erected to her memory a handsome pyramidal monument, expressive of his love and sorrow.]

BISHOP LATIMER.—Has any relationship or connexion ever been traced between the family of Queen Catharine Parr and that of this excellent Reformer? His father was, we are told, of Thurstaston, Leicestershire; and though Foxe calls him a husbandman, he would appear to have been "well to do in the world," as the expression is. I should also be obliged by any details respecting that place, or the family of the Reformer. Are there any local traditions of him, or allusions in county topographies, &c.? S. M. S.

[Many families of the name of Latimer were of great note in Leicestershire; but there does not appear to have been any relationship between the Reformer and the Queen of Henry VIII. Katharine Parr married for her second husband John Neville Lord Latimer, whose maternal ancestors were the Latimers, lords of Corby and Shenstone. The heiress of this family, marrying John Lord Neville, of Raby and Middleham, became the mother of Ralph Neville, Earl of Westmorland, whose fifth son, by Joanna Beaufort, daughter of John of Gaunt, Duke of Lancaster, took the title of Lord Latimer, and married the third daughter and co-heiress of Richard Beauchamp, Earl of Warwick. From this pair John Neville, Lord Latimer, Katharine's husband, was the fourth in descent. (Hopkinson's MSS. quoted in Strickland's *Queens of England*.) In the first Sermon preached by Hugh Latimer before King Edward VI., on March 8, 1549, he gave the following curious account of his parentage: "My father was a yeoman, and had no lands of his own; only he had a farm of three or four pounds a year at the uttermost; and hereupon he tilled so much as kept halfe a dozen men. He had walk for a hundred sheep; and my mother milked thirty kine. He was able, and did finde the King an harness, with himself and his horse, whilst he came unto the place that he should receive the King's wages. I can remember I buckled his harness when he went to Black-heath Field. He kept me to school; or else I had not been able to have preached before the King's Majestie now. He married my sisters with five pounds, or twenty nobles, a piece: so that he brought them up in godliness and fear of God. He kept hospitality for his poor neighbours, and some almes he gave to the poor. And all this he did of the same farme where he that now hath it payeth sixteen pounds by the year and more, and is not able to do any thing for his Prince, for himself, nor for his children, or give a cup of drinke to the poor." For some interesting particulars of

this celebrated Reformer and Martyr consult Nichols's *Leicestershire*, iii. 1061.]

TINTAGEL.—In *The Times* of Sept. 23, 1859, there was an article upon the return of Capt. Sir F. L. M'Clintock's expedition, wherein the writer says,

"At last the mystery of Franklin's fate is solved. . . . The condolences and sympathies of a nation accompany the sorrows of his widow and the griefs of his friends, but it is not altogether out of place for the country to express its satisfaction that the lives of brave sailors were not uselessly sacrificed in a series of expeditions which should have borne for their motto 'Hoping against hope.' So far it is satisfactory to know the 'final search' has proved that SIR JOHN FRANKLIN is dead. *Alas! there can be no longer those sad wailings from an imaginary Tintagel to persuade the credulous that an ARTHUR still lives.*"

Can you or any of your numerous Readers furnish a clear exposition of the allusion in the last sentence to *Tintagel*, its wailings, &c. J. H. W.

[The writer of the above passage, most probably, when he penned it, had the following lines in Tennyson's *Morte d'Arthur* floating in his mind:

"Then saw they how there hove a dusky barge,
Dark as a funeral scarf from stem to stern,
Beneath them; and descending they were ware
That all the decks were dense with stately forms
Black-stoled, black-hooded, like a dream — by these
Three Queens with crowns of gold,—and from them
rose
A cry that shiver'd to the tingling stars,
And as it were one voice, and agony
Of lamentation, like a wind, that shrills
All night in a waste land, where no one comes,
Or hath come, since the making of the world."

King Arthur fell in the battle of Camlan (Camelford), a spot not far removed from his castle of Tintagel, to the chapel of which Tennyson, in the poem just quoted, makes Sir Bedivere convey his wounded lord:

"And bore him to a chapel nigh the field;
A broken chancel with a broken cross,
That stood on a dark strait of barren land."

The above passages, taken in connexion with one of the earliest Welsh traditions—

"Anoeth bydd bedd y Arthur"
(Unknown is the grave of Arthur),

will fully explain the allusion of *The Times*' writer.]

"A WET SHEET," ETC.—Can any of the readers of "N. & Q." suggest the meaning of the last two lines of the first verse of Allan Cunningham's song, "A wet sheet and a flowing sea"? The lines run thus:—

"Away the good ship flies, and leaves
Old England on the lee."

A lee-shore is that to which the wind blows from the sea; it is, therefore, difficult to understand how a sailing vessel can leave "Old England on the lee." E. V.

[The wind, it is evident, crosses the line of the good ship's course. *She is working to windward.* With the aid of a wet sheet and favouring tide, she rapidly leaves Old England on the lee. And by the same token, if other sailing ships that cannot work to windward are in company, she will soon leave them *hull-down*.]

"THE UPPER TEN THOUSAND."—A friend states that this expression is now often used, and begs information as to its origin and signification.

S. M. S.

[The expression is supposed to come from the United States, and is said by Bartlett, in his *Americanisms*, to have been invented by that talented and amusing writer N. P. Willis.

"THE UPPER TEN THOUSAND, and contracted THE UPPER TEN: the aristocracy; the upper circles of our large cities. A phrase invented by N. P. Willis.

"The seats for the first night are already many of them engaged; and engaged, too, by the very cream of our upper ten."—*Letter from Philad. N. Y. Herald.*

With "Upper Ten," cf. "Upper Crust."

"UPPER CRUST. The aristocracy; the higher circles.

"I want you to see Peel, Stanley, Graham, Shiel, Russell, Macaulay, old Joe, and so on. They are all upper crust here."—*Sam Slick in England.*"]

Replied.

COLONEL FREDERICK.

(2nd S. viii. 399. 502.; ix. 93.)

The query of A. A. having brought into notice this unfortunate gentleman, I transcribe a few memoranda respecting him from my *Soho and its Associations*, a work which I am now preparing for the press.

In early life Colonel Frederick was secretary to the great Frederick, King of Prussia, but he was treated by that monarch with such proud austerity that he grew tired of the service, and particularly as Voltaire and other profligate philosophers were suffered to converse with the king at table, while Frederick was obliged to retire to a corner of the room. At length, having applied to the Duke of Wirtemberg, to whom his father was related, he was offered protection at his court. When he informed the King of Prussia of this arrangement, the latter said, "Ay, you may go, it is fit that one beggar should live with another." The colonel afterwards joined his father during his adversity in this country, and supported himself as a teacher of languages, for which he was well qualified.

He used to relate that while his father was in the King's Bench Prison for debt, Sir John Stewart was a fellow prisoner on the same account. The latter had a turkey presented to him by a friend, and he invited King Theodore and his son to partake of it. Lady Jane Douglas was of the party. She had her child, and a girl with her as a maidservant, to carry the child; she lived in an obscure lodging at Chelsea. In the evening, Colonel Frederick offered to attend her home, and she accepted his courtesy. The child was carried in turn by the mother, the girl, and the colonel. On their journey he said there was a light rain, and common civility would have induced him to call a coach, but that he had no

money in his pocket, and he was afraid that Lady Jane was in the same predicament. He was therefore obliged to submit to the suspicion of churlish meanness or poverty, and to content himself with occasionally carrying the child to the end of the journey.

This, alas! was not the first time that the son of King Theodore had been in want of a shilling. He related to the late John Taylor, of "Sun" celebrity, that he was once in so much distress, that when he waited the result of a petition at the Court of Vienna, he had actually been two days without food. On the third day a lady in attendance on the Court, whom he had previously addressed on the subject of his petition, observing his languid and exhausted state, offered him some refreshment; he of course consenting. She ordered him a dish of chocolate with some cakes, which rendered him more able to converse with her; in a short time they conceived a regard for each other, and were afterwards married.

The lady, it is supposed, died a few years after their marriage. The colonel had two children by her; the boy became an officer in the British army, and was killed in the American War; the girl was, I fancy, the "Miss Frederick" who sang at some of the fashionable concerts towards the latter part of the last century. She married a person named Clarke, but what became of her or her children I have not been able to ascertain. Mr. Taylor relates that in a short interview he had with her, after her father's melancholy death, she showed him the great seal and some regalia of the crown of Corsica, which her grandfather had retained in the wreck of his fortunes.

When Prince Poniatowski, who was afterwards Stanislaus, the last King of Poland, was in this country, his chief companion was Colonel Frederick. They were accustomed to walk together round the suburbs of the town, and to dine at a tavern or common eating-house. On one occasion the prince had some bills to discount in the city, and took Frederick with him to transact the business. The prince remained at Batson's Coffee-house, Cornhill, while the colonel was employed on the bills. Some impediment occurred, which prevented the affair from being settled that day, and they proceeded on their usual walk before dinner round Islington. After their walk they went to Dolly's, in Paternoster Row. Their dinner was beef-steaks, a pot of porter, and a bottle of port. The bill was presented to the prince, who on looking over it said it was reasonable, and handed it to Colonel Frederick, who concurred in the same opinion, and returned it to the prince, who desired him to pay. "I have no money," said Frederick. "Nor have I," said the prince. "What are we to do?" he added. Frederick paused a few moments, then desiring the prince to remain until he

return'd, left the place, pledged his watch at the nearest pawnbroker's, and thus discharged the reckoning.

The prince after he became monarch of Poland occasionally kept up an intercourse with Colonel Frederick, and in one of his letters asked the latter if he remembered when they were "in pawn at a London tavern."

In the latter portion of his life this unfortunate man was induced by an acquaintance to accept two notes. The man who was a trading justice at that time, died before the notes became due, and Colonel Frederick, seeing that he should be responsible without any pecuniary resource, and apprehensive of confinement in a gaol, formed the desperate design of shooting himself.

"The Colonel (says the authority already quoted—John Taylor's *Records of my Life*, ii. 227.) by his constant reading of classic authors, had imbued his mind with a kind of Roman indifference of life. He arose generally very early in the morning, lighted the fire when the season required it, cleaned his boots, prepared himself for a walk, took his breakfast, then read the classical authors until it was time to take exercise and visit his friends. This even tenour of life might have continued for many years, if he had not unfortunately put his hand to the bills in question; but the prospect of a hopeless privation of liberty, and the attendant evils and horrors of a gaol, operated so strongly upon his mind, habituated to ancient Roman notions, as to occasion the dreadful termination of his life by suicide."

A petition to the British Government to take into consideration his condition, is still extant in the handwriting of Colonel Frederick. It is dated from Greek-street, 1783.

It will ever be a disgrace to this country that poor Theodore, who had actually been elected King of Corsica by the people, and his son, should have been suffered to live among us in beggary, while Pascal Paoli, who had no such pretensions, but more powerful friends, should have been amply provided for. EDWARD F. RIMBAULT.

A QUESTION IN LOGIC.

(2nd S. ix. 25.)

Four answers have been received. Among them a part of the true connexion of the propositions is found: but in no one of them is it all to be seen. That connexion is that the three propositions are *identical*: each one of them means as much as either of the other two, and no more. The three propositions are:

1. A master of a parent is a superior.
2. A servant of an inferior is not a parent.
3. An inferior of a child is not a master.

I might write a long chapter on the connexion of these propositions. To avoid this, I will advert to only one of the difficulties which often stand in the way. In examining the *logical* dependence of two propositions, we have nothing to do with

the question about the existence or non-existence of the terms named in the propositions. If there were no masters in existence, for example, or if a certain individual had no master, the questions of truth or falsehood, relation or want of relation, which would thence arise, have nothing to do with the *logical* connexion of the forms of enunciation used. To get this difficulty clear out of the way, suppose every person mentioned to have both masters and servants, superiors and inferiors, parents and children. The reader will also remember that it was postulated that no such thing as *equality* is to be allowed to exist.

I have to show that each of the propositions gives the two others. It will be enough to take one, and from it to prove the other two. I shall take the second, and from it prove the first and third.

From the second to prove the first.

Assume the second. If then the master of a parent were in any case an inferior, every servant of the master of the parent would be the servant of an inferior, and among them the parent himself. That is, a parent would be the servant of an inferior; which contradicts the assumption. Consequently, in no case is the master of a parent an inferior, which is the first proposition.

From the second to prove the third. Assume the second. If the inferior of a child of X were a master of X, X would be the servant of the inferior of a child of X. If that child be Y, the parent of Y would be the servant of the inferior of Y; which contradicts the assumption. Hence any inferior of a child is not a master.

The reader may by similar steps prove 2 and 3 from 1, or 1 and 2 from 3.

Next, what is the theorem which is here applied? I cannot enunciate it without strange symbols. If L represent a relation of any kind, let L-verse represent its *converse* relation. Thus, when L represents *parent*, L-verse represents *child*. If X be an L of Y, then Y is an L-verse of X. Again, when two relations are *contrary*—that is, one or other existing in every case, but never both—let them be denoted as in L and non-L. The theorem is then as follows:—If a third relation can always be predicated of the combination of other two, then the same may be said if one of the combining relations be changed into its converse, and the other two be *contraverted*—changed into their contraries—and made to change places. That is, the three following assertions are identical:—

1. Every L of an M is an N.
2. Every L-verse of a non-N is a non-M.
3. Every non-N of an M-verse is a non-L.

This theorem was stated, so far as I know for the first time, in my recently published *Syllabus of a proposed system of Logic*. It belongs to the forms of thought the analyses of which the logi-

cians exclude from logic, upon grounds opposed in that syllabus and in the writings to which it refers.

It has nevertheless been virtually applied, though wholly unseen, in the famous *reductio ad impossibile* by which the syllogisms denominated *Baroko* and *Bokardo* are reduced to that denominated *Barbara*. A. DE MORGAN

* GLOUCESTER CUSTOM.

(2nd S. ix. 124.)

J. CHENEVIX FROST inquires when it was the custom of the city of Gloucester to present to the sovereign at Christmas a lamprey-pie with a raised crust, and when it was left off? The custom is of great antiquity, and certainly existed in the present century, for persons living recollect an old lady named Darke who used to prepare lampreys for the purpose; and it probably continued down to the change of the corporation under the Municipal Corporation Act. As Henry I., of lamprey-loving celebrity, frequently held his court during Christmas at Gloucester, the custom may have originated in his time. In 1530, the Prior of Lanthony at Gloucester sent "cheese, carp, and baked lampreys" to Henry VIII. at Windsor, for which the bearer received twenty shillings (*Annals of Windsor* by Tighe and Davis, p. 562.).

During the Commonwealth it appears from the following entry in the Corporation Minutes that the pie was sent to the members for the city:—

"Item. Paid to Thomas Suffield, cook, for lampreys sent to our Parliament Men, £08 00 00."

In 1752 it appears to have been the custom to present a lamprey-pie to the Prince of Wales, as appears by Mr. Jesse's book, *George Selwyn and his Contemporaries*, vol. i. p. 153., where is printed the following letter from Mr. Alderman Harris to George Selwyn, then M.P. for Gloucester:—

"Gloucester, 15 January, 1752.

"Sir,

"At the request of Mr. Mayor, whose extraordinary hurry of business will not afford him leisure to write himself, I am desired to acquaint you that by the Gloucester waggon, this week, is sent the usual present of a lamprey-pie from this Corporation to his Royal Highness the Prince of Wales. It is directed to you; and I am further to request the favour of you to have the same presented with the compliments of this body, as your late worthy father used to do.

"Sir, your most obedient humble servant,

"GAB. HARRIS.

"P.S. The waggoner's inn is the King's Head in the Old Change."

Mr. Harris was an eminent citizen of Gloucester. He was sheriff in 1732, during his father's mayoralty, and mayor in 1746 and 1757; and he appears to have been much esteemed by the Selwyn family. It appears also by the following letter (vol. ii. p. 24.), which, if not too irrelevant

to the Query, may perhaps be deemed amusing enough for insertion, that there was in that age a reciprocity of good things between town and country:—

"Thomas Bradshaw, Esq., to George Selwyn.

"Hampton Hall, 30 July, 1766.

"Dear Sir,

"I have heard by accident that you want a turtle for a respectable alderman of Gloucester, and I am happy that it is in my power to send you one in perfect health, and which I am assured by a very able turtle-eater appears to be full of eggs.

"I am, with great haste, dear Sir,

"Your most faithful humble servant,

"THOS. BRADSHAW."

If this turtle was an acknowledgment for a lamprey-pie, the alderman made a better exchange than the Earl of Chester, who gave King John a good palfrey for one lamprey the king had given him (*Rotuli de Oblatis et Finibus tempore R. Johannis*)—a striking proof, if indeed the exchange were a voluntary one, of the great delicacy lampreys were then considered to be.

If your correspondent is interested in Gloucester, he will find other amusing references to the city in Mr. Jesse's book, vol. ii., p. 272.; vol. iv., pp. 362. 383.

JOHN J. POWELL.

It was formerly the custom to send to the king the first lamprey caught in the river, at the commencement of the season. It was stewed, that being the best way of cooking this fish. Some years ago, *i. e.* from 1800 to 1806, a relation of mine lived in Gloucester, and from her I received the knowledge of this custom. During that period the lamprey was cooked at the mayor's house; and an old woman, who had been a famous cook, and went by the name of "Cook Harris," always went to stew it, receiving a guinea as fee for her labour. Latterly, on account of her age, she was fetched from the almshouses (where she resided) in a sedan-chair. If this custom is discontinued, it is, I suppose, owing to the change under the Municipal Act. I always understood that some charter for fishing was held by this service.

Another custom at Gloucester may here be noticed. At the Spring Assizes a lamb was sent to the judges' lodgings; the animal was killed at the first butcher's in the city, and exhibited for a few hours elegantly dressed with flowers and blue ribbons, the inside being entirely filled with flowers. I fancy this was sent by the corporation, but I do not know whether the custom is continued. E. S. W.

FICTITIOUS PEDIGREES: BUTTS (2nd S. ix. 149.)

—Being absent from home I am not able to refer to the last volume of "N. & Q.," and forget what was there said of the Butts of Congleton, but as Mr. MATTHEWS seems to have confidence that they

are not "mythical personages," I could wish to draw his attention to three points—first to inquire whether the "lady possessor" that he speaks of was Harriet Lady Cotgreave? secondly, was the gentleman who "courteously communicated with him in 1852" Mr. William Sidney Spence? and thirdly, to beg him to note that the statement said to be derived from Camden about "being slain fighting, &c.," is word for word a repetition (except so far as the mother is concerned, and with a few changes rung in the quarterings) of what was attributed to one of my name, a decidedly "mythical personage," in a communication of 1848.

I can only repeat my recommendation of last week, to test the matter by a search among the *Randle Holme MSS.* in the British Museum; though I fairly own as respects my own case, I should, even if such extracts were found, continue sceptical of their truth, unless there were very authentic proofs indeed of the authority of Camden.

MONSON.

Torquay.

NICHOLS' LEICESTERSHIRE (2nd S. ix. 142.)—Mr. Saville Hyde, of Quorndon Hall, Leicestershire, was the representative of the ancient family of Hyde, to whom Hyde Park once belonged. His death took place some time about 1830, but as I am now absent from home I cannot refer to the exact date. Mr. Hyde's sale took place at Quorndon very soon after his decease, when his library, which was very valuable, was disposed of. The eight volumes of *Nichols's Leicestershire* were bought by my father, the late Edward Manners, of Goadby Hall, Leicestershire. The note inside one of the volumes in the possession of Vix is in his handwriting.

The four volumes which your Correspondent inquires about are my property, and are in my possession. I shall be very glad if Vix will favour me with a private communication, and address it to Goadby Hall, Melton-Mowbray.

LOUISA JULIA NORMAN.

"DON QUIXOTE" IN SPANISH (2nd S. ix. 146.)—Your correspondent will find some valuable notices of the early editions of *Don Quixote* in Ford's *Hand-book for Spain*, vol. ii. 315., preceded by some very able remarks on the work generally, on the character of Don Quixote and his Squire, and on the locality of their adventures.

FRANCIS TRENCH.

SOILED BOOKS (2nd S. ix. 103.)—Having in my time done something in the way of restoring old books, I can advise J. N. of a very simple plan. Take the book to pieces, if much stained; if not, take out only the leaves that most require cleansing. Lay a sheet or a few leaves in a large earthenware dish, and pour on them boiling water. Let them lie for six or eight hours, then take

them out and lay between clean blotting-paper till dry. Many a rare old print, full of foxy stains and time marks, have I restored to a beautiful freshness by this simple process. A drop or two of muriatic acid may sometimes be added, but there is a risk in using any acid when the fabric is aged. Connoisseurs in prints and books should practise the method with old fly-leaves first, to acquire expertness in the handling of the wet leaves.

SHARLEY HIBBERD.

TERMINATIONS IN "-NESS" (2nd S. vii. 386.; viii. 388.)—I beg to offer my best thanks to Mr. PISHEY THOMPSON for his courteous reply. *Clayness*, *Clee Ness*, or *Cleaness*, is laid down in Tuke's (1787), Smith's (1804), and Greenwood's (1817) maps. These authorities place it in Bradley-Haverstoe Wapentake, at the mouth of the Humber. I also find *Skitterness* in Yarborough Hundred. So that there are four places, at least, with the above affix in the county of Lincoln.

WM. MATTHEWS.

Cowgill.

ANDERSON FAMILY (2nd S. ix. 89.)—Allow me to point out a singular mistake of a contributor:—ANON. has metamorphosed James Anderson the concoctor of the Royal Genealogies into James Anderson the Scotch Postmaster-General, whose *Diplomata Scotiae* is, and will always be, deservedly held in the highest estimation by all historical students.

It is not supposed that there was any relationship between the two: but as to this I cannot be positive. This much is certain, that our James had only one sister, who married Pitcairn of Dreghorn, from whom the historian of Charles V. is descended, and no brother, at least none that survived for any time. The father was a Presbyterian clergyman in Lanarkshire, and he probably had a brother, who was the father of the individual styled cousin by the diplomatist, a London merchant who lived on the best terms with his relative, and was of great service to the family.

J. M.

DECANATUS CHRISTIANITATIS (2nd S. viii. 415. 539.)—The use of this title to part of the diocese of Worcester is not a solitary one. It appears on other maps attached to the Valor Ecclesiasticus applied to the cities of Exeter and Lincoln and the town of Leicester, small districts under the shadow, as it were, of the Cathedral,—for Leicester was also once the seat of a bishop's see,—and differing in those respects from the one in Warwickshire, which, besides its remoteness, was as large in extent as many an archdeaconry.

The etymology of Barlichway, mentioned in the question as the civil division about corresponding in limits with the ecclesiastical, is somewhat singular, being from three Saxon words implying "the naked-corpse-road," and, whether it

were so called from the habit of exposure or the mere act of carrying bodies in that condition, it seems to indicate a state of heathenism ill comports with the idea suggested by the reply of T. Bors of a staff of clergy constantly employed and resident in it, however such might have been the case in the three other instances.

Could the period be fixed of the introduction of an appellation so exceptionally distinctive? And is the reason given for its application in the instance first pointed out reconcilable with the difference of circumstances above adverted to?

J. S.

Birmingham.

REFRESHMENT FOR CLERGYMEN (2nd S. ix. 24.)—In some of the "City Churches" in London (St. Dionis Backchurch, for instance) wine and biscuit is liberally provided in the vestry every Sunday for the officiating clergyman at the charge of the parish. And on occasions of "charity sermons," when the Lord Mayor and Lady Mayoress and certain members of the Corporation attend in state to hear some popular preacher, wine, cake, and biscuit is handed round by direction of the churchwardens to all who have the *entrée* of the vestry at the conclusion of the Morning Service, while the amount of the collection is being ascertained. LONDINENSIS.

SUPERVISOR: MISTAKES IN READING OLD DOCUMENTS (2nd S. ix. 90, 91.)—I met the words "supervisor aut supervisores" the other day in a conveyance of 1680 in the sense of "survivor or survivors." There could be no doubt about the reading, as the words were written at full length and with the long *s* (*f*) in each case, and other documents relating to the same had "superstes aut superstites." The same set of deeds added another to the thousands of instances of mistakes made in the transcription of such documents by persons unacquainted with local names, or who cannot read the characters. A copy had been made of one in a somewhat modern hand, in which one of the witnesses' names figured in one place as "Jo. Birkes" (which was right), and in another as "Jo. Skerles;" whilst "Va. (*i.e.* Valentine) Hurt" figured as Th. Hurt. There are numbers of such instances in the printed public records, as those who consult them know to their sorrow. The following came lately under my own notice: the Sitwells of Renishaw are described in one place as of Kemsshaw. In the Index to the Hundred Rolls, North Ecclesfield is entered under N, as if one word, and not at all under E.

J. EASTWOOD.

PETS DE RELIGIEUSES (2nd S. ix. 90.)—I have heard my late father say that these were the lightest possible species of pancake of about the size of a crown piece, and that they appeared on the tables of the nobility till the end of the last century.

They were made by dropping a single drop of the thinnest possible batter into the frying-pan, which caused the batter to rise up very hollow and very thin, and to become very crisp—such were *pets de religieuses*.

F. A. CARRINGTON.

Ogbourne St. George.

CRINOLINE: "PLON-PLON" (2nd S. ix. 83.)—The derivation of this first word, already given in "N. & Q.," appears satisfactory: perhaps, however, it may be admissible to state that a newspaper paragraph assigns the first idea of weaving horsehair into petticoats to a Parisian *modiste*—Madame Crinoline.

A correspondent of *The Examiner* deduces "plon-plon" from the old French name for a duck that *ducked* its head. *Plongeon* is certainly diver, sea-mew.

R. F. SKETCHLEY.

CRISPIN TUCKER (2nd S. ix. 11.)—In the *Chronicles of London Bridge*, Smith & Elder, 1827, Crispin Tucker is mentioned (p. 391.) as "a waggish bookseller and author of all-work—the owner of half a shop on the east side of London Bridge, under the Southern gate." At p. 392. the reader is referred to the eighth and ninth chapters of *Wine and Walnuts*, London, 1823, for "An amusing account of Dean Swift's and Pope's visits and conversations with Crispin Tucker."

F. L.

ADAM DE CARDONNELL (2nd S. ix. 24.)—This gentleman was the author of *Numismata Scotica*, and the *Picturesque Antiquities of Scotland*. He came into possession of property in Northumberland in rather a curious way: calling one day upon his friend Mr. Lawson of Chirton and Cramlington, he found him in the act of making his will, and to avoid disputes entailing his estates on several relatives in succession. Mr. de Cardonnell, by way of a joke, asked Mr. Lawson to put him at the end of the entail, which he consented to do. In process of time, by the death of those named before him, Mr. De Cardonnell succeeded to the property, and served the office of high sheriff for the county. What was his connexion with Burns I must leave to others to ascertain. His eldest son Mansfeldt de Cardonnell Lawson, Esq., died without issue at Acton House, Northumberland, November 21st, 1838.

E. H. A.

DUTCH-BORN CITIZENS OF LONDON (2nd S. ix. 64.)—By force of various statutes a person born out of her Majesty's dominions, his *father*, or *grandfather by the father's side*, being a natural-born subject, is no alien, but is himself a natural-born subject. By the Act 7 & 8 Vict. c. 66. s. 3., a person born out of her Majesty's dominions, *of a mother being a natural-born subject*, may inherit land, or take it by devise or purchase; *in no other respect*, however, is he or she to be considered a natural-born subject. Perhaps it would be as

well to explain here a few of the disabilities under which aliens labour. Aliens are incapable of taking by descent or inheriting; and since they have no inheritable blood in them, they can have no heirs. At common law, too, aliens could not be the *channels* of descent, but by 11 & 12 Will. III. c. 6. all persons, being natural-born subjects of the sovereign, may inherit and make their titles by descent from any of their ancestors, lineal or collateral, although their father or mother, or other ancestor, by, from, through, or under whom they derive their pedigrees were born out of the King's allegiance. This statute is modified by 25 Geo. II. c. 39., which provides that no right of inheritance shall accrue by virtue of the last-mentioned statute to any persons whatsoever, unless they are in being, and capable of taking as heirs at the death of the person last seized. In case, however, lands shall descend to the daughter of an alien, such descent shall be set aside in favour of a posthumous or after-born brother; or the estate shall be divided with an after-born sister or after-born sisters, according to the usual rule of descents by the common law. By section 5 of the statute of Victoria referred to above, an alien, being the subject of a friendly state, may hold any lands, houses, or other tenements, for the purpose of occupation by him or his servants, or for the purpose of any business, trade, or manufacture, for a term not exceeding twenty-one years, as fully as if he were a natural-born subject, except as to the right to vote at the election of members of parliament. J. A. P.N.

ARCHIEPISCOPAL MITRES AND HATS (2nd S. ix. 67.)—May not the custom of adorning the mitres of archbishops with a ducal coronet have taken its rise from the circumstance that the tiara of the Pope is ornamented with three coronets, while that of the Patriarchs is similarly decorated with two. The next grade (Archbishops) would seem naturally entitled to one.

I have, however, never seen the arms of any foreign ecclesiastical timbred with a mitre rising from a coronet, though a coronet is by no means uncommonly placed above the shield and under the hat.

In the description of the external ornaments of the arms of the French archbishops given in Simon's *Armorial Général de l'Empire Français*, I find they were to be "surmontés d'un chapeau rouge à larges bords avec des cordons de soie de même couleur." Is there a mistake here, or did Napoleon really arrogate to himself the right to decorate his archbishops with the red hat of a cardinal, instead of the green one properly belonging to their rank? J. W.

"KECK-HANDED" (2nd S. viii. 483.)—There is a word in Irish signifying *left-handed*, in which perhaps A. A. may find the origin of this expres-

sion. The word to which I refer, if spelled in English as it is pronounced, would look something like "Kēhōgūe." The Irish family name of "Keogh" may have something to do with this. How is the name of "Ehud," the left-handed judge (mentioned in *Judg.* iii. 15.) spelt in Hebrew? C. LE POER KENNEDY.

St. Albans.

BURIAL IN A SITTING POSTURE (2nd S. ix. 44. 94. 131.)—I remember the funeral of a native African named Yarrow, which took place at Georgetown, adjacent to the city of Washington, in the United States, about twenty-five years ago. The deceased was very old (more than 120 years of age), and had been brought direct from Africa nearly a century before. Yarrow had evidently been a person of importance in his native country. He spoke and wrote Arabic fluently and readily, and was a Mahometan in his religious faith. He was buried, at his own urgent request, in a *sitting posture*.

One or two of the ex-royal family of Oude were, I think, buried in a similar posture in Paris, a very few years ago. PISHEY THOMPSON.

Stoke Newington.

SONGS AND POEMS (2nd S. ix. 123.)—I have a little book, answering ALOYSIUS's description in every respect but the extent of paging: mine having "Finis" upon p. 156., where an "Epitaph to a late Ordinary of Newgate" ends. The half-title is, *Deliciæ Poeticæ; or, Parnassus Display'd, &c.* The full title, *Mirth Diverts all Care; being Excellent New Songs, composed by the most Celebrated [sic] Wits of the Age, on Divers Subjects, viz.* (here follow a list of the leading pieces, twenty-five in number,) *with many more rare Songs worthy of the Reader's Esteem.* London: printed and sold by the Booksellers of London and Westminster, 1715. The running title throughout, "Songs and Poems, &c." The book perfect, answering to the table of contents; Preface four pages, signed "Philomusus." J. O.

GUMPTION (2nd S. ix. 125.)—Mr. S. Pegge, in his *Supplement to Grose*, gives—"Gumption, understanding, contrivance. He has no gumption, i.e. he sets about it awkwardly—*Kent*. From *gawm*." Under the last word he gives—"Gawn well now, i.e. take heed. Yet a *great gawming fellow* means also awkward and lubberly—*North*." "Gawmless, stupid, awkward, lubberly." In this suggestion we seem to have the "better" derivation that shall "set aside the whole" of those offered in the Editorial answer. Is "gumption" ever used?

The word gumption reminds me of *bumptious*, for which I have long sought a satisfactory derivation. Some time ago I met with a note by the Rev. H. Christmas to this effect: "At the Uni-

[* Ehud in Hebrew is עִיִּד.]

versities a singular word has been invented to imply 'pompous.' It is 'bumptious,' a word that sounds expressive enough, but of which it would be very difficult to trace the derivation." Now, if "bumptious" be indeed a piece of *University* slang—and it is certainly a word that one hears more frequently at College than elsewhere—and if it be anything more than a corruption of "pompous," may it not have been invented to express the peculiar "cockiness" (to use a synonymous slang word) of the members of a College whose boat has just "bumped" the one a-head of her in the annual boat-races? This suggestion may seem absurd; but I offer it in all good faith.

ACHE.

Is not *gumptious* a mere vulgarisation of the Latin word *compos*? I have frequently heard it pronounced by illiterate people, *gumpus*.

CARLISLE.

For some suggestions on the etymology of this word, and of its synonym, "Rummelgumption," it may be worth while to refer to Jamieson's *Scottish Dictionary*.

R. S. Q.

PATROCLUS (2nd S. viii. 129.)—The author, I think, meant the Patroclus of Aristophanes, not the Patroclus of Homer. The former might have daily sought Ilyssus' flowery brim," which was quite out of the way of the latter:—

"Ἐκ Πατροκλέους ἔρχομαι •
"Ὅς οὐκ ἐλούσατ' ἐξ ὅτου περ ἐγένετο."

Plutus, v. 84.

It is, however, noticeable that Achilles in his prayer to Zeus on behalf of Patroclus expressly mentions the dirty Selli of Dodona:—

"Ζεῦ, ἄνα, Δωδωναίε, πελασγικὴ τῆλόθι ναίων
Δωδώνης μεδίον δυσχειμέρον ἀμφὶ δὲ Σελλοὶ
Σοὶ ναίους ὑποφῆται ἀνιπτόποδες, χαμαιεύναι."

Il. xvi. 233.

H. B. C.

U. U. Club.

HOLDING UP THE HAND (2nd S. ix. 72.)—At the arraignment of the regicides, Thomas Harrison at first refused to hold up his hand till the Lord Chief Baron, Judge Foster, and other judges told him *his duty in that particular*, after which he said I conceive it is but a *formality*, and therefore I'll do it.

ITHURIEL.

LES MYSTERES, &c. (2nd S. ix. 144.)—Though I cannot answer fully the queries of FITZHOPKINS, the following information may be acceptable to him. The book about which he inquires, which I have not seen, is ascribed to Bebescourt by Barbier, No. 12,256, on the authority of a note in the copy belonging to Moët, the French translator of Swedenborg's works. Quérard, too, enters it under Bebescourt, but gives no account of the author, and I regret to say that I cannot supply the deficiency.

There seems to be no reason to question the

fact that the work was printed in London. William Baker, a well-known printer, succeeded to the business of Mr. Kippax, in Cullum street, and immediately went into partnership with John William Galabin. They subsequently removed to Ingram Court, Fenchurch Street. The initial "G" in both of the printers' names, of course, means "Guillaume." Baker died in 1785, and an account of him will be found in Nichols' *Literary Anecdotes*, vol. iii. p. 715. Galabin survived till 1824, and a notice of him is inserted in the *Gentleman's Magazine* for that year, Part ii., p. 283. Peter Elmsly was a highly respectable bookseller in the Strand. He was the confidential friend of Gibbon, and was connected with most of the leading literary men of his day. He died 3d May, 1802. Some particulars of his life are given in Nichols' *Literary Anecdotes*, vi. 441.

SAMUEL HALKETT.

Advocates' Library.

CALCUTH (2nd S. viii. 205.)—The objection that Chelsea is not in the Kingdom of Mercia is still better met by the fact that the King of Mercia granted a charter to the Monastery of Thorney, now Westminster, (which is about three miles from Chelsea), on the *very year* that the synod was held.

Though Chelsea is, as Mr. BUCKTON shows clearly, derived from chalk-hythe, I do not think that it ever bore that exact name, the nearest approaches to it being in 1291, when it was called chele-hethe, and in the manorial records for Edward I. Chelethuthe. Even as late as 1692 it is called Chelehey, a very slight transition from the Chelethethe of four centuries before.

From the total absence of chalk for miles round, the chalk-harbour must have been only for the reception of chalk.

CHELSEGA.

NIGHTINGALE AND THORN (1st S. iv. 175. &c.)—In 1st S. xi. 293., an allusion is quoted from *Britannia's Pastorals*, by William Browne. The reference, not there given, is book ii. (1616) song iv., v. 253-257. Add, *ibid.* book i. (1613) song iii. v. 149.

"Sad Philomela gan on the hawthorn sing.

Each beast, each bird, and each day-toiling wight
Received the comfort of the silent night;
Free from the gripes of sorrow every one,
Except poor Philomel and Dorigon:
She on a thorn sings sweet, though sighing strains,
He on a couch more soft, more sad-complains."

ACHE.

HYMN BOOK (2nd S. ix. 102.)—The hymn-book in the possession of C. D. H. is a collection by John Edwards, many years minister of the Gospel at Leeds, in Yorkshire, and is the first edition. Preface and contents, pp. 24.; hymns, 192 pp. Leeds, 1756.

The same book (word for word) was also pub-

lished in London the same year by Charles Skelton, minister of the Gospel, Southwark. pp. 24., and 192 London, 1756.

In 1769, Mr. Edwards issued the second edition, with additions and alterations, pp. 24. and 191. Leeds, 1769.

A copy of either of these can be procured by applying to the address below.

DANIEL SEDGWICK.

Sun Street, City.

Miscellaneous.

NOTES ON BOOKS.

Pagan or Christian, or Notes for the General Public on our National Architecture. By W. J. Cockburn Muir. (Bentley.)

We have read with much interest this able little work, in which the author enters very fully upon the question of our National Architecture. Mr. Muir gives a series of historical reminiscences, from which he shows that during a period of five hundred years, viz., from the middle of the eleventh to the middle of the sixteenth century, we had a National Architecture, influencing and pervading the whole of our buildings, whether secular or ecclesiastical: the distinction in favour of the latter being only that for them was reserved all that was most beautiful or costly. Mr. Muir then strongly urges that we should commence a return to our national style by the erection of our Public Offices in the spirit, at all events, of English Gothic. The book contains many valuable suggestions, and will be especially useful to those who are desirous to know something of the "Gothic or Italian" question without going very deeply into the study of architecture.

The Visitation of the County of York, begun in A^o. Dni. MDCLXV. and finished A^o. Dni. MDCLXVI. By William Dugdale, Esq., Norroy King of Arms. (Surtees Society.)

This valuable genealogical record, containing the pedigrees of no less than 472 families, is now for the first time printed entire from a copy in the handwriting of the late Dr. Raine, collated by the Editor with Dugdale's original copy, which has been for many years the property of Miss Currier of Eshton Hall. Its publication reflects great credit upon the Surtees Society, and there can be no doubt of the care with which it has been produced, since the editorship has been confided to one so thoroughly familiar with Yorkshire and all that belongs to it as Mr. Robert Davies. The record is not only interesting and valuable to the men of York, but to every genealogical student in England; yet we doubt if any bookseller would have taken the risk of its publication. Another proof, therefore, is hereby afforded of the value of those publishing societies which form so important a feature in the literary history of the present century. Good service, indeed, has the *Surtees Society* rendered to historical literature on many occasions, but it has rarely done better than in committing to the press the last of the heraldic visitations of the great county of York.

The Epigrams of Martial translated into English Prose. Each accompanied by One or more Verse Translations from the Works of English Poets, and various other Sources. (Bohn.)

Lord Byron declared that no good story was ever invented. He might have said the same of good jokes. The classical student recognises in Martial's *Epigrams* neat and well-turned versions of the best jokes current in Rome when Martial wrote, and many of which he

finds again, *mutatis mutandis*, in our own Joe Miller. How far this is true the mere English reader may now readily convince himself by a perusal of the present volume, which will, we suspect, be far from the least popular of the Series — *Bohn's Classical Library* — to which it belongs.

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Notices to Correspondents.

SIR MAXIM HALE. Our correspondent may feel assured matter is a pure fiction. To use the words of a very competent authority to whom her communication was referred —

"Will call it at once an impossible fact."

D. T. R. The gallows at Tyburn stood on the site of No. 49. Connaught Square: see "N. & Q.", 1st S. i. 180.

Lt.-Col. H. For particulars of the various denominations of Christians, consult Marsden's Dictionary of Christian Churches and Sects, and The Book of the Denominations.

M. G. A disquisition on the titles of the Psalms will be found in Horne's Introduction, 1856, vol. ii. pp. 740-9., and in "N. & Q.", 1st S. ix. 242, 457.

D. SEDGWICK. Will this correspondent state whether the Rev. Nicholas Bull is author of any poetical or dramatic pieces, published or unpublished?

C. B. "A Roland for an Oliver," is explained in our 1st S. i. 234.; ii. 132.; ix. 457.

G. E. W. On the ancient use of the double F, see our 1st S. xii. 126. 169. 201.

D. S. E. For the origin of the word Canard, see 2nd S. ii. 370.

G. L. ATKINS. The question "Whether the Duke of Wellington was a Mason," has recently been discussed in The Freemasons' Magazine.

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SESSIONS OF PARLIAMENT IN 1610.

I should be glad to know whether attention has ever been drawn to a small MS. in the Museum library (Sloane MS., No. 4210.), by the help of which a lost page may be restored to our parliamentary history.

It is well known that at the close of the Long Session, which was brought to an end by the prorogation on July 23, 1610, the House of Commons had agreed to provide the king with a sum of 200,000*l.* per annum, on condition of his surrendering the profits arising from the feudal tenures, and that the members left Westminster with the understanding that a session was to be held in the autumn for the purpose of taking into consideration the best method of levying the money.

It is also well known that this session commenced on Oct. 16, and that Parliament had not been long sitting when a quarrel broke out between the king and the House of Commons which brought about a prorogation on Dec. 6, which was speedily followed by a dissolution.

This quarrel is the more important, because it may fairly be regarded as the commencement of the long struggle which only ended at the Revolution. Yet of this important session absolutely nothing is known. The Commons' Journals

blank, and the Lords' Journals give no information of any importance. What little we do know is derived from a letter of John More in Winwood's *Memorials*, from a series of letters of Sir Thomas Lake, preserved in the State Paper Office, and from a short sentence in La Boderie's *Despatches*. But all that can be gained from these sources relates to the latter part of the session, when the quarrel was already raging, and gives us no help towards any knowledge of the causes of the estrangement.

This deficiency is supplied by the little volume which I have mentioned. It formerly belonged to the collection of Dr. Birch, and bears upon its back the unpromising title, "Money and Trade." The title by which it is described in the Catalogue is more to the purpose, but it covers under an "&c." the part of the volume which gives it its real importance.

The MS. is a copy, taken in the handwriting of the period, of some notes of a member of the House of Commons, who sat through both the sessions of 1610. From the manner in which additions and interlineations are introduced, it seems probable that the person who originally took the notes was himself the copyist, and that on reading over the MS. at a subsequent time, he added a few words here and there as his memory might suggest them.

Even the reports of the earlier session are extremely valuable. They do not profess to give every debate, but confine themselves almost exclusively to those which were connected with the great contract for tenures, and the principal grievances of the Commons. Whatever is reported, however, is given with much greater fullness than anything else which we have of this session. The great debate on the impositions, of which there is no trace upon the Journals, which take no note of discussions in committee, is recorded in these notes.

The main interest, however, of the book lies in the last few pages. Of the first fortnight of the autumn session no information is given. This part of the MS. commences as follows:—

"Wensday.

"Uit. Oct^{br}

"Wee were before his mat^y at Whyte hall, at what tyme he made a speech unto us blaming us for our blackness & many delays in the great matter of contract by meanes whereof his debts did dayley swell & his wants increase upō hym. And therefore he requyred us upō our next meeting to review the memorial agreed upō the end of the last sessiō And thereupō to resolve & to send him a resolute & a speedy answer whither wee would proceed with the contract yea or noe. And therein he said he should be beholden unto us thoe wee did deny to proceed because then he might resolve upō some other course to be taken for supplie of his wants. for he said he was resolved to cutt his coate according to his cloathe wch he could not doe till he knewe what cloath he should have to make it of.

king for playnly denying hym his suyt whearby he saved much charge & labour.

"3 November 1610

"An answer to y^e king framed and offred by Sr Maurice Barkley, wch being read was disliked as too ceremonious & complemental & not real & actual]?"

"The answer was to excuse our slowness by want of copetēt number.

"And that if our demands be granted, & no more shall be imposed upō the land, his ma^y shall p^rceave that wee now are as constant to p^rsever in the contract as wee were forward to undertake it.

"Sr Roger Owen divers things to be p^rvided for otherwise he was unwilling the contract should proceed.

"1 Our security to be p^rvided for by a full answer to our grievances, no gap to be left open for the king to impose upō his sub^t

"2 means to levy it to be such as it may be leaste burdenson to the subiect

"3 p^rvision to be made that this 200,000£ be not dobled nor trebled by inhansing of the coyne by the king

"p^rvision that the explanacio of doubts may be by parliamt. And that wee may have parliamts hereafter thoe the kings wants be fully supplied

"He sayd that the revenues of the Abbeyes dissolved according to the old rents was but 133,000£ and he vouched Br Jewell for it

"5 provisio that this 200,000£ may not be alienated from the crowne.

"5 November

"A message by his ma^y by the speaker.

"His ma^y having by his speech in p^rso upō inst & apparant reasons drawne frō his necessities requyred our resolutio concerning the contract thinks fit to omitt nothing that may further our p^rceeding without mistaking or losse of tyme; he is pleased to represent unto us the cleere mirrour of his hart, & to sett before us the essential parts of the contract lest the taking of things by partes might induce any oblivion or distractio in the contemplatio of the whole.

"1 He declareth that it never was his Intentio much less his agreement to proceed synally wth the contract except he might have as well supplie as support to disingage hymself frō his debts. In reason his debts must be first payd. His first demande for the supplie of his wants and after the poynt of tenures & thē distinctio of support & supplie came in by our motio for his supplie he expected to receive 500,000£ thoe it be lesse then will pay his debts & sett him cleere.

"The subsidy & 15th last given not to be taken as p^r of that somme by reaso of his great charge since for the safety & honor of the state & the increase of his wants. He desyreth to knowe our meanings clearly what wee meane to doe in the supplie.

"2 Upon what natures the support may be rayسد his purpose is that it may be certayne firme & stable without the meaner sorte, & without diminutio of his present profit The recompence of the present officers to p^rceed frō us but not frō his ma^y wch is no great matter considering it depends upō theyre lives, and that it is not warranted by the clause wch gives us power to add or diminish because it takes p^rffit frō his ma^y. And therefore he expects 200,000£ de claro."

Some parts of this speech are not very clear. They may, however, be easily explained by referring to former or subsequent discussions. When James is said to have demanded that the support should be "certain, firm, and stable, without the meaner sort," these last words, which are written

as an interlineation, where there was not room to express all that the writer remembered, evidently refer to a refusal to accept the proffered sum except the whole of it should be raised from the land, so as to be stable, and not to press upon the "meaner sort."

The last sentence is a misinterpretation of a promise of the Commons, that they would not claim any additional concession which should derogate from the King's honour or profit. James treats the demand that he should pension the officers who would lose their employment, as a new demand derogating from his honour or profit.

Even if the House of Commons had yielded in these particulars, the proposal that he should only fulfil his part if the Commons granted him 500,000£ down, in addition to the annual grant of 200,000£ was plainly a breach of the contract, which throws the onus of the quarrel upon the King.

The MS. proceeds as follows: —

"6 Nov. 1610.

"Sr Hierome Horsey moved that wee might meete wth the L^{ds} to acquaint theyme wth this message and to desyre theyme to conferre it wth the kings letter sent to theyme last sessio wch they communicated unto us. And to know whether they will ioine wth us in an answer to his ma^y or els to doe it of our selves.

"Mr. Brook dislikes the motio that the message should be compared wth the letter, for that might give some discontent. his opinio was that the matter of supplie is the easiest to be resolved & he wished it may be granted. But if the king will stand to the 3 other p^r he thinks the contract cannot goe forward."

"1 Impossible frō us to give a yearly recompence to the officers, for as they fall how shall the land be discharged

"2 It is impossible to rayse 200,000 out of the land onely. the rest out of richandize & a running subsidy frō the monied men

"3 Also it is not safe to bargaine except the impositions be cast into it, and that the king be restrayned frō further imposing

"Sr Tho Beomont. If wee goe forward wee are undone charging the land so deeply as is desyred. And on the other side if we goe not forward it is dangerous.

"The lib^ry of the subiects much impeached, magna charta not now to be spoken of. The statutes of 5 E 1 & E 3 & the rest restrayning the king frō imposing, not regarded at all. The 36 statutes against purveyance to no purpose. In matter of government how stands our case. The statute of 1 Eliz. was first intended to bridle the papists and accordingly used in his knowledge. But now it is extended to all offences almost. The walls betwixt the kinge & his sub^t are his lawes. Now to what purpose are lawes if his ma^y or his ministers will leape over or breake downe this wall

"he is charged by his contry to assent & go forward wth the bargaine & to adde somethinge fr supply so that the impositions and other our greavances may be cast in. But to yeald to this that is now desyred he cannot. And therefore he wished that wee might desyre his ma^y to give us leave to acquaint hym what wee intend, and are able to doe in the matt^r of supplie & support, and howe wee are wills it may be levied. And thereupon to acquaint us wth his resolution

"Mr James. He could not assent to the contract unless all the impositions were taken away, & all arbitrary

forms of goverment & restraynte of lawe by p'clam without weh wee may say as Peter did Maister wee have laboured all night & have taken nothinge. He wished he may never heare of the new parliamt [phrase?] wee must give supplie wee must give support

"Nich. Hyde, the answer he wisheth may be plaine upon these condicions proposed wee cannot proceed with the contract

"Sr J Hollys wisheth that wee may not answer before wee have acquainted the L^ds thearwith & so to proceed to an answer with theyme of our selves

"Sr Ro. Johnso: he would not have putt it now to the questiō but that wither wee should desyre his maty that we may p'ceed in the contract & that wee may have satisfactory assurance & then no doubt we shall yeald to any —? that shalbe thought reasonable

"Mr Hoskyns. Not fitt to conferre with the L^ds for the mene m^t [? main matter] of supplie ought to p'ceed fro us. No danger to p'ceede to the questiō for it may please his maty to recomend it unto us agayne in the same state it was.

"Wheareupō it was putt to the questiō & resolved that wee should not p'ceed upō these condicions: una voce."

On the 15th the Commons received the king's answer, to the effect "that as they had not accepted his terms he did not see how they could go further in that business."

The rest of the session was taken up with an attempt of Salisbury to obtain supplies by giving up some minor points of the king's prerogative. But to such attempts the Commons were in no humour to respond. All moderation of language was now thrown off, and the extravagance of the court was attacked in no measured terms. James was told that he should be content "to live of his own;" if that was insufficient, he might revoke the pensions which he had granted in the course of his reign. At length he lost all patience, and dissolved the parliament. It was only by the wise caution of his ministers that he was prevented from sending the leading speakers to the Tower.

S. R. GARDINER.

ANCIENT BALLAD.

Your correspondent Δ. (*antē* 143.) has renewed my long intention of sending to preserve in your work a very complete and beautiful old ballad, which I learned in the very early years of this century, when I was too little removed from infancy to have retained it perfectly, had not an elder sister carried on the legend. We were taught it by an old washerwoman at East Dereham, in Norfolk,—a county which, beyond its celebrated ballad of "The Babes in the Wood," is singularly barren in legendary lore. This makes it more curious, that a ballad so perfect should have been found there. I have long wanted to insure its continued existence, and hope you will preserve it in your pages, where it will be sure to be found in many coming centuries.

The sweet chant to which the old woman sang it is no less curious and valuable. I wish it were

possible for you also to perpetuate *that*, and do not see why you could not give those few lines of music; but if that be impossible, I would ask you to send the music to Δ., for he will value it, and give it a chance of preservation.*

A. J.

Edinburgh.

An Ancient Ballad.

"My father was the first good man

Who tied me to a stake;

My mother was the first good woman

Who did the fire make.

"My brother was the next good man

Who did the fire fetch;

My sister was the next good woman

Who lighted it with a match.

"They blew the fire, they kindled the fire,

Till it did reach my knee;

O mother, mother, quench the fire —

The smoke will smother me!

"O had I but my little foot-page,

My errand he would run —

He would run unto gay London,

And bid my Lord come home.

"Then there stood by her sister's child,

Her own dear sister's son;

O many an errand I've run for thee,

And but this one I'll run.

"He ran where the bridge was broken down,

He bend his bow and swam,

He swam till he came to the good green turf,

He up on his feet and ran.

"He ran till he came at his uncle's hall,

His uncle sat at his meat;

Good mete, good mete, good uncle, I pray,

O if you knew what I'd got to say,

How little would you eat.

"O is my castle broken down,

Or is my tower won?

Or is my gay lady brought o'bed

Of a daughter or a son?

"Your castle is not broken down,

Your tower it is not won;

Your gay lady is not brought to bed

Of a daughter or a son.

"But she has sent you a gay gold ring,

With a posy round the rim,

To know if you have any love for her,

You'll come to her burning.

"He called down his merry-men all,

By one, by two, by three;

He mounted on his milk-white steed,

To go to Margery.

"They blew the fire, they kindled the fire, •

Till it did reach her head;

O mother, mother, quench the fire,

For I am nearly dead.

"She turned her head on her left shoulder,

Saw her girdle hang on the tree;

O God bless them that gave me that —

They'll never give more to me!

[* The tune is one of those modifications which get about by imperfect recollection or fancied improvement of the old tune of *Cherry Chase*, *The Children in the Wood*, and "Oh, ponder well," in *The Beggar's Opera*.—ED. "N. & Q."]

- She turned her head on her right shoulder,
 Saw her lord come riding home —
 O quench the fire, my dear mother,
 For I am nearly gone.
- He mounted off his milk-white steed,
 And into the fire he ran,
 Thinking to save his gay ladye,
 But he had staid too long!"

CURIOUS SHROVE-TUESDAY CUSTOM AT WESTMINSTER SCHOOL.

In some remote parts of the country particular seasons have their curious old customs still kept up in form, though shorn of their former significance, and on Shrove Tuesday last any one who happened to be in the neighbourhood of Dean's Yard, Westminster, or the cloisters near the Deanery, might have witnessed a singular and amusing if not edifying scene.

At eleven o'clock in the morning a verger of the Abbey in his gown, bearing the silver *baton*, emerged from the College kitchen, followed — not by one of the dignitaries of the church, but by the cook of the school, who also was habited in professional costume — white apron, jacket, and cap. The cook, who seemed to feel the responsibilities of his dignified position, carried on a platter an article which a peculiarly fervid imagination might designate a pancake, but which on a closer inspection appeared suspiciously like a crumple of pre-adamite manufacture. Cookey marched towards the school-room, where the boys were constructing Homer and Virgil, or trying hard to discover the hidden beauties of Euclid the detestable, and having arrived at the door the verger opened it, announcing in the sonorous tones of a Cheltenham master of the Ceremonies — "The Cook." Thus ushered in, the honoured functionary cast an eagle glance at the bar which separates the upper school from the lower, twirled the farinaceous delicacy once or twice round in an artistic manner in the pan, and then tossed it over the bar into a mob of boys, all eager to make what, we believe, is termed a "grab" at it. Then followed a scene of scuffling, kicking, shoving (as in an exciting football match at the wall at Eton) which must be uncommonly pleasant — *to be out of*, and after the lapse of a few minutes there came out of the *melée*, with disordered dress, but with undaunted mien and with unbroken pancake, a big town boy, named Hawshaw, who proceeded with the delicious product of flour to the Deanery, to demand the *honorarium* of a guinea (sometimes it is two guineas) from the Abbey funds, well merited by his powers of resistance, which must be as tough as the "pancake" itself. This young gentleman got the prize last year for this singular item of school studies.

It appears that this curious custom is provided for by the statutes of the Abbey; the cook re-

ceiving two guineas for his performance, and the boy who can catch or preserve the pancake whole, receiving one guinea (or two) from the Dean.

At Eton school it was, within the memory of living Etonians, the custom to write long copies of verses on scrolls, called Baccuses, which were hung up on the walls of the College Hall. C. B. B.

ENGLISH BIBLES.

The proceedings in Convocation on the 18th of Feby., on the frequent omission of the Marginal Readings and References in the publication of the English Bible, are both interesting and important; and the judicious remarks transmitted to Convocation by the Bishop of Exeter*, and the observations which fell from the Bishops of Oxford, St. David's, and Llandaff, will doubtless lead to the adoption by the Curators of the press at the Universities of the suggestions which were then made, both as regards the introduction of those readings and references, and the restoring the Preface of the Translators, or such parts of it as it may be deemed expedient to give.

The following passages, on the subject of marginal references, are taken from a sermon of Bishop Horsley's: they show the great importance which that eminent prelate attached to them. After telling us that it should be a rule with every one, "who would read the Scriptures with advantage and improvement, to compare every text with the passages in which the subject-matter is the same," he proceeds:

"These parallel passages are easily found by the marginal references in the Bibles of the larger form. It were to be wished indeed, that no Bibles were printed without the margin. It is to be hoped that the objection obviously arising from the necessary augmentation in the price of the book, may some time or other be removed by the charity of religious associations. The Society for the Promotion of Christian Knowledge could not more effectually serve the purpose of their pious institution than by applying some part of their funds to the printing of Bibles, in other respects in an ordinary way, for the use of the poor, *but with a full margin.*"

"It is incredible to anyone, who has not in some degree made the experiment, what a proficiency may be made in that knowledge which maketh wise unto salvation, by studying the Scriptures in this manner (the comparing the Old with the New Testament), without any other commentary or exposition than what the different parts of the sacred volume mutually furnish for each other." — Bp. Horsley's *Nine Sermons*, 1817, pp. 224-6.

The Society referred to by Bishop Horsley has not been wanting in this matter. Upwards of twenty-nine of the Bibles printed and disseminated by the Society for Promoting Christian Knowledge, are what are called Reference Bibles. Your readers are doubtless aware that in the

* Refer also to the Bishop of Exeter's Letter to the Bishop of Lichfield, pp. 7. 47. &c.

more modern Bibles, when compared with those of older date, the references are greatly multiplied. Take the first chapter of Genesis, for instance; in a folio Bible printed at Cambridge by John Hayes, printer to the University in 1674 the number of references is twenty-eight; in a modern Bible, 1851, of the Oxford University Press, the number is seventy-eight. Will one of your readers inform us by whom, at whose instance, and by whose authority, these large additions were made?

In Dean Trench's admirable work, *On some Recent Proposals for the Revision of the New Testament*, he has called particular attention to the Translators' Preface, or address to the reader, before alluded to, and which, as he states, is "now seldom or never reprinted." Of this Preface he says:

"It is on many grounds a most interesting study, chiefly indeed as giving at considerable length, and in various aspects, the view of our translators themselves in regard of the work which they have undertaken."—P. 85.

The Dean adds, that "every true knower of our language will acknowledge it a masterpiece of English composition." To the present generation it is almost unknown. Clergymen must oftentimes find some little difficulty in meeting with it. In no Bible which I possess is it to be found but in the folio of 1674. In some reprints of the larger Bibles the whole of this Preface might be given; in the smaller ones, "such portions as are necessary to the true understanding of the intention of the translators in what they give as our Bible," agreeable to the Bishop of Oxford's resolution in Convocation.

J. H. MARKLAND.

Bath.

Minor Notes.

ON THE USE OF TORTURE.—A curious letter of the Earl of Dunfermline's is extant, who, in the reign of James I., was I believe Chancellor of Scotland. It was written on the occasion of the discovery of a plot against the government; and beginning with a lengthy Latin quotation, is remarkable for containing, amongst many other matters, some hints and directions for the benefit of Sir Robert Cecil, as to the best means of extracting confessions from the conspirators. The Earl, who was a Scotchman, expresses his opinion in quaint language. The following extract is interesting. After alluding to twenty years' experience in such matters, he goes on to say as follows:—

"I haue found nathing sa profitable as to be cairfull, yat the offenders be kkepitt werye quyett, and at ane werye sobir dyett: That naine haue anye accesse to thame; That thair gett na notice but yat all thair plotts are discovered, and all thair associatts apprehendit; and if it ware possible all, at leaste sa monye as is supposed to knaw maist, wold be closed up seuerallie in mirk

houses whair they nyuer see light, and wolde be maid to misbeknoe the day from the night. This sobors thair mynde, and drawes them to feare and repentance.

"They sold euir be examined at torch light, the maist simple man meitest first to be dealt with, and sua mekle gotten of them as may be had: out of such grounds, the deepest thoughts and deuyses may be drawn out of the maist craftie.

"Quhen occasion sall seeme of Torture the slawlier it be used at dyuers tymes and be interwallis, the mair is gotten be it: Heiche spritts and desperat interprysars if they be suddenlie put to great tormentis in thair rage will suffer all obdurie and Fynes sense, whilk will fall otherwise if they be delt with at lasoure,

"Your Lordships to comand

"DUNFERMLINE."*

W. O. W.

DRINKING FOUNTAINS.—The following early notice of public drinking fountains in England appears in Hardyng's *Chronicle* (ed. by Ellis, p. 162.), wherein it is stated that King "Ethelfryde," in the seventh century—

"... made he welles in dyuerse countrees spred
By the hye wayes, in cuppes of copper clene,
For traucelyng folke, faste chayned as it was sene."

T. N. BRUSHFIELD.

Chester.

BABINGTON FAMILY.—In reference to the Babington rooms at Trinity College, Cambridge, to which I referred in my reply on the Macaulay family (2nd S. ix. 152.), I send the following Note as to the origin of the privilege, which may perhaps prove interesting to some of your readers. The information is derived from an old pedigree in the possession of a relative of mine, one of the Babington family.

Humphrey Babington, of Rothley Temple, had four sons: the youngest of whom, Adrian, married Margaret Cave, and had by her two sons; Humphrey, the younger of the two, was baptized at Cossington the 5th November, 1615. Having entered at Cambridge, he took his degree of LL.D.; and in 1669, by virtue of the royal mandate, was made an S.T.P. Eventually Dr. Babington became Vice-Master of Trinity College, and built there two sets of rooms for the family of Babington; he died on the 4th January, 1691, æt. seventy-five, and was buried in the chapel of Trinity College. Dr. Babington is also noted as having been the founder of Barrow Hospital.

J. A. PN.

BUNYAN'S "PILGRIM'S PROGRESS."—Of all the works of an allegorical character catalogued by Mr. Geo. Offor, in his complete and elaborately-executed edition of the writings of the immortal tinker of Bedford, the translation of the little work entitled *The Voyage of the Wandering Knight* (originally written in French by John Carthyen), *n. d.*, but dedicated to Sir Francis Drake, would appear the most likely to have

* "Domestic Series, James I.," vol. xvi. p. 81.

given Bunyan the idea of composing, if not the groundwork of, the *Pilgrim's Progress*. Mr. Offor states not only that "there is no ground for supposing that the persecuted Bunyan ever saw this *chevalier errant*," but also that there is no similarity whatsoever between this and the *Pilgrim's Progress*, "*except it be the foresight of the heavenly paradise*." With all due deference to that gentleman's judgment, I would submit whether the division of the voyage into parts 1 and 2 does not assimilate it with Bunyan? Also the portion relative to the knight's getting into a bog, from whence he is extricated by "God's grace," resembles in no small degree Christian being drawn out of the slough of Despond by "Help." Christian had a companion in the Slough, one "Pliable," so has the knight who is in the quagmire with "Folly." These apparent similarities might be considerably extended, but I think sufficient has been exhibited as a specimen. A MS. note in the edition of the work alluded to, preserved in the Grenville Library of the British Museum, bears the following note upon the inside of cover: "There can be no doubt that this is the original of Bunyan's *Pilgrim's Progress*."

ITHI RIEL.

LABELS FOR BOOKS.—To one like yourself, who have so much to do with books, and who therefore must often experience the necessity which I desire by this application to the public through your columns to see supplied, I do not hesitate to appeal.

Every one has in his library books without labels; books with labels that are almost illegible; books so handsomely bound that he would have them temporarily covered (if he had labels) till he had a glass-fronted bookcase to receive them.

Everybody must have been struck with the want of labels on books in second-hand bookshops, and have observed the untidiness of circulating libraries from the same cause, and from want of labels.

Again, more cultivated eyes will be well aware that white labels—I mean printed labels on white paper (so often used by booksellers for books published in boards)—utterly destroy the harmony of bookshelves by their spottiness.

All these difficulties would be got over, if the public knew where to apply for labels either to order or ready-printed on tinted paper, or lettered on russia or morocco leather, which they could affix with paste.

If the bookbinders have a Benefit Society, and wish to find employment for the daughters of their deceased members, let them turn their attention to this subject. No doubt a very large trade in book-labels for the whole world might be established.

In the mean time, it would be a great convenience if publishers would print their labels on tinted paper of better quality, or on vegetable

parchment, and if such labels were kept in stock for sale.

SAMUEL CROMPTON.

TAYLOR CLUB.—I have always thought that all publishing societies that have hitherto existed had, at their commencement, no defined end in view. Do you not think, Mr. Editor, that a Society formed for a specific purpose would meet with hearty support? Allow me to suggest the publishing of the "Works of Taylor the Water Poet," under the name of the "Taylor Club."

S. WILSON.

Glasgow.

Queries.

THE SCARLETT FAMILY.

I am desirous of some accurate information, if possible, connected with the family history of the Scarletts of Jamaica.

In the fifteenth century the Scarletts had manors and landed property in the counties of Norfolk, Suffolk, Essex, and Shropshire.

From which branch of those families, who all bore the same arms as the present Lord Abinger, was the family in Jamaica derived?

There was also a Sussex family of that name, possessing landed property in that county in the seventeenth century, and the same family had an estate in Jamaica soon after its conquest (1655) by Cromwell; but it does not appear that Lord Abinger's family was descended immediately from them, for Capt. Francis Scarlett, an officer in the army, who sat in the first assembly in the island for the parish of St. Andrew, and his brother Thomas of Eastbourne, died without any surviving male issue, and their estates in Jamaica went to their niece: *vide* the will of Timothea, 1719, Doctors' Commons. The arms of the Sussex family resembled those of Norfolk and Essex, and of the family now existing.

The grandfather of the late Lord Abinger and of his brother Sir William Anglin Scarlett, the Chief Justice of Jamaica, divided, in A.D. 1763, numerous estates in that island among his children.

From which of the English families did that gentleman, who was called James, descend?

Did he or his father first settle in the island?

Morant's *Essex* mentions that Thomas Scarlett, of West Bergholt and Nayland, sold a manor in Essex in 1713. Was he the father of the James Scarlett above mentioned?

There was an ancient Italian family in Tuscany of that name (Scarlati) in the thirteenth century, exiled by the Guelphs for being Ghibellines. Their arms are different, but the English Scarletts all have a Tuscan column for a crest, supported by lions' paws.

Froissart speaks, in his *Chronicles*, of a Sir Lyon Scarlett who perished in a crusade in the reign of Richard II. Was he an Englishman?

There was an Arthur Skarlett in the reign of Edward II., who was keeper of one of the king's manors.

The pedigree of the Norfolk Scarletts is preserved in the Harleian MSS. at the British Museum; and those of Suffolk and Essex at the Heralds' College.

The same arms borne by the Scarletts now, were attested at the Heralds' Visitations 250 years ago, as belonging legally to the families at that date in England.

Christiana, the daughter of James Scarlett of Jamaica, grandfather of the late Lord Abinger, married into the family of the Gordons of Earlstoun. From that lady the present Sir William Gordon of Earlstoun, Bart., is lineally descended.

Hugo Scarlett and Henry de Wyndesmore were returned to Parliament for the city of Lincoln, on the 20th Jan. 1307, Edw. I. *Vide* Palgrave's *Writs of Parliament*. A GENEALOGIST.

SARAH, DUCHESS OF SOMERSET.—Did this lady, the widow of John Seymour, fourth Duke of Somerset (who died in 1675), remarry with Henry, Lord Coleraine? The only intimation of such a marriage that has come under my observation, is an extract from one of the registers in the office of the Vicar-General; in which it appears that a licence was issued, on the allegation of Richard Newman of Westminster, Esq., on the 17th of July, 1682, to Henry, Lord Coleraine of the kingdom of Ireland, a widower, aged about fifty, and Sarah, Duchess of Somerset, a widow, aged about forty; the ceremony to take place in any church or chapel within the province of Canterbury.

Did such a marriage take place? Where, and when? PATONCE.

HERALDIC.—To whom do the following arms belong: *Arms*. 2 bars erm., on a canton, a fleur de lis? G. W. M.

BISHOP HORSLEY'S "SERMONS ON S. MARK VII. 26."—I was told by a friend, some time since, that the two sermons on the above text, on the Syro-phœnician woman, and which are usually included in the works of Bishop Horsley, were written, not by himself, but by his son. And that by accident the MSS. of these Sermons having become mixed up with that of other Sermons of the Bishop, they were published as his after his death. It would be interesting to know if the above statement can be disproved, and also on what grounds?

Query, Was the son above mentioned, George Horsley, who graduated at Trinity Hall, Cambridge; A.B. 1813; A.M. 1816? Bishop Horsley was of the same college, which makes it the more likely that this George Horsley was related to him. ALFRED T. LEE.

CARNIVAL.—It is stated in the Milan article of the *Times* of 27th Feb. that the inhabitants of that city and of that of Varese enjoy the privilege (?) of four additional days of carnival; so that Lent does not commence there until four days later than in other parts of Christendom. It is added that this was granted to them by S. Ambrose. I should be glad to learn what authority, if any, there is for the latter part of this statement, and whether it is not merely an ingenious fable of the pleasure-seekers. VEBNA.

BOOK OF COMMON PRAYER, 1679.—"*The Book of Common Prayer, and Administration of the Sacraments, &c.*, folio. London: printed by John Bill and Christopher Barker, Printers to the King's most Excellent Majesty, 1679." In the Litany the prayers are for—

"That it may please thee to bless and preserve our gracious Queen Katherine, *Mary the Queen Mother*, James Duke of York, and all the Royal family."

Query, Who was "Mary the Queen Mother"? The same names are used in the other prayers.*

M.

FRANCES LADY ATKYNS.—I should feel indebted could any of your readers inform me of the pedigree of Frances Lady Atkyns, the second wife of Sir Edward Atkyns, a Baron of the Exchequer, to whom she was married, according to the Hackney registers, the 16th Sep. 1645. Her maiden name was Gulston. Was she a member of the family of Gulston of Widial, co. Herts? She was buried at Hackney, 20th March, 1703-4, and is stated to have been over 100 years of age.

C. S.

CUSHIONS ON COMMUNION TABLE.—Among other questions about authorised and unauthorised church ornaments which have been so much discussed on all sides, one has lately arisen which seems not foreign to the province of "N. & Q." It has been asked, "what the authority is (if any

[* We have not been able to meet with a copy of the Common Prayer of this date containing the words "Mary the Queen Mother." In our researches for it, however, we made the following singular discovery. The Brit. Museum contains *The Book of Common Prayer*, 4to., 1678, fol. and 8vo., 1679, but in the Litany and Collects the petitions are for James (II.), Mary, Princesses Mary and Anne, except in one or two prayers in the Occasional Offices the name of Charles is retained. As James II.'s accession did not take place until 1685, we at first suspected that the bookseller had inserted title-pages of editions of the preceding reign; but after a careful examination of the paper and binding, we are inclined to think differently. Can any of our correspondents clear up this anachronism?

Since writing the foregoing, we have submitted the Query to Mr. OFFOR, who informs us that "the anachronisms may be accounted for by the books having been printed in Holland to escape the Copyright Act. They abound in errors, especially as regards the dates of publication. I have one dated 1599 on the general title and on that of the New Testament, but in the imprint at the end the date is 1633."—ED.]

there be) for *two cushions on the Communion Table*;—when they were first introduced, and with what object?" Will some reader of "N. & Q." kindly furnish a solution? and oblige

J. L. S.

GRACE MACAULAY.—Can Mr. IRVING, or any of your correspondents who are interested in the Macaulay pedigree, give me any information respecting a Miss Grace Macaulay, who came, I believe, from Dumbartonshire, and who married a Presbyterian clergyman of the name of Smith, near Edinburgh, in 1735. She died previous to 1742. Any information respecting either her or her husband will be very acceptable.

J. E.

ANCIENT POISONS.—I am desirous to know the nature of the potion administered to Louis le Gros by his step-mother, which caused an unnatural pallor, and also the effects of the "ex-sanguie cuminum."

HERMAN.

LONDON RIOTS IN 1780.—On the occasion of these tumultuous and violent disturbances, usually denominated "Lord George Gordon's riots," the government availed itself of the services of several of the regiments of militia which were quartered in London and Westminster. I beg to be informed, which were they?

MORIGERUS.

BLACKWELL: ETHERIDGE.—Four generations ago Samuel Etheridge married — Blackwell, related to the claimant of the Banbury peerage. How was she related, and what was her name? A daughter of this couple married Jabez Jackson. Is anything known of him and his antecedents?

Any information or reference as to this family, will be acceptable.

TOGATUS.

SHAKESPEARE'S JUG.—A jug so called was sold at Mrs. Turberville's sale, and was purchased by the wife of a gunsmith at Gloucester, named Fletcher, for 19*l.* 19*s.* and duty. In the *Athenæum* (reference lost) which recorded the transaction, it was stated that "it was demised by Shakespeare to his sister Joan, who married William Hart of Stratford on Avon, of whom Mrs. Fletcher is a descendant." Now I do not find any such bequest in Shakespeare's will. What authority is there for believing that the jug in question ever belonged to Shakespeare?

CLAMMILD.

Athenæum Club.

TYRWHITT'S OPUSCULA.—What has become of the volume of *Opuscula* of Th. Tyrwhitt, collected and prepared for press some time after his death? The intending editor submitted the vol. to the inspection of Mr. Tyrwhitt's son (or nephew, I do not now recollect which), but that gentleman never returned it; and at the sale of his library by Evans these *Opuscula* were bought by an anonymous purchaser. The volume as originally

prepared has never yet appeared, but it may be interesting to scholars to know whether any, and if so, what use has been made of it.

Q.

POLITICAL PSEUDONYMES.—In *Political Merri-ment; or Truths told to some Tune*, 12mo. Lond., and printed "in the glorious year of our Preservation," 1714, there occurs a ballad (page 9.), entitled "Advice to the Tories," which satirises the heads of that party under the respective titles of "Hermodactyl of high fame," "Codicil," "leud Gambol," "Will Wildfire," "Matt Rummer," "Bungey, the tow'ring high-church Pope," "Peter Brickdust," and "Zecheiah." To whom do these titles refer? A reply will greatly oblige

B. A. B.

SMITH.—What is the origin of this term of reproach applied to the Maltese?

W. B. C.

Liverpool.

"ADDITIONS TO POPE'S WORKS."—In the British Museum (Bibl. Reg. 239. K.) is a copy of *Additions to the Works of Alexander Pope*, 1776, on which I find in the Catalogue a note, "Edited by W. Warburton." Who was the editor or compiler of this curious collection is a question that has been several times discussed in "N. & Q.," but I never heard it hinted that it was Warburton; indeed, if the writer of the note had glanced at the contents, he would probably have had more than doubts. The note, however, may mislead. Is there any shadow of authority for attributing the work to Warburton?

W. MOY THOMAS.

HERALDIC.—I shall feel greatly obliged to any correspondent of "N. & Q." who can inform me to whom the following armorial bearings belong: "argent a band nebulé sable. For the crest, on a wreath a Latin cross gules." Will any correspondent also furnish me with the arms of H. Barlow, Esq., late of Southampton, and of Acomb, near York, where, on succeeding to the estate, he took the name of Masterman. Any particulars connected with the family history or pedigree in either case will oblige

N. S. HEINEKEN.

THE BORDER ELLIOTTS AND ARMSTRONGS.—I should be glad to learn what are the arms, or the crest and motto (if any) of each of these two families.

ETA B.

POETICAL PERIODICALS.—Could you or any of your readers inform me if there have ever been any exclusively poetical periodicals published; and, if so, what are their names? A little publication has appeared in Oxford this month entitled *College Rhymes**, which contains some pieces of great merit, chiefly, I believe, by undergraduates, and which will be continued terminally. It has

* Price 1*s.* 6*d.* Hamilton, London; Macmillan, Cambridge; W. Mansell, Oxford.

suggested to me the above question; and I think deserves the support of your University readers.

M. A.

ORDER OF PRAYER IN FRENCH.—I wish to know what is the history of an Order of Prayer in French, and the authority by which it was issued; and also where any copy is now deposited. It is a small square 8vo. of 50 numbered leaves, and four leaves of title and preface, with two leaves without numbers between pp. 42 and 43. The title is, —

“L'Ordre des Prieres et Ministere Ecclesiastique, avec la Forme de Penitence pub. et certaines Prieres de l'Eglise de Londres, et la Confession de Foy de l'Eglise de Glastonbury en Somerset. Luc. 21. ‘Veillez et priez en tout temps, afin que puissiez éviter toutes les choses qui sont a advenir, et assister devant le Filz de l'homme.’ A Londres, 1552.”

On the title-page is the name of a former owner, Johannes Dalaberus: who was he? M. TIG.

INITIALS OF AN ARTIST.—I have a beautiful engraving of St. John Baptist in the Wilderness, a sitting figure, with a lamb. It is marked “L. m. f.” Am I right in assigning it to Lorenzo Maria Fratellini? He is the only artist I can find whose initials correspond, and I have been unable to ascertain to whom that signature belongs in any Encyclopædia I have examined. P. P.

Queries with Answers.

“**EMERALD ISLE.**”—When, and by whom, was this epithet first applied to Ireland? It was long since applied to the isle of St. Helena. ANNA.

[This epithet, as applied to Ireland, was first used by Dr. William Drennan, author of *Glendulloch and other Poems*, who was born in Belfast on the 23rd May, 1754, and died in the same town on the 5th February, 1820. It occurs in his delightful poem, entitled “Erin,” commencing:

“When Erin first rose from the dark-swelling flood,
God bless'd the green island, He saw it was good:
The Emerald of Europe, it sparkled, it shone,
In the ring of this world the most precious stone!”

“In her sun, in her soil, in her station, thrice blest,
With back turn'd to Britain, her face to the West,
Erin stands proudly insular, on her steep shore,
And strikes her high harp to the ocean's deep roar.

“Arm of Erin! prove strong; but be gentle as brave,
And, uplifted to strike, still be ready to save;
Nor one feeling of vengeance presume to defile
The cause, or the men, of the EMERALD ISLE.

“Their bosoms heave high for the worthy and brave,
But no coward shall rest on that soft-swelling wave;
Men of Erin! awake, and make haste to be blest!
Rise, Arch of the ocean, rise, Queen of the West!”

To the words, **THE EMERALD ISLE**, Dr. Drennan has added the following note: “It may appear puerile to lay claim to a priority of application in the use of an epithet; but poets, like bees, have a very strong sense of property; and both are of that irritable kind, as to be extremely

jealous of anyone who robs them of their hoarded sweets. The sublime epithet which Milton used in his poem on the Nativity, written at fifteen years of age (“his thunder-clasping hand,”) would have been claimed by him as his own, even after he had finished the *Paradise Lost*. And Gray would prosecute as a literary poacher the daring hand that would presume to break into his orchard, and appropriate a single epithet in that line, the most beautifully descriptive which ever was written:

‘The breezy call of incense-breathing morn!’

On such authority, a poetaster reclaims the original use of an epithet—**THE EMERALD ISLE**, in a party song, written without the rancour of party, in the year 1795. From the frequent use made of the term since that time, he fondly hopes that it will gradually become associated with the name of his country, as descriptive of its prime natural beauty, and its inestimable value.”

William Drennan was a member of the Speculative Society of Edinburgh, and Dr. Drummond furnished the following biographical notice of him for *The History of the Society*, 4to., 1845, p. 128.: “Drennan was one of the first and most zealous promoters of the Society of United Irishmen, and author of the well-known Test of their Union. His muse also poured forth strains which extorted for their poetry the praises even of those who dissented from their political sentiments. The song of ‘Erin to her own Tune,’ was, on its first publication, sung and resung in every corner of the land, and it still continues to enjoy the admiration of its readers. It had the glory of first designating his country as **THE EMERALD ISLE**—an appellation which will be permanent, as it is beautiful and appropriate. He wrote some hymns of such excellence, as to cause a regret that they are not more numerous; and in some of the lighter kinds of poetry showed much of the playful wit and ingenuity of Goldsmith. Though deeply engaged in the political transactions of Ireland, he did not neglect the more tranquil and elegant studies of polite literature. He took a prominent part in the establishment of the Belfast Academical Institution, and published a volume of *Fugitive Pieces* in 1815; and in 1817, a translation of the *Electra* of Sophocles.”

Dr. Drennan's epithet will probably remind some of our readers of the clever lines in *The Rejected Addresses*, in imitation of Tom Moore's gallant verses:—

“Bloom, Theatre, bloom, in the roseate blushes
Of beauty illumed by a love-breathing smile!
And flourish, ye pillars, as green as the rushes
That pillow the nymphs of the EMERALD ISLE!”

“For dear is the EMERALD ISLE of the ocean,
Whose daughters are fair as the foam of the wave,
Whose sons, unaccustom'd to rebel commotion,
Tho' joyous, are sober—tho' peaceful, are brave.”]

MOSE, MOSELLE, MUSWELL.—How are these apparently cognate words derived? Mosella, says Mr. Charnock, in his useful work on *Local Etymology*, is perhaps merely a dim. of *Mosa*, the Latin name for the river Meuse (*q. v.*)

W. J. PINKS.

[The rivers *Meuse* and *Moselle* have been supposed to derive their names from the old German *Maes* and *Musel*. If this derivation be correct, it would be difficult to view Mosella as the diminutive of *Mosa*. But if, rather, the *L. Mosa* and *Mosella* are to be regarded as the earlier names, the objection to the proposed etymology is so much the less weighty.

With regard to *Muswell*, there was formerly a chapel there, which was an appendage to the nunnery of *Clerkenwell*. (Lysons, i. 657.): “There was a chapple sometime

bearing the name of our Ladie of *Muswell* . . . The place taketh the name of the Well and of the hill, *Mousewell hill*, for there is on the hill a spring of fair water . . . There was sometime an image of the ladie of Muswell, whereunto was a continual resort, in the way of pilgrimage." (Norden, *Spec. Brit.* 1593, Part I., p. 36.)

Now from the connexion which existed between the nunnery at Clerkenwell and the chapel at Muswell, may we not suspect something of an analogy in the etymologies of *Muswell* and *Clerkenwell*? Clerkenwell, we know, was originally the "*Clerks' Well*." Jordan Briset presented a plot of ground, whereon to build the monastery of Clerkenwell, "adjoining the Clerks' Well." (Cromwell's *Clerkenwell*, 1828, p. 45.) But Muswell chapel, as shown above, also owed its name to its well. Add to this, the Clerkenwell nunnery was known as the "*Priory of St. Mary*," and the church appertaining thereto as the "*Ecclesia Beate Mariæ*;" while, as we have already seen, the chapel at Muswell bore the name of "*our Ladie*," who also had an image there, much resorted to by pilgrims. Such being the affinity existing between Clerkenwell and Muswell, as Clerkenwell "*Clerken Well*," or "*Clerks' Well*," what is Muswell?

Mouesville, a small place in Normandy, was also called *Monesville* (Expilly); and *Monesville*, one would be inclined to think (though unfortunately upon this subject Valesius gives us no information), was *Moinesville*, i. e. *Villa Monachorum* or *Monkstown*. Was *Muswell*, then, *Monges-welle*, or *Monks-well*, monge being an old form for moine, a monk? Or could it be *Monicas-well*, i. e. *Nuns-well*, relating to the Clerkenwell nunnery of which it was an appendage? Or, lastly, viewing Our Lady, who had an image at Muswell, as Our Saviour's *Mother*, could it be *Moers-well* (*Modors-well*, or *Mothers-well*)? Moer is an old vernacular Dutch form of Moeder, Modor, or Mother.

Taking into consideration all the circumstances, this last conjecture is perhaps on the whole the least improbable. But, till we can ascertain the primitive orthography of *Mousewell* or *Muswell*, all must be speculation. In a *Computus temp. Hen. VIII.*, the name stands "*Mossewell*" (Dugdale, ed. 1823, vol. ii. p. 87.), but at p. 86., "*Musswell*."] .

PLUTARCH.—Can you assist me to the source of the remark relative to *Plutarch's Lives* being "*the book for those who can nobly think, and dare, and do?*" S. L.

[The passage occurs in Smith's *Greek and Roman Biography*, iii. 420.: "*Plutarch's work is and will remain, in spite of all the fault that can be found with it by plodding collectors of facts, and small critics, the book of those who can nobly think, and dare, and do.*"]

FONDA.—What is the etymology of this Spanish word? I presume it is from the Basque?

F. R. S. S. A.

[There are several words of the same family: Romance, *Fonda*, a *pocket*; Ital. *Fonda*, a *purse*; French (though not to be found in all Fr. Dictionaries), *Fontes*, *holsters*; and Spanish, *Fonda*, now *Honda*. All these are connected with the Lat. *Funda*, which the learned derive from the Gr. *Σφενδαρν*.

Honda (a *slings*) is in Basque *Ubalaria*, *abalá*.]

PLATE.—What is the derivation of the word *plate*, as applied to articles made of silver, such as spoons, forks, &c.? J. W. BRYANS.

[The Spanish for *silver* is *plata*; for a *plate*, *plato*; for *plate*, *plata labrada* (*worked silver*). We think that we are indebted for the word *plate*, in the sense indi-

cated by our correspondent, to the Sp. *plata*, *silver*. In one or two instances we translate *plata*, *silver*, by *plate*. Thus, to the *Rio de la Plata* (or *River of Silver*), so called from the great amount of silver which came from the parts adjoining, we have given the name of *River of Plate*. Cf. "*Port of Plate*" (St. Domingo). The Gr. *πλατὴς* appears to be the source of all words of this family, English, Spanish, French, German, &c.]

DOGS.—Who wrote the following lines?

"So when *two dogs* are fighting in the streets,
With a *third dog* one of the *two dogs* meets;
With angry tooth he bites him to the bone,
And *this dog* smarts for what *that dog* has done."

They occur in a note to the *Pursuits of Literature* (p. 324.), and the author (Mathias) quotes them as "*from a celebrated poet, a great observer of human nature.*" CHARLES WYLIE.

[These lines will be found in *The Tragedy of Tragedies; or, the Life and Death of Tom Thumb the Great* [by Henry Fielding], 8vo. 1761, Act I. at the end of Sc. 5.]

Replies.

"PRUGIT."

(2nd S. ix. 4. 55.)

In Merkel's edition of the *Lex Alamannorum* (Pertz, *Mon. Germ. Hist. Legum*, tom. iii. fasc. 1. p. 168.), the law in question stands thus:—

"Si quis bissontem, bubalum, vel cervum qui prugit, furaverit aut occiderit, 12 solidos componat."

The various readings for *prugit* are, *rugit*, *brugit*, *burgit*, *pringit*, and *prigit*; with the gloss *bramit* in one manuscript. The right reading is *rugit*, as Ducange has remarked, *Gloss. in v. rugire*. The sense is, "*a stag which ruts*," as distinguished from those male animals of the deer tribe which do not rut. The rutting deer are those of the larger species, and therefore "*cervus qui rugit*" is equivalent to "*a large stag*." Prof. Owen informs me that the male roe utters so feeble a bleat during its brief season of rut as not to be regarded as the technical rut of the foresters; this property is restricted to the loud and hoarse bellow of the hart and the grunt of the buck.

The distinction between the larger and smaller deer, founded upon this property, receives illustration from the passage of the Lombard laws cited by Ducange!—

"Si quis cervum domesticum qui tempore suo rugire solet, intricaverit, componat domino ejus solidos xii.; nam si furatus fuerit, reddat in octogilt."

"Si quis cervum domesticum alienum qui non rugit, intricaverit, componat domino ejus solidos vi.; nam si furatus fuerit, reddat in octogilt."—(l. 19. 18. art. 820, 821., ed. Canciani.)

The effect of these enactments is, that if anyone traps a tame stag, which has the property of rutting, he is to pay a composition of 12 solidi;

but that if it be a stag which has not that property, he is to pay only 6 solidi. A lower composition is imposed for the smaller and less valuable animal. In either case, the composition is eight-fold, if the animal be stolen. Canciani explains "intricare" to be "in laqueos trajicere" or "vulnerare."

The gloss bramit in one manuscript refers to premen, Old German; bremman, Anglo-Sax.; brummen, High German; which correspond in meaning to rugire. Brummen in Lower Saxon and brim in English denote the state of the sow when she is ready to receive the boar. See Adclung in brummen and brunft, Richardson in brim. Bramer in French is likewise used for the noise of the stag during the rutting season. The Italian has bramito in the same sense.

Aristotle (*II. A.*, v. 14.) remarks that the voice of the male animal is generally of a deeper note than the voice of the female. He cites the voice of the stag as an example, stating that the male makes a noise during the season of copulation, and the female when she is frightened.

The celebrated Harvey, in his *Exercitationes de Generatione* (of which there is an English translation in the collection of his works published by the Sydenham Society, 1 vol. 8vo., 1847), illustrates the generation of viviparous animals from the history of that of the hind and doe; for which selection he gives the following reason:—

"It was customary with his Serene Majesty, King Charles, after he had come to man's estate, to take the diversion of hunting almost every week, both for the sake of finding relaxation from graver cares, and for his health; the chase was principally the buck and doe, and no prince in the world had greater herds of deer, either wandering in freedom through the wilds and forests, or kept in parks and chases for this purpose. The game during the three summer months was the buck, then fat and in season; and in the autumn and winter, for the same length of time, the doe. This gave me an opportunity of dissecting numbers of these animals almost every day during the whole of the season when they were rutting, taking the male, and falling with young."—*Exercit.* 64. p. 466.

In a subsequent passage, Harvey laments that his house was plundered during the civil war, and that some of the fruits of his scientific labours were destroyed:—

"And whilst I speak of these matters, let gentle minds forgive me, if, recalling the irreparable injuries I have suffered, I here give vent to a sigh. This is the cause of my sorrow:—Whilst in attendance on His Majesty the King during our late troubles and more than civil wars*, not only with the permission but by command of the Parliament, certain rapacious hands stripped not only my home of all its furniture, but what is subject of far greater regret with me, my enemies abstracted from my museum the fruits of many years of toil. Whence it has come to pass that many observations, particularly on the

generation of insects, have perished, with detriment, I venture to say, to the republic of letters."—*Exerc.* 68. p. 481.

A singular argument is derived from the habits of the deer, and confirmed by a reference to Harvey's treatise, by Martyn, in his *Dissertation upon the Æneids of Virgil*. This critic thinks that "Virgil designs to be exact in his chronology, by his marking not only the year, but the very time of the year, when Æneas arrived at Carthage." He then cites the description of the herd of deer which Æneas descries near the coast of Africa:—

"Tres littore cervos

Prospect errantes: hos tota armenta sequuntur
A tergo, et longum per valles pascitur agmen."

Æn. i. 184-6.

He proceeds to infer that this was the period when the stags were in season, and were still separate from the females; and therefore that Virgil marks the summer as the time of year when Æneas landed in Africa, and visited Dido at Carthage. How far Virgil possessed himself, or assumed in his readers, this knowledge of natural history, I do not venture to decide; but I will only remark that if the poet intended to represent Æneas as arriving at Carthage in the summer, he must suppose that the stay of the Trojans at the court of Dido was longer than the narrative appears to indicate: for, when Æneas is about to depart, Dido remonstrates with him for setting sail during the winter:—

"Quin etiam hiberno moliris sistere classem,
Et melius properas Aquilonibus ire per altum."

iv. 399.

G. C. LEWIS.

THE SOCIETY OF DILETTANTI.

(2nd S. ix. 64. 125.)

As no reply to the inquiries of your correspondents respecting the Dilettanti Society has appeared, perhaps the following rough notes may be acceptable. They have been delayed in the hope that the respected son of the ATHENIAN STUART (as he is familiarly called), who is a reader of "N. & Q.," might possibly be able to communicate some particulars respecting the unobtrusive, yet valuable labours of this Society. It need scarcely be stated, that the word *Dilettanti*, as one of disparagement and ridicule, is quite modern.

In the year 1734 some gentlemen who had travelled in Italy, desirous of encouraging at home a taste for those objects which had contributed so much to their entertainment abroad, formed themselves into a Society, under the name of the "Dilettanti," and agreed upon such regulations as they thought necessary to keep up the spirit of their scheme. Mr. James Stuart and Mr. Nicholas Revett were elected members in 1751, and the Society liberally assisted them in their excel-

* Harvey alludes to the verse of Lucan:—

"Bella per Emathios plus quam civilia campos."

lent work, *The Antiquities of Athens*. In fact, it is in a great measure owing to this Society that, after the death of these two eminent architects, the work was not entirely relinquished. A large number of the plates were engraved from original drawings in the possession of the Society.

Upon a Report of the state of the Society's finances in the year 1764, it appeared that they were possessed of a considerable sum above what their current services required. Various schemes were proposed for applying part of this money to some purpose which might promote taste, and do honour to the Society; and after some consideration it was resolved, "That a person or persons properly qualified should be sent, with sufficient appointments, to certain parts of the East, to collect information relative to the former state of those countries, and particularly to procure exact descriptions of the ruins of such monuments of antiquity as are yet to be seen in those parts." The sum placed at their disposal was 2000*l.*, but eventually cost the Society about 2500*l.*

Three persons were elected for this undertaking. Mr. Chandler of Magdalen College, Oxford, Editor of the *Marmora Oxoniensia*, was appointed to execute the classical part of the plan. The province of Architecture was assigned to Mr. Revett, who had already given a satisfactory specimen of his accuracy and diligence, in his measures of the remains of antiquity at Athens. The choice of a proper person for taking views, and copying the bas-reliefs, fell upon Mr. Pars, a young painter of promising talents. A committee was appointed to fix their salaries and draw up their instructions; in which, at the same time that the different objects of their respective departments were distinctly pointed out, they were all strictly enjoined to keep a regular journal, and hold a constant correspondence with the Society.

They embarked on the 9th of June, 1764, in the "Anglicana," Captain Stewart, bound for Constantinople, and were put on shore at the Dardanelles on the 25th of August. Having visited the Sigæan Promontory, the ruins of Troas, with the Islands of Tenedos and Scio, they arrived at Smyrna on the 11th of September. From that city, as their head-quarters, they made several excursions. On the 20th August, 1765, they sailed from Smyrna, and arrived at Athens on the 30th of the same month, having touched at Sunium and Ægina in their way. They staid at Athens till the 11th June, 1766, visiting Marathon, Eleusis, Salamis, Megara, and other places in the neighbourhood. Leaving Athens, they proceeded by the little Island of Calauria to Trozene, Epidaurus, Argos, and Corinth. From this they visited Delphi, Patræ, Elis, and Zante, whence they sailed on the 31st of August, in the "Diligence" brig, Captain Long, bound for Bristol, and arrived in

England the 2nd November following. The materials they brought home were thought not unworthy of the public; accordingly, the Society of Dilettanti requested them to publish a work entitled *Ionian Antiquities*, the plates to be engraved at their expence. Part I., fol., appeared in 1769; Part II. in 1797; Part III. in 1840. The results of the expedition were also the two popular works of Chandler's *Travels in Asia Minor*, 1775, and his *Travels in Greece* in the following year; also the volume of Greek Inscriptions, 1774, containing the Sigæan inscriptions, the marble of which has been since brought to England by Lord Elgin, and the celebrated documents detailing the reconstruction of the Temple of Minerva Polias, which Professor Wilkins illustrated in his *Protheses Architectonicæ*, 1837.

In the festive gatherings of the Society we meet with the names of the most celebrated statesmen, wits, scholars, artists, and amateurs of the last century. At their meetings between 1770 and 1790 occur the names of Sir Joshua Reynolds, Earl Fitzwilliam, Charles James Fox, Hon. Stephen Fox (Lord Holland), Hon. Mr. Fitzpatrick, Charles Howard (Duke of Norfolk), Lord Robert Spencer, George Selwyn, Col. Fitzgerald, Hon. H. Conway, Joseph Banks, Duke of Dorset, Sir Wm. Hamilton, David Garrick, George Colman, Joseph Windham, R. Payne Knight, Sir George Beaumont, Townley, and plenty more of less posthumous notoriety, but probably of not less agreeable companionship. Some of the fines paid "on increase of income, by inheritance, legacy, marriage, or preferment," are curious, viz. 5*l.* 5*s.* by Lord Grosvenor on his marriage with Miss Leveson Gower; 11*l.* 11*s.* by the Duke of Bedford on being appointed First Lord of the Admiralty; 10*l.* 10*s.* compounded for by Bubb Doddington as Treasurer of the Navy; 2*l.* 2*s.* by the Duke of Kingston for a Colonelcy of Horse (then valued at 400*l.* per annum); 21*l.* by Lord Sandwich on going out as Ambassador to the Congress at Aix-la-Chapelle; and 2*q**d.* by the same nobleman on becoming Recorder of Huntingdon; 13*s.* 4*d.* by the Duke of Bedford on getting the Garter; and 16*s.* 8*d.* (Scotch) by the Duke of Buccleugh on getting the Thistle; 21*l.* by the Earl of Holderness as Secretary of State; and 9*l.* 19*s.* 6*d.* by Charles James Fox as a Lord of the Admiralty.

That entertaining gossip, Horace Walpole, in a letter to Sir Horace Mann, dated April 14, 1743, says:—

"There is a new subscription formed for an Opera next year, to be carried on by the Dilettanti, a club, for which the nominal qualification is having been in Italy, and the real one being drunk; the two chiefs are Lord Middlesex and Sir Francis Dashwood, who were seldom sober the whole time they were in Italy."

In 1814, another expedition was undertaken by

the Society, when Sir W. Gell, with Messrs. Gandy and Bedford, professional architects, proceeded to the Levant. Smyrna was again appointed to be the head-quarters of the mission, and 50*l.* per month was assigned to Mr. Gell, and 200*l.* per annum to each of the architects. An additional outlay, however, was subsequently required; and by this means the classical and antique literature of England was enriched with the fullest and most accurate description of important remains of antiquity hitherto given to the world.

The contributions of the Society to the æsthetic studies of the time also deserve notice. The excellent design to publish select *Specimens of Ancient Sculpture preserved in the several Collections of Great Britain* was carried into effect by Mr. R. Payne Knight and Mr. Townley, 2 vols. fol. 1809, 1835.* Then followed Mr. Penrose's *Investigation into the Principles of Athenian Architecture*, printed in 1851.

About the year 1820, those admirable monuments of Grecian art, called the Bronzes of Siris, were discovered on the banks of that river, and were brought to this country by the Chevalier Brøndsted. The Dilettanti Society immediately organised a subscription, which produced 800*l.*, and the Trustees of the British Museum completed the purchase by the additional sum of 200*l.*

It was mainly through the influence and patronage of the Dilettanti Society that the Royal Academy obtained a Charter. In 1774, the interest of 4000*l.* three per cents. was appropriated by the former for the purpose of sending two students, recommended by the Royal Academy, to study in Italy or Greece for three years.

That a Society possessing so much wealth and social importance as the Dilettanti should not have had a settled abode in the metropolis is surprising. In 1747, indeed, we find them obtaining a plot of ground in Cavendish Square for this purpose; but in 1760 they disposed of the property. Between 1761 and 1764, the project of an edifice in Piccadilly, on the model of the Temple of Pola, was agitated by the Committee; two sites were proposed, one between Devonshire and Bath houses, the other on the west side of Cambridge House. This scheme was also abandoned, and their meetings have continued to be holden in different taverns at the west end. The members, now fifty in number, dine together on the first Sunday in every month, from February to July, at the Thatched House Tavern, St. James', where Colonel Leake, Lord Lansdowne, Lord Aberdeen, and Lord Broughton may meet men of the present generation, professing the same objects, and apparently stimulated with the

same desire to foster the old flame of classical life, and pass on the torch to future ages.

Some account of the Society was printed for private circulation by the present Secretary, Mr. William Hamilton, entitled, *Historical Notices of the Society of Dilettanti*, 4to. Lond. 1855, and epitomised in *The Edinburgh Review*, vol. cv. pp. 493—517, whence the foregoing particulars have been mostly obtained. J. YEOWELL.

HERALDIC ENGRAVING.

(2nd S. viii. 471.; ix. 110.)

The invention of the convenient mode of indicating the tinctures of heraldic charges by engraved lines and points is usually attributed to the Jesuit, Father Sylvestre de Sancta Petra, whose *Tessera Gentilium* (the only heraldic work appearing under his name) was published at Rome in 1638. I have, however, an earlier authority for the practice in a vellum bound volume published at Brussels in 1636, entitled *Declaracion Mystica de las Armes de España*. In this work some of the tinctures are indicated differently from the mode which soon after became, and still continues to be universally practised by heraldic authors; thus Roxo is indicated by horizontal, and Azul by perpendicular lines, reversing the modern and established practice, which assigns perpendicular lines to Gules, and horizontal to Azure. Verde is shown by horizontal lines with points between them; Morado, as the modern Sable; and Negro by lines closely set in saltire. The invention was not at first intended to be used for printed books, but to take the place of enamelled colours on metal. Randle Holme says—

"There is a certain way by Hatching to signify any Colour or Mettle, as, when a Person bath his Coat of Arms engraven upon his plate, as Cups, Canns, Flagons, Dishes, and such like, by the several ways of Hatching the Field, the Colour, or Mettle thereof may be expressed."—*Academy of Armory*, Book i. p. 18.

Holme, however, found it convenient to adopt the practice in the curious copper-plate illustrations to his quaint volume published in 1688.

Nesbit, writing in the earliest decade of the last century, states, that

"Tinctures carved and engraven on copper-plate were anciently known by the initial letter of their name, but now in *Tailliedouce*, they are known by points, hatches, or small lines."—*System of Heraldry*, vol. i. p. 14.

The death-warrant of King Charles I., stated to be the earliest English example of the practice, is, I apprehend, an engraved facsimile of that document, the seals of the subscribing parties being represented, and the tinctures indicated in *tailliedouce*: such an engraving I remember to have seen recently advertised in some old book-catalogue, but, by neglecting to "make a note of it," I am now unable to procure a copy, though I hope

* At the end of Vol. ii. Mr. Knight has added his valuable Essay, *An Inquiry into the Symbolical Language of Ancient Art and Mythology*, first published in 1818.

this notice may bring it to light. Its date could not be earlier than 1649, and most probably it was engraved several years later.

The copper-plate frontispiece to the *Discourse of Arms and Armory* by Waterhouse, 1638, is an early example of English *tuilledouce*; wherever Sable occurs in it the indicating lines are similar to those in the volume of *Spanish Heraldry* of 1636 already referred to; and such also is the case in some of the engraved plates of arms in the last edition of *Gwillim* (1724); while on the same page (224.) that tincture is represented in the way now usual. The practice appears to have been adopted slowly in this country, and its general use was doubtless retarded by the economical use of old wood-cut illustrations in the numerous reprinted works of heraldic authors.

GILBERT J. FRENCH.

Bolton.

BURIAL OF PRIESTS.

(2nd S. ix. 27. 92. 130.)

A first-rate authority in these matters is Martene, in his work *De Antiquis Ecclesiæ Ritibus*. Now I cannot find in that work any vestige of a distinction made by the ancient Christians in the position of the bodies of clergy and laity. In the fourteenth chapter of the 3rd book (ed. 1763, Antwerp. tom. ii. p. 374.), we read thus:—

"Situs Mortuorum in Tumulo."

"Situs autem mortuorum in tumulo is erat, ut supini deponerentur, vultu ad cælum converso, quia solo in cælo spes nostra fundata est; capite ad occidentem posito, pedibus ad orientem directis. Id quod ex Adamnani libro 2. de locis sanctis, ubi agens de sepulchris quatuor patriarcharum, Abraham, Isaac, et Jacob, et Adam primi hominis, hæc habet: 'Quorum plantæ non sicut in aliis orbis regionibus ad Orientem humatorum converti moris est, sed ad Meridiem versæ, et capita contra Septentrionalem plagam conversæ.' Carolus-magnus tamen in sede aureâ compositus, est sepultus."

There is no mention here made of any difference between ecclesiastics and laymen. I will next produce similar testimony from his treatise *De Antiquis Monachorum Ritibus*. Observe, that many of the monks were priests also, but in their burial no difference was made. Quoting from the MS. of the Customs of Cluni, he writes:—

"Quo facto, statim sine quolibet intervallo, ponitur corpus in terram; ita ut pedes sint versus orientem, et caput versus occidentem; iterumque aquâ benedictâ aspergitur, et incensatur; tunc operculo ligneo operitur."—Lib. v. cap. 10.

Again, from the Breviary of the Benedictine Monastery of Casale:—

"Asperso denique aquâ benedictâ et incensato defuncti corpore et sepulcro, deponatur defunctus in sepulcrum supinus, capite ad Occidentem, et operiatur humo."—*Ib.*, p. 264.

As to the position of the corpse in the church during the funeral obsequies, there does not seem to have been formerly any distinction observed.

Martene quotes from the Ambrosian Ritual the "Ordo ad sepeliendos Defunctos sæculares," from which I extract as follows:—

"In Ecclesiâ collocato defuncti corpore, ita ut pedes sint versus orientem, seu Altare majus, et clero corpus circumstante, legitur sequens Passio."

And at the interment we read:—

"Collocato corpore in sepulcro, ita ut supinum jaceat, pedibus ad orientem, seu ad altare versis, sacerdos aspergit aquâ benedictâ," etc.

Then follows the "Ordo ad sepeliendum Sacerdotem vel Clericum," in which we read:—

"His peractis, ordinatur processio ut supra. . . . In Ecclesiâ collocato cadavere ut supra," etc.

Discipline in this matter seems to have varied in more recent times. The Roman Catholic ritual, now in use in this country, gives the following directions:—

"Corpora defunctorum in Ecclesiâ ponenda sunt pedibus versus altare majus; vel si conduntur in Oratoriis, aut capellis, ponantur cum pedibus versis ad illarum altaria: quod etiam pro situ et loco fiat in sepulchro. Presbyteri verò habeant caput versus altare."

JOHN WILLIAMS.

Arno's Court.

The reason assigned by the vicar of Morwenstow for the injunction in the Roman Ritual—which also obliges Catholics in this country—to place the bodies of priests with the head nearest the altar and the feet towards the west, does not appear to have any foundation, but to be a mere fanciful idea without any reason. For it must be observed that the rubric applies to none of the clergy below priests, yet why should not other clerics and devout laics also be ready to follow Christ in the air? The true reason seems to be, that as the laity are turned in church towards the altar, and their feet tend towards it, they should be similarly placed after death; but as the priest turns from the altar to preach and minister to them, so he also is appropriately placed as if still coming from the altar, and towards the congregation. "Defunctus adhuc loquitur." The custom ought not to be stigmatised, as it is by R. G. (1st S. ii. 452.), as "an unjustifiable priestly prerogative," but as a pious mode of representing the relative positions held by priest and people in the church during life.

F. C. H.

I remember to have seen in S. Chad's Cathedral, Birmingham, the brass of a priest, modern of course, placed with the head towards the altar. The authority for so doing is no doubt the direction given in the *Ritual*, "De Exequiis:—"

"Corpora defunctorum in Ecclesia ponenda sunt pedibus versus altare majus; vel si conduntur in Oratoriis aut Capellis, ponantur cum pedibus versis ad illarum

altaria: quod etiam pro situ et loco fiat in sepulchro. Presbyteri vero habeant caput versum altare."

At what period was this direction introduced into the *Ritual*, and does it occur in the ancient English uses? VEBNA.

[This rule, contained in the *Rituale Romanum*, was sanctioned by Pope Paul V. in June, 1614. See "N. & Q.," 1st S. ii. 452. — Ed.]

EUDO DE RYE (2nd S. ix. 181.) — The pedigree of the Frecheville family, carefully revised by SIR F. MADDEN, will afford authentic information as to the issue of Eudo de Rya-Dapifer. They represented (as their descendants do now) the elder line from Radulphus (which took the designation of Fitz-Ralph), the eldest son of Habertus de Rya, as Eudo appears to have been the youngest. He had apparently no other issue but Margaret, who married William de Mandeville. She is called in the pedigree "filia et hæres," and in SIR F. MADDEN'S note (2 e.), "daughter and sole heiress." The account (from the *Monasticon*) of the founding of the hospital at Colchester by Eudo, A.D. 1097, is a curious one. The first stone was laid by himself, the second by his wife Rohais, and the third by her brother, Earl Gilbert (Gilbert de Tonebrigge). Eudo died at Preaux in Normandy, but was buried at Colchester, A.D. 1120.

FRECHEVILLE L. BALLANTINE DYKES.

Ingwell, Whitehaven.

"PIGTAILS AND POWDER" (2nd S. ix. 163.) — I think that the first were done away with by order in 1807, or the beginning of 1808. Powder (except for the officers, the men having long ceased to wear it,) was abolished by order in 1814, after the Peninsular Campaigns. The sovereigns of Russia and Prussia, with their military attendants, visited this country in that year, after peace was signed, and appeared in the proper colour of their short cut locks. This induced the Prince Regent to do away with powder all together. As far as my memory goes, the Russian soldiers never wore it. I presume they were not to be trusted with pomatum, for fear they should eat it. AN OLD SOLDIER.

There still exists a lingering relic of the former exploded fashion in the officers' dress uniform of the 23rd Royal Welsh Fusiliers, viz., the black silk bag suspended (apparently from the hair, but really) from the collar of the scarlet coat. I knew an old gentleman in Chester who, until his death, just seven years ago, prided himself on his elegant pigtail, — the last, I believe, of its race in this city! His main reason for retaining this quaint distinction was, if I remember rightly, through his having been saved from drowning in his early years by means of his favourite tail. Powder is not unlikely to come into fashion once more, as

almost the only special privilege attaching by statute to our modern Volunteers is the right to use hairpowder without paying duty. T. HUGHES. Chester.

JOHN BRADSHAW'S LETTER (2nd S. ix. 115.) — It is doubtful whether the letter of John Bradshawe to Sir Peter Legh printed in your journal was written by the regicide. The character of the handwriting, though not decisive, rather militates against the supposition. The letter was printed by me in the second volume of *Chetham Miscellanies* in 1856, and I stated the doubts in my introduction: —

"There were two John Bradshawes contemporaries at Gray's Inn, the one admitted a student in 1620, the other, in 1622; and, the original archives of that house having perished, it is not possible to determine with absolute certainty which of these was the future President of the High Court of Justice, or which was the writer of this letter."

WILLIAM LANGTON,

Hon. Sec. Chetham Soc.

Manchester.

"CAT" (2nd S. ix. 97.) — MR. KEIGHTLEY, in allusion to the game of "cat," in which he was initiated by his father's gardener, says, "I have never seen or heard of it anywhere else, either in England or in Ireland." A dozen years ago, when I was a boy at school in Galloway, Scotland, the game was a favourite one, rarely a day passing without it being played by some of the scholars; and I have no reason to believe that it is not popular at this day. As we played it, however, it differed materially from cricket. Five only could play. Four with sticks in their hands stood beside four holes, each at the corner of a square. One in the centre held a piece of wood of the character described by MR. KEIGHTLEY. This piece of wood, which was called the "cat," he pitched towards one of the holes, and if it went in, or fell across the hole, the boy standing by that particular hole had to exchange places with the one in the centre. But the one at the corner struck the "cat" with his stick if he could, and if he did so he advanced towards his neighbour's hole, who in turn went to the next, the other two advancing in a similar way. If he missed, and the "cat" did not fall on the hole, then he tipped it on the end, and thus tilting it up, struck it away. If he failed in doing this after three trials he had to go to the centre, which he also had to do if the boy in the centre, after the "cat" had been struck, caught it before it reached the ground. When the "cat" was struck it was compulsory on those at the corners to run round, and the one in the middle most readily obtained relief by getting the "cat" into a hole during the change of places.

I am almost certain I have seen the same game played in Yorkshire under the name of "tip-cat." Could any of your West Riding corre-

spondents give satisfactory information on this point? J. R.

Edinburgh.

Your correspondent, Mr. KEIGHTLEY, mentions the game called "cat," which he says "was cricket in effect, only, that instead of wickets there were holes, and instead of a ball a shuttle-shaped piece of wood,—in other respects it was played precisely like cricket." He adds: "I have never seen or heard of it anywhere else, either in England or in Ireland." This rather surprises me, because in Norfolk I have often seen boys make the "cat," and play the game. If Mr. KEIGHTLEY will look into my *History of Sedgley Park School*, he will find the game mentioned at p. 104. with due honour as a favourite game. So it was, but we found it more convenient to play it with a hand-ball, and with a peculiar round truncheon called a cat-stick; thinner in the middle than at the ends, and the striking end thicker than the handle. But the game was always called "cat," and carefully distinguished from a somewhat similar game called "rounders." In "cat," one boy was "in," and had to run round the holes in time to prevent anyone putting the ball into the striking hole; but in "rounders" each hole had its boy standing at it, and, when the ball was struck, all kept running round till the ball was returned; when he who got the striking hole, of course struck the ball next.

F. C. H.

MARRIAGE LAW (2nd S. viii. 328.; ix. 112.)—I think I was right when I said that the old law of Christendom is what "we now know as the Scotch Law." But waiving this, I did not quote an *Encyclopædia* of 1774, but of 1744, before the Act of Geo. II. It was the supplementary volume of Dr. Harris's *Lexicon Technicum*, which was published in England at the time when the inconveniences of the existing marriage law were in process of forcing amendment. It is contemporary evidence to the state of opinion as to what was the English law: and the volume bears ample marks of learning, legal and ecclesiastical. Neither did I suppose that the Scotch law makes witnesses essential: my words were, "Was the marriage by simple contract in presence of witnesses as common as it is supposed to be in Scotland?" And I should like again to put the question, that anyone of your readers who may meet with a case turning upon such a contract may give information. For since marriage without the presence of a priest was not "null and void," but only "irregular," it surely must have happened that some question of succession depending on the validity of such a marriage must have been decided by the courts. M.

CHALK DRAWING (2nd S. ix. 123.)—It is extremely difficult to decipher mottoes and inscriptions referring to graphic illustrations without a copy of the drawing or plate. In a description,

particularly as in the present instance, by a party professedly ignorant of the meaning and language of the inscription, some possibly small touch may have escaped him very needful to explain it. However the following literal translation may in some measure account for the design:—

"Then the fire would have also destroyed me; but on crushing the stone upon the Rock, with might I kindled the light."

I take it the first sentence refers to the fire in the gouty foot, which is generally treated with blankets and extra heat, to which the latter sentence refers, as procuring the means of cure or alleviation by the light to kindle a fire. Is not the bladder-stone alluded to in crushing the stone?

W. B., Ph. Dr.

The old man is Philoctetes; the inscription is a translation of

Ἔπειτα πῦρ ἂν ὄν παρῇν
Ἄλλ' ἐν πέτρῳσι πέτρῳ ἐκτρίβων, μόλις
Ἐφην ἄφαντον φῶς.—*Philoctet.* v. 295.

H. B. C.

U. U. Club.

EPIGRAM ON HOMER (2nd S. iv. 207.)—This Query, which has only just now caught my attention, seems to have had no reply, so the following may be acceptable:

The Rev. J. M. Neale, in his *Hierologus* (Lond. Jas. Burns, 1846, p. 205.), speaking of Heywood and his *Hierarchy*, observes:

"He has had his plagiarists; Dr. Seward's Epigram has been often quoted:

'Seven mighty Cities strove for Homer dead,
Through all the living Homer begged his bread.'

"But it is evidently only an improvement on—

'Seven Cities warred for Homer, being dead,
Who living had no place to lay his head.'

Mr. Neale has not quoted Heywood's lines quite accurately: they run as follows:—

"Seven Cities warr'd for Homer being dead;
Who living had no rooffe to shrowd his head." *

Where is "Dr. Seward's Epigram" to be found, and does he give it as his own?

In the *Life of Tasso* in Lardner's *Cyclo.* ("Literary Men of Italy, &c." Lond. 1835, vol. ii. p. 101.) this Epigram is quoted with the reference "Ath. i. 384." appended—an abbreviation, I suppose, for Athenæus. As I have not a copy of this author within reach, will some one kindly verify the reference, and see if this epigram be rightly ascribed to Athenæus? †

The "Seven rival cities" which contended for the honour of Homer's birth-place, are comprised by Varro in a single line:—

"Smyrna, Rhodus, Colophon, Salamin, Chios, Argos, Athenæ."

EIRIONNACH.

* *The Hierarchy of the blessed Angels.* Lond. 1685, folio, p. 207.

† It is not from Athenæus.—E.D.]

BAISELS OF BAIZE (2nd S. ix. 25. 90. 150.)—I have not the intention of disputing the answer of your correspondent to MR. FISHEY THOMPSON'S Query, but I beg to point out that Wharton's *Law Lexicon* (ed. 1848), says that, "Basels" (were) "coins abolished by Henry II., 1158," and I think it highly probable that they may have become so debased as to be made of "baize" or some other worthless material; which, indeed, may have been the cause of their abolition.

As I have not been able to meet with any other notice of these extinct coins, I should be glad if you would open the columns of "N. & Q." to numismatic antiquaries, for information as to the description and value, &c. of "basels." WIGTOFT.

THE PRUSSIAN IRON MEDAL (2nd S. ix. 130.)—I have the pleasure to inform VEDETTE that the title in full of the work quoted by me in "N. & Q." (2nd S. ix. 91.) is as follows—the copy before me being a Belgian reprint of the Paris edition of 1831-7:—

"Mémoires tirés des Papiers d'un Homme d'Etat sur les Causes Secrètes qui ont déterminés la Politique des Cabinets dans les Guerres de la Revolution. Bruxelles, 1838."

The abridged form of title given by me at the place in your columns above referred to, is certainly not precisely accurate, but is so much in common use, that it did not occur to me that it might be misunderstood. For instances of this, I may cite Sir A. Alison's *History of Europe from the Commencement of the French Revolution*, &c., edit. 1849-50 (vol. i. p. xxxviii.), as also the *Catalogue of the London Library*, &c.

The authorship is attributed to Count d'Allonville, he having published a work entitled:

"Mémoires Secrètes de 1770 à 1850, par M. le Comte d'Allonville, auteur des *Mémoires tirés des Papiers d'un Homme d'Etat*."

A full account of M. le Comte d'Allonville's works will be found under his name in M. Quérard's *La Littérature Française Contemporaine*. As to the works themselves, I cannot find the *Mémoires tirés des Papiers d'un Homme d'Etat* in the *Catalogues of the British Museum*. VEDETTE, however, will meet with a copy at the London Library, 12. St. James's Square, S.W. Z.

HORNBOOKS (2nd S. ix. 101.)—There is, or was a few years ago, a most interesting stained glass window in All Saints', North Street, York, at the east end, over the communion table. It had been grievously mutilated, but the remains were very beautiful. It represented St. Anne teaching the Virgin to read out of a *hornbook* with a pointer. Parts of this group had been patched with pieces from other windows, so that at first there was some difficulty in making out the subject; but the hornbook was entire as well as the figure of the Virgin, a lovely little girl, with

golden hair, and crowned with a wreath of lilies. I should imagine that it was the work of the 15th century. I take this opportunity of calling the attention of archaeologists to the stained glass windows still existing in many of the York churches. They are interesting as illustrating the manners, costumes, and customs of the middle ages—and some of them possess a beauty of design and expression, (particularly those in St. Denis, Walmgate,) that would bear comparison with the Pre-Raphaelites of the continent. M. G.

A very interesting paper on this subject, with woodcut illustrations, may be found in Willis's *Current Notes for October, 1855*. EIRIONNACH.

CUT YOUR STICK (2nd S. viii. 413. 478.; ix. 53.)—The conjectures lately made in "N. & Q." as to this phrase are altogether erroneous. It originated as follows:—

About the year 1820 a song was sung in the Saltmarket, Glasgow, beginning

"Oh I creashed my brogues and I cut my stick,"

being the adventures of an Irishman, in which of course the cutting of the stick referred to the common practice in Ireland of procuring a sapling before going off. An impression exists that the author of the song was Harrison, a Glasgow poet, who wrote many very beautiful verses at that date, but I can find no positive evidence that Harrison was the author. It afterwards came to be the practice, when any one ran off or absconded, to say, that chap has cut his stick too, and thus the phrase originated and spread over the country.

Of course every one knows that the phrase as now used does not mean the actual cutting a stick, as it did at and before the date of the song; but the decampment, or exit, or flight, or whatever it may be called (with or without a stick) of those who take to their heels, or quit people's presence ignominiously. CIVIS.

Glasgow.

THE NINE MEN'S MORRIS (2nd S. ix. 97.)—The latter part of the quotation from M. Chabaille,—"On nomme aussi *marolle* un autre jeu d'enfants, où les joueurs poussent à cloche-pied un petit palet dans chaque carré d'une espèce d'échelle tracée sur le terrain,"—seems an exact description of the game called *pat-al*, so much practised at this day by little girls. A few of them having met at some quiet place of the street pavement, they may be seen, with a piece of chalk, laying off upon it a number of squares or *beds*, marking each in the centre with a rude hieroglyphic of their own. Under particular regulations settled on, the *hopping* commences from one end to the other of the squares by the player, driving before her foot the *palet*, or *peevor* (as it is termed), she being specially superintended by the rest of the groupe to

detect any blunders committed. I confess to be quite unacquainted with the rules of the game, and as to its origin I have long thought it to be peculiar to Scotland, but it must now be allowed to have a wider range. By such appellations as "hop-scotch," or "scotch-hop," I have never known it.

The *palet* or *peevor* used, is generally a piece of slate or of marble, round shaped, and two inches or so in diameter; of such solid weight as to glide along, but requiring a little effort to push it before the foot. I think in the word *palet* there may be found the derivation of the common name *pal-al*; and it may be mentioned as a kind of curiosity, that about two years ago, on what readers may suppose a very trifling subject, down came an inquiry from an antiquary in England to an LL.D. here, as to the etymology of this very word *pal-al*.

The latter spoke of it to me, but we were both floored. Thanks however to MR. KEIGHTLEY, who has shed a ray of light on the obscurity.

G. N.

THE LAND OF BYHEEST (2nd S. ix. 101.) — The word *biheest*, or *beheste*, occurs constantly in old English in the sense of *promise*. Wiclif uses the very phrase in question, Heb. xi. 9.: "Bi feith he dwelte in the *lond* of *biheeste* as in an alien lond dwelling in litle housis with Isaac and Jacob euene eiris of the same *biheeste*." The word itself he uses over and over again. So also *Robert of Gloucester*, p. 231., &c.; *Life of Thomas Becket* (Percy Soc.), vv. 45. 854., &c. In *St. Brandan*, v. 392., &c., the same phrase occurs in the sense (to the best of my recollection) of "land of *promise*," or land to which St. Brandan and his fellows had been *ordered* to sail. See also *Promptorium Parvulorum*, vocc. *beheste* and *behotyng*.

J. EASTWOOD.

PASSAGE IN GROTIUS (2nd S. viii. 453.) — Your correspondent will find the remark of Grotius on the Lord's Prayer in his *Annotations on Matthew*, ch. vi. 9. Schoettgen in his *Horæ Hebraicæ et Talmudicæ* takes up the subject more fully, quoting at length the Rabbinical passages which correspond to the petitions in the Lord's Prayer, pp. 51—62.

H. B.

MATTHEW SCRIVENER (2nd S. ix. 82.) — Calamy (*Continuation*, p. 102.) mentions an answer to Scrivener by Barret. One Matthew Scrivener, B.A., of Jesus College, has a copy of verses in the Cambridge collection, "Hymenæus Cantabrigiensis (1683), signature K.3." He was probably the son of the Fellow of Catharine.

J. E. B. MAYOR.

St. John's College, Cambridge.

BLUE BLOOD (2nd S. viii. 523.) — Long ago I read that the "blue blood of Castille" denoted those families wholly untainted by Moorish al-

liance. I can give no reference, but this is firmly fixed in my memory; and as no one has satisfactorily answered the Note, I venture to advise an examination of Mariana's *Spain*.

F. C. B.

THE YOUNG PRETENDER (2nd S. ix. 46.) — The fact is stated, and authorities given at length, in the *Pictorial History of England* (Geo. III. vol. i. pp. 13, 14.). The reference in the *Gent. Mag.* I have not been able to find. It has somewhere been stated that the glove was actually picked up by the prince.

S. O.

SAMUEL DANIEL (2nd S. ix. 152.) — Permit me to thank MR. C. J. ROBINSON for his reply to my Daniel Query, though it be of the vaguest: at the same time there is no such inscription on the marble tablet in Beckington church at this present, as I am informed by the Rector, who has kindly forwarded me a copy of the one that is there. MR. ROBINSON'S Note does not read at all like an epitaph.

G. H. K.

Miscellaneous.

MONTHLY FEUILLETON ON FRENCH BOOKS.

1. *Mémoire analytique sur la Carte de l'Asie Centrale et de l'Inde, construite d'après le Si-Yu-Ki (Mémoires sur les Contrées Occidentales) et les autres Relations Chinoises des premiers Siècles de notre Ère, pour les Voyages de Hiouen-Tsang dans l'Inde, depuis l'année 629 jusqu'en 645*, par M. Vivien de Saint Martin. 8°. Paris, Benjamin Duprat (Imprimerie impériale).

At this period, more perhaps than at any previous one during the last thirty years, we feel particularly interested in everything relating to India, China, and Japan. The habits, the laws, the religion, the literature of these three countries are still so new to us, there is still so much room for doubt and speculation, that we are naturally anxious for more abundant light, and any book supplying this desideratum is doubly welcome. Some time ago an opportunity offered to us of recommending a few curious volumes connected with Chinese imaginative literature: the productions we intend noticing in the present article are not quite so poetical in their character, but we can cordially praise them as extremely interesting, and the student will find himself amply repaid by any amount of trouble he may have taken in perusing them.

The better to understand, first, the importance of M. Vivien de Saint Martin's *Mémoire analytique*, we must remember that the doctrines of Buddha, after having finally established themselves in the Hindustanic peninsula six or seven hundred years before the Christian era, spread quickly north and south, extending even as far as China, through the zeal and intrepidity of several itinerant priests. But the most curious feature in the whole matter is the manner in which these missionary expeditions were conducted. Our common notion of such undertakings is, that the people or community who is anxious to proselytise sends its agents, takes all the preliminary steps, and *invades*, if we may so say, the region it wishes to convert. Amongst the Chinese, "ce peuple où tout semble se faire à l'inverse des autres" (*Journ. des Sav.*, June 1857, p. 345.), the reverse took place. They did not choose to wait till the Hindus despatched to them Buddhist teachers, but they themselves organised a

missionary campaign, and for the space of nearly six centuries sent pilgrims, whose business it was to acquire at the fountain head the elements of a more elevated religion than that preached by Confucius. It was a very good thought which suggested itself to these missionaries when they sat down to write a journal of their travels. Hiouen-thsang, the principal amongst them, translated about the year 648 A.D., from Sanscrit into Chinese, a number of documents connected with Buddhism: these have recently appeared in a French dress through the care of M. Stanislas Julien; and it is as referring to them that M. de Saint Martin's memoir is so interesting.

Of all the topics concerning ancient India, geography is perhaps the one about which we know the least; and it will appear evident that, examined from that stand-point, such a work as Hiouen-thsang's *Itinerary* would be peculiarly valuable. It includes all the regions extending from the N.W. angle of China to the southern extremity of the Hindustanic peninsula. "Our traveller," says M. de Saint Martin, "conducts us successively through Tartary and the whole length of Transoxiana; then we follow him as he visits the valley of the Cabul river, the Punjab, the Kashmeer, the kingdoms watered by the lower Indus, all the basin of the Ganges, and the Decan." Unfortunately, however, a variety of causes unite to make the elucidation of Hiouen-thsang's geography exceptionally difficult. The total absence of contemporary documents with which we might compare the Chinese journal, the very little we still know respecting Sanscrit geography previous to the Mussulman conquest, the inaccuracy of the translator in rendering Sanscrit proper names by Chinese equivalents—such are a few of the impediments we might name. Nothing deterred, M. Vivien de Saint Martin has applied himself strenuously to his task, and with the help of all the sources of information which modern science has brought together, he now gives us an excellent commentary on the Chinese travels of the Buddhist missionary. The map appended to this most valuable brochure, embodying what we know about Hindu geography during the seventh century of the present era, is equally interesting.

2. *Étude sur la Géographie et les Populations primitives du Nord Ouest de l'Inde d'après les Hymnes Védiques, précédée d'un Aperçu de l'État actuel des Études sur l'Inde Ancienne.* Par M. Vivien de Saint Martin. 8vo. Paris. Benjamin Duprat. (Impr. impériale.)

More than ten years ago the *Académie des Sciences et Belles Lettres* proposed as a subject for one of its annual prizes the following theme: *Restitution de l'Ancienne Géographie de l'Inde d'après les Sources, depuis les Temps Primitifs jusqu'à l'Époque de l'Invasion Musulmane.* A simple glance at this programme will show both its vast extent, and the difficulty, if not the impossibility, of entirely discussing it in the present state of our knowledge of Hindû geographical authorities. M. Vivien de Saint Martin has nevertheless undertaken to perform the task, but at the same time he wisely adopts the plan of publishing successively the various parts of his gigantic work. By this means he is enabled to enter into more particulars than he otherwise would perhaps have done, and to avail himself, for future publication, of the criticisms passed upon this. The *Géographie de l'Inde d'après les Livres Védiques* obtained in 1855 the prize offered by the Academy, and no one who has read the book will doubt but that so honourable a reward was fully deserved. After noticing in his Introduction what has already been done for the investigation of Hindû geography, M. de Saint Martin proceeds to fix the principal epochs which this science embraces, and thus to mark out the several subdivisions of his own treatise. The first is the primitive one, anterior to the establishment of the Aryan na-

tions in the plains of the Yamouna and the Ganges: it includes a period of several centuries, and the Veda, which is the book of that period, supplies us with all the original documents we possess on the corresponding geography. The *Mahābhārata*, the *Rāmāyana*, and other works of the same character, are the literary monuments of the second epoch of Hindû history, the epoch during which the Aryans held their sway, and which M. de Saint Martin designates as *temps héroïques*. For five or six hundred years ending about the middle of the sixth century B.C., we have a period particularly rich in literary monuments of the highest character, but unfortunately the Aryas had neither a Livy nor an Herodotus to write their history; and instead of authentic documents, we possess only legends, in which it is not easy to distinguish what is true from the extraneous embellishments of fiction. The era of Cākyamouni and the invasion of Buddhism mark the historical period. Here we get something like a precise chronology, and our sources of information are no longer of a legendary character. The Buddhist books of Nepaul and Ceylon, and the journals of the Chinese Buddhist missionaries, supply us with details which have at least the merit of authenticity.

Hindustan also boasts of a classical era. During a thousand years, beginning, as we have said, about the middle of the sixth century B.C., the intercourse of the Greeks with the nations of Asia, and more particularly the expeditions of Alexander the Great, lead Hellenic and Latin writers to apply their attention to Hindû geography. Herodotus, Ctesias, Ptolemæus, form the principal personages in the tribe of historians who have preserved in the classical languages of ancient Europe details and notes on that particular period.

The portion of time immediately preceding the Mahomedan conquest is compared by M. Vivien de Saint Martin to the middle ages of the western world. No written documents remain whereby this period may be illustrated; but, on the other hand, an extraordinary number of inscriptions all assignable to it are still extant, and when collected and translated will supply, towards the elucidation of local geography, an inestimable amount of interesting data.

Finally, the invasion of Mahomedanism, being the point de départ of the modern history of Hindustan, brings before us an ample harvest of geographical writings. Arabic and Persian works, both published and MSS., abound, and the important catalogue begun by the late H. Elliot under the title *Index to the Mahomedan Historians of India*, proves how vast is the field open for our exploration and research.

We have thus endeavoured to sketch out the difficult programme which our indefatigable author has undertaken to perform. A series of twelve discourses or disquisitions on Hindû geography, an atlas of sixteen or eighteen maps, such is the task to the completion of which he devotes all his energies.

It remains now that we should say a few words of the *Géographie de l'Inde d'après les Hymnes Védiques*, a volume forming naturally the first part of the entire work. M. Vivien de Saint Martin begins by examining the historical character of the Vedas; he then assigns the date of the composition; and after having studied, both geographically and ethnologically, the various hymns which form the whole collection, he deduces from that study a survey of the geography of Hindustan about the fifteenth century B.C. This disquisition, amply illustrated by quotations and references, contains, of course, a great number of facts which were hitherto only very imperfectly known, if known at all; the distinction between the invading Aryans and the aborigines or Djâts, the explanation of the epithet *Dasyu* applied to the latter, and

especially the amalgamation of the Djâts with the primitive Aryans under one common title, such are a few points noticeable amidst many others.

3. *Bibliographie Japonaise, ou Catalogue des Ouvrages relatifs au Japon qui ont été publiés depuis le XV^e Siècle jusqu'à nos Jours, rédigé par M. Léon Pagès, ancien Attaché de Légation. 4^o. Paris, Duprat.*

M. Vivien de Saint Martin can be quoted as a victorious evidence that the taste for serious and useful studies is still flourishing on the other side of the channel. Let us also mention here, by way of corroboration, the excellent catalogue of works relating to Japan published lately by M. Léon Pagès. The list, arranged chronologically, begins with the first Italian edition of Marco Polo's travels, and reaches down as far as Capt. Sherard Osborn's *Cruise in Japanese Waters*. It will be of invaluable service to all those who are engaged in the study of *antiquitates Sinenses*. We are glad to find that M. Pagès has in the press, 1^o, a history of Japan in four octavo volumes; 2^o, a translation of the Japanese grammar of Mess. Donker Curtius and Hoffmann (published at La Haye in 1857); 3^o, a translation of the Japano-Portuguese dictionary composed by the Jesuit missionaries, and originally published in 1603. The above three works will, we are told, be speedily issued. GUSTAVE MASSON.

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Notices to Correspondents.

We have been compelled to postpone until next week our Notes on Books, including those on the Speeches on Trial of Warren Hastings; *Roclinus's* Herodotus; *Dr. Dorn's* Princess of Wales; *Stark's* beautiful book on English Mosses, and many other new books of interest.

J. M. (Elem.) Copies of the various Nos. of "N. & Q." shall be sent to Copenhagen to Professor Worsaae.

F. R. S. S. A. A reference to *Aleman's* Numismatic Manual will apply information as to the best works on Numismatics.

T. B. W. (Cambridge.) From the song of "Rogero" in *The Rovers* See Poetry of Anti-jacobin.

IGNORAMUS is referred to our 1st S. ii. and viii. for numerous articles on Amper and K.

J. H. VAN LENNEP. Notes and Queries will be forwarded to Amsterdam in the mode indicated.

PHILOLOGUS. On the origin of the title "Eson" of the Queen's Guard, see our 1st S. iv. 87.

TARTAN. On the extinction of wolves in Ireland, see our 2nd S. i. 96. 282.; ii. 120.

D. BEDWICK. Our authority for stating (2nd S. viii. 90.) that the Rev. Thomas Harrison was vicar of Ratcliffe is *Nichols's* Leicestershire, iii. 382.

GR. ORFON. A Grass Widow is an unmarried woman who has had a child.

R. INGLIS. The Rev. Edward Dagnall, was of Magdalen Hall, Oxford; B.A. 1829; M.A. 1831. He died at the parsonage of Over Whitacre, co. Warwick, on June 11, 1836. We are inclined to think that Wm. Richard Scott, author of *Belisarius*, 1816, was of Trinity College, Dublin, B.A. 1817; Deacon, 1818; Priest, 1819. There are no dramatic pieces in *Caroline W. Leakey's* *Lyra Australis*, 1851.

G. W. M. Mr. T. Topham, Castle Street, Chester, has a copy of *Hanshall's* Chester for sale.

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPEDED COPIES for SIX MONTHS forwarded direct from the Publishers (including the Half-yearly Index) is 11s. 6d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALRY, 186, FLEET STREET, E.C.1 to whom all COMMUNICATIONS for THE EDITOR should be addressed.

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Notes.

THE SHAKSPEARE CONTROVERSY.

The publication of Mr. Collier's *Reply* to the accusations of Mr. Hamilton (Bell and Daldy, 8vo. 1860), enables us to make a few remarks on this most painful subject, — peculiarly painful to us on account of our long friendship with both the principal parties to the dispute. For something like a quarter of a century we have enjoyed the friendship of Mr. Collier, and for nearly the same period have numbered among those whom we have respected and esteemed, the distinguished head of the Manuscript Department of the British Museum, Sir Frederic Madden. We have abstained from entering at all into the controversy until both parties had been heard. That having now been the case we shall say a few words, principally by way of encouraging persons who are interested* in the subject to read for themselves Mr. Collier's *Reply*. They will find it written (for the most part)* with a calmness which, considering the nature of the charges, is very remarkable, and with an air so unaffected, so simple, and so

* We regret, as all must, the occasional touches of anger in Mr. Collier's *Reply*; but an excuse may be found in what he feelingly describes as "the suffering and irritation that, even in his innocence from all just imputation, he has been compelled for many months to endure."

truthful, that we hold it to be impossible for any one to peruse it with unbiassed mind, and not to conclude that it is a genuine honest explanation, which may be implicitly relied upon. Every word of it should be weighed with candour. Thus considered it will be found to be a conclusive vindication of the writer's *bonâ fides*.

It establishes most satisfactorily what of course we have never doubted, but what others have sought to impugn, the truthfulness of Mr. Collier's statement as to his purchase of the Perkins Folio. No one, we presume, will suppose that Rodd had at the same time two Folio Shakspeares, each having "*an abundance of notes on the margin*," and each being priced by him at "thirty shillings." The identity, therefore, of the copy seen by Dr. Wellesley and that purchased by Mr. Collier, and now the subject of controversy, is beyond doubt. The contradiction between Mr. Parry and Mr. Collier, on which so much stress has been laid, has been satisfactorily disposed of. Lord Ellesmere's Letter again disposes of the charge against the Bridgewater Folio; and if some people may think that Mr. Collier might have done more to clear up the doubt which has been thrown around the Dulwich Letter, the statement now published shows clearly that Mr. Collier took measures to preserve the Letter for future inquirers, — a circumstance overlooked by Mr. Hamilton, and utterly at variance with the conduct of one who had falsified any part of his transcript. It has been asserted that the endorsing it as an "Important Document" was had recourse to in order to deter others from examining it. Mr. Collier must have been strangely ignorant of human nature generally, and of the nature of antiquaries in particular, if he thought to deter them from looking at a paper by enclosing it in a wrapper which declared it to be an "IMPORTANT DOCUMENT, not to be handled until bound and repaired, the lower part being rotten." There is nothing in the injunction indeed beyond a proper warning that if looked at it must be carefully treated. We might indeed ask, if the passage respecting Shakspeare did not exist in the Letter, what else there is to be found in it which justifies the epithet "IMPORTANT DOCUMENT?" With respect to the Players' Petition, it is clear from Mr. Lemon's Letter, that in all probability it is genuine; but, be it genuine or be it a fabrication, it existed in the State Paper Office before Mr. Collier entered the building. And here we must, in the spirit of fair play, despite our high respect for the Master of the Rolls, and for his valuable services to the cause of historical literature, enter a protest against the course adopted by him with reference to this document. When he empanelled a jury to sit upon it, and placed upon that jury Sir F. Madden and Mr. Hamilton, and excluded from it both the gentlemen in whose custody that paper

had been, and who might have been supposed to know its history, if any people did, he was guilty of an error in judgment, which resulted in an insult to those gentlemen and a grievous injustice to Mr. Collier.

In the estimation of some people the pending controversy regards rather the Shakspearian documents than the Perkins Folio. Mr. Hamilton considers "that the importance of these documents is even greater than that of the corrections." We do not agree with Mr. Hamilton. We regard the poet's writings as more important than his Life. In spite of all that has been written upon the subject, our faith in the genuineness of the OLD CORRECTOR's work is still unshaken. An examination of the Perkins Folio after the publication of Mr. Hamilton's letters to *The Times* confirmed that faith; and we hold it of the highest importance to English literature that the real character of the Old Corrector should be established; for we believe that neither Mr. Collier nor his opponents have done entire justice to the Perkins Folio: we are for a Commission to inquire into that extraordinary volume.

We went to the examination of the Perkins Folio with our minds prepared to take an entirely calm and unbiassed view of the matter. We had fairly considered and weighed Mr. Hamilton's letters to *The Times*: we then knew, as all the world know now, that the test word "cheer," over which there had been such a prodigious cackling, was no test word at all; and that, although a learned gentleman fancied that he had proved that "cheer, as an audible expression of admiring applause, could not have been used before 1807," it did exist, and had existed sufficiently long to prove the curious ignorance of those who supposed it only to date from the present century.

We went to the examination, also, with a full sense of how little the mere evidence of handwriting is to be depended upon. Take a well-known instance: there have been some five-and-twenty claimants put forward for the authorship of *The Letters of Junius*. Has not in every instance one of the strongest arguments in favour of each of the five-and-twenty been the *unmistakable* identity of his handwriting and that of Junius? and we remember, moreover, as our readers may, the painfully contradictory evidence as to handwriting given within the last few years on a late celebrated trial for slander. While with respect to Mr. Maskelyne's "physical scrutiny of the document" (and we desire to speak with every respect of that gentleman) we could not but feel that there was little or nothing in it; for, as he candidly admitted, "evidence of this kind cannot by itself establish a forgery." He proved what we believe to be perfectly consistent with the genuineness of the MS. notes, the existence of

pencilling below the ink writing: while the value of any opinion formed by him on scientific grounds was materially affected by the absence of proof of his ever having made similar experiments to those by which he tested the Old Corrector upon documents of unquestioned authenticity, — to say nothing of a certain feeling that Mr. Maskelyne's evidence on the subject of the ink (and of the ink of that period comparatively little is known) went to show that what the Old Corrector had used was really ink after all — although ink which had undergone all the chemical changes which must result from exposure for a couple of centuries to light, heat, damp, and the ill-usage of various kinds to which this book has been subjected.

The two great objections urged by Mr. Hamilton to the authenticity of the Old Corrector were the "pencil marks written in a bold modern hand of the present century," and the "pencil spelling being modern, while the ink is old." Mr. Collier seems to doubt the existence of these numerous pencil marks. We cannot doubt that they do exist: but they are of two kinds. There are some few perhaps modern comments, of which we shall say a word presently; and there are said to be "an infinite number of faint pencil marks and corrections," in obedience to which, according to Mr. Hamilton, "the Old Corrector has made his emendations." With all respect to Mr. Hamilton, that is just begging the question; and before Mr. Hamilton can establish that point, he has to show how it was that when the Old Corrector had to make minute corrections he first made them in pencil, while when he had to write WHOLE LINES HE DID NOT REQUIRE THAT ASSISTANCE? For some of the longer corrections are, we think, entirely beyond suspicion.

But it is a charge against Mr. Collier that he did not discover these pencil marks. There is nothing extraordinary in that circumstance. Not only did Mr. Collier not discover them, but Mr. Netherclift, when making the numerous facsimiles, did not discover them; they were not seen by any of the sharp eyes to whose inspection Mr. Collier submitted the volume. Nay more, Sir Frederic Madden had the book in his possession for, we believe, about a week, subjecting it during all that time to the closest scrutiny — and Sir F. Madden DID NOT DISCOVER THEM. They were first found out by Mr. Hamilton when intently poring over the volume in order, we believe, to make a complete transcript of all the corrections in *Hamlet*.

"But," says Mr. Hamilton, "these pencil notes are in a modern hand of the present century." Some are thought to be so certainly, although opinion is divided upon that point. Mr. Hamilton gives an instance. By the side of the lines —

"And crooke the pregnant Hinges of the Knee," — there is the word "begging," asserted to be clearly

in a modern hand; but whether it is in a modern hand or not, it is clearly—not what Mr. Hamilton asserts, a pencil guide to the Old Corrector—but a mere gloss, comment, or illustration. But Mr. Hamilton gives another instance. "At times," he says, "the correction first put in the margin is obliterated, and a second emendation substituted in its stead, of which we will mention two examples which occur in *Cymbeline* (Fol. 1632, p. 400. col. 1.):

"With Oakes unshakeable and roaring Waves,"—

where Oakes has been first made into *Cliffes*, and subsequently into *Rockes*." Now this is very unfairly stated. The word *CLIFFES*, which is in pencil, is not in a modern hand. It is clearly in a hand as old or older than the word *Rockes*, which is in ink. There can be no mistake about this: for though many of the instances pointed out in Mr. Hamilton's letter were so obscure that we could not see them, here the words were separate and distinct; and the handwriting of *CLIFFES* could not be mistaken by anyone for a modern hand of the present century. Mr. Hamilton should have avoided this error. We think a great deal too much has been said about these pencil marks. They can be readily explained without having recourse to the supposition of fraud. Pencil notes written, as we believe those of the Old Corrector to have been, in the middle of the seventeenth century, are common enough: we have seen lately a copy of Hooker's *Ecclesiastical Polity* with such notes; and surely few men who make notes in books have not done as the Old Corrector seems to have done—first pencilled, and then preserved them by putting them in ink; or by getting somebody else to do so for him; and these written notes may have been inserted by some subsequent possessor of the volume, who set proper store by the pencil emendations, and himself added to the number of corrections.

But the second argument against the authenticity of the Old Corrector is insisted upon almost more strongly than the first, namely, "that where words are written in pencil, the pencil spelling is modern, while that of the ink is old,"—and the words "body" and "offal" were given as instances. From every mouth one heard this argument—"the spelling of the words in pencil is always modern, but in ink the spelling is old," and in every instance almost this word "body" furnished the evidence. Now what are the facts? When we examined the Folio—when we looked "for this word body" in "the bold hand of the present century,"—we assure our readers we **COULD NOT SEE IT**. We do not say that the tail of the "y" is not there; but we repeat, although we tried in various lights, and with the assistance of a powerful magnifier, we could not see it. But we saw, and we think Mr. Hamilton was bound

to have stated it, that in the text of the Folio "body" was frequently, if not invariably, spelt with a "y." But, says Mr. Hamilton, "bodie" was written instead of body to give the requisite appearance of antiquity. We deny that this is true, and one fact is worth fifty assertions. We have seen lately in a public department the rough draft of a document of the middle of the seventeenth century, in which occurs the word "sorry," spelt, be it remarked, with the "y." A fair copy of that very document exists in the same department, made at or about the same time, and there we find the selfsame word spelt not with the "y," but with the "ie,"—not "sorry," but "sorrie." But this is not all. In this very Perkins Folio we have, in the handwriting of the Old Corrector himself, *body* with the "y" so plain that no one could have overlooked it. This in common fairness ought to have been stated. Mr. Hamilton's position puts him above the suspicion of the wilful suppression of the truth; but the omission to notice *this important fact* is, to say the least, very unfortunate*, and affords an instance of the way in which Mr. Hamilton's partisanship has led him to strain and catch at anything which could be tortured into a circumstance of suspicion against Mr. Collier. "When I am particularly dull," remarked the *Spectator*, "be sure there is some meaning under it." When Mr. Collier falls into any trifling mistake (which even Mr. Hamilton's experience might have taught him is not so very uncommon a thing for any man to do), or when his meaning or conduct is not altogether understood by the gentlemen who have assailed him (often by their own fault), some fraudulent design is instantly suspected and supposed to be concealed under it.

The result of our examination of the Perkins Folio was, as we have said, the confirmation of our faith in the Old Corrector, and a conviction that, up to the present time, justice has not been done to him. We have hitherto spoken of him as the Old Corrector; we are, however, inclined to believe that the Perkins Folio is the work of two hands at least. Good will come out of evil, if one of the results of the present unhappy controversy be a thorough critical examination of the genuineness of this remarkable book.

The high character of some of the emendations has been admitted by great Shakspearian authorities. Where did they come from? Their merit will be admitted by men who would as strongly deny Mr. Collier's ability to conceive them, as we would his disposition to misrepresent their origin. Such an investigation as we desire may show that

* It is equally unfortunate that Mr. Hamilton, in describing the Dulwich Letter, should have omitted all notice of the envelope with its marked Caution, which is, we are informed, in the handwriting of the late Mr. Amyot.

these happy suggestions are the work of one hand, and how important the result would be to Shaksperian literature it is needless to insist upon. Surely it would not be difficult to find a sufficient number of scholars and critics, like the Dean of St. Paul's, who have taken no part in the present controversy, to investigate, dispassionately and thoroughly, the value and trustworthiness of the MS. emendations in the Perkins Folio.

Who can tell what valuable corrections of Shakspeare's text may yet be lying unobserved among the thousands of small corrections scattered through the volume. How trifling appears the change which turned the unmeaning —

"Who dares *no* more is none,"

into the

"Who dares *do* more is none:"—

a correction which, suggested by Rowe, and made in MS. by Southerne, was passed over by Mr. Collier in the Perkins Folio (for it is in pale ink), until it was pointed out to him by a gentleman to whom he was showing that Folio when in the possession of the Duke of Devonshire, and on whose authority we make this statement. And how is this correction made in the Folio? Why the "*n*" is rounded into "*o*," with a long line on the farther side of it to convert it into "*d*." And thus simply is a passage which was rank nonsense, changed into one which is really a household word. May we not then readily believe that many other such admirable results, effected by similar trifling changes, may be obtained from a careful, thorough, and judicious examination of the Old Corrector's work?

While we express on the one hand our conviction that there is not anything in the appearance of the Perkins Folio to justify a doubt as to its genuineness (for we believe the authenticity of any writings whatever might be frittered away by similar suspicions), we insist that the testimony of Dr. Wellesley, who saw the "abundance of manuscript notes in the margin" of the volume when it was about to pass into Mr. Collier's possession, entirely confirms our views; while in the admission of the excellence of many of the corrections, as acknowledged by competent critics, we have further confirmatory proof of the justness of the conclusion at which we have arrived as to the genuineness of the Perkins Folio.

The great fundamental error in this business lies, we think, at the door of the Manuscript Department of the British Museum. When Sir Frederic Madden began to find himself inbibing suspicions against the Perkins Folio, — suspicions which had he trusted entirely to his own calm unbiassed judgment we do not believe he would ever have entertained, — he should instantly have communicated with Mr. Collier, and have invited him to unite with him in investigation. He did not do so. He, and other gentlemen connected with his De-

partment, carried on an investigation in the results of which Mr. Collier was deeply interested without communicating with him, and hence it has arisen that what might have been a literary inquiry has been converted into a bitter and envenomed personal dispute, which, pursued as it has been, can never lead to the discovery of truth.

THE ENSISHEIM METEORITE OF 1492.

Among the remarkable series of "meteorites" exhibited in the Mineralogical Gallery of the British Museum may be seen a fragment of one, described as "a Meteoric Stone which fell at Ensisheim in Alsace, Nov. 7, 1492, in the presence of the Emperor Maximilian, then King of the Romans, when on the point of engaging with the French army." As the fall of this particular aerolite is not mentioned by Humboldt in his elaborate chapter on this subject in the *Cosmos*, I send a Note, believing that the Ensisheim stone is the earliest of these singular bodies of which specimens remain, and that it possesses, moreover, an especial interest in the fact that its preservation has been due to the Emperor Maximilian I., who it would seem was at the head of his army near the spot where the mass fell, and was probably an eye-witness of the phenomenon.

The fall of this stone is very circumstantially detailed and authenticated in the Chronicles of the period. Within a very few months after the startling occurrence took place, the German version of the *Fasciculus Temporum* was published, in the last entry in which work it is recorded as follows:—

"A marvellously strange work of nature! A stone weighing 250 pounds fell from the air in the afternoon of St. Florence's day, in the year 1492, at Ensisheim in the Suntgow, Upper Alsace, in King Maximilian's own territory—and the stone has been preserved and hung up in the Church for public view. An unheard-of operation of nature!"

The *Nuremberg Chronicle* of the following year (1493) confirms the event, and adds that the stone was in the shape of a delta or triangle. The author has here called in the aid of the artist, as a woodcut accompanies the statement.

Sebastian Brant, the celebrated author of the *Ship of Fools*, who was at this time professor at the High School of Basle, not far distant from the spot, commemorated its fall in two poems, one being addressed to Maximilian, in which he portends disasters and misfortunes to the Holy Roman Empire, and among others the death of the then reigning Emperor Frederick III., which event happened in August, 1493. (Brant's *Carmina*, 4to. Basil. 1498.) Its original appearance is thus described:—

"Cui species deltæ est, aciesque triangula: obustus
Est color, et terræ forma metaligeræ."

But I come now to the remarkable allusion to

the fall of the meteorite by the Emperor himself. In an official document dated Augsburg, 12 Nov. 1503 (Datt's *Volumen Rerum Germanicarum*, Ulm, 1698, p. 214.), and addressed to the German States, he takes occasion to refer to it as a proof of the immediate interference of heaven, and artfully employs it as a special omen sent to arouse the Christian princes to a crusade against the Turks. His language is as follows:—

"In primis Deus omnipotens nos, tanquam supremum Caput Christianitatis ante aliquot annos cum uno diro et gravi lapide indifferenter duorum centenariorum: qui cum magno attonitu ex Coelo ante nos, cum in exercitu nostro ad resistendum temerariis Gallorum conatibus fuimus, in patenti præto cecidit. Quem nos etiam in Ecclesia oppidi nostri Ensisheim, apud quod cecidit, ubi anteriorem dominiorum nostrorum circumjacentium Regimen nostrum observari et teneri consuevit, appendi jussimus, monuit, et incitavit, quod nos Christianitatem à peccatis gravibus et inordinationibus ducere, et in recognitionem salutiferæ Vitæ erga omnipotentem inducere, per quod suam sanctam fidem augmentare, defendere et obtinere debeamus. Et in præmissorum exemplum eodem tempore, cum ipso lapis (ut præfertur) cecidit, in nostro proposito contra coronam Franciæ fortunam et victoriam elargitus est. Nos igitur propterea ex Regio et Christiano animo devotoque corde talem admonitionem revolvimus. Et præmissa omnibus Regibus Christianis, et vobis Sacri Romani Imperii Principibus Electoribus ac aliis Principibus; et Romano Imperio Subditis et adherentibus manifestavimus, cupientes, vestro accurante auxilio contra fidei nostræ inimicos debita reddere obsequia, nec tamen hactenus consequi quicquam valuimus," &c. &c.

Happily, the affairs of the empire prevented him from carrying this project into execution. He succeeded, however, in extracting from our King Henry VII. a subsidy of 10,000*l*.

An inscription, in German, was placed with the stone in the church, giving the particulars of this "singular miracle," as it is there called. This is printed in Gilbert's *Annalen der Physik*, xviii. 280. It mentions that the fall took place between 11 and 12 at noon, and was accompanied by a loud clap of thunder, and a noise which was heard as far as Lucerne in Switzerland, and so prodigious that people thought houses had tumbled down. The stone buried itself in the ground to the depth of more than 3 feet. It weighed 260 lbs. Maximilian, being at Ensisheim, ordered it to be conveyed to the church, to be there suspended by a chain, and strictly prohibited any piece to be taken away; himself, however, reserving one, and another he sent to the Archduke Sigismund of Austria.

Other Chronicles of a later date have their descriptions tinged with more or less of the marvellous; of these, however, it is sufficient to indicate a few only, with one exception, viz. the book once so popular, called *The Shepherd's Calendar**, from whose pages we shall extract its curious record of the event:—

* This very curious and rare book (a translation from the French), printed by Pynson in 1506, is in the Gren-

"Shepardys" (It says) that lyes the nyghtys in the felde do se many Impressions in the ayer above the erthe, that they that lythe in theyr beddys sees not Lo you people ye may se that these Impressyons be very marvelous, and yet some Ignorante people wyll not beleve it, and wyll thynke it uposybyll; but you shalle vnderstande that in the yere of oure Lorde a thousande cccclxxx and xii. the vii. daye of November, there fell one thyng mooste marvelous in the shyre of ferrat: it happenyd in the dukedome of autryche, by a towne namyd Ensychnye, and on the daye beforesayd fell a grete and orybyll thonder in the feldys, and there felle a grete Thonder Stone, the whiche dyd way cc.xl. pounde and more, the whiche stone is there present and kept yet in the sayde towne that all maye see it that wyll come: of the whiche Stone here foloweth the eppataffe wretton underneath it." [In Latin by Sebastian Brant, as before noticed, although not so stated in the book.]

We find it likewise recorded in Wurstisen's *Baszler Chronich*, fol. Basel, 1580; in the *Chronicon Hirsaugiense* of Trithemius; in the Appendix by Linturius to the *Fasciculus Temporum*; in the *Chronicon Citizense* of Paulus Langius, the two latter printed in Pistorius' *Scriptores Rerum Germanicarum*; and in the old German Chronicle of Strasburg and of Alsace by Maternus Berler, printed for the first time in the *Code Historique et Diplomatique de la Ville de Strasbourg*, vol. i. 4to. Strasb. 1843. In this are some German verses by Sebastian Brant on the subject.

The subsequent history of the Ensisheim meteorite appears to be this: that it remained suspended in the church of that town up to the time of the French Revolution, when it was removed to the Public Library at Colmar; and that some years afterwards the stone—although, as might be expected, sadly curtailed of its fair proportions—(about 100 pounds)*, was restored to Ensisheim, where it is again become the chief curiosity in the church.

The reader who wishes to follow up this interesting subject may consult the work of Chladni, *Ueber Feuer-Meteore* (Vienna, 1819), who has given a list of all recorded meteorites from the earliest period. From the publication of this work the existence of a true science of meteors may be dated. Indeed, before Chladni's time, all

ville Library. At the end are some stanzas by the Printer, one of which in reference to the Bible is so interesting that we here call attention to it.

"Remember clarkes dayly dothe theyr delygens
Into oure corrupte speche maters to translate.
Yet betwene French and Englysshe is grete deffens.
There longage in redyng is douse and dylycate.
In theyr mother tonge they be so fortunate.
They have the Bybyll and the Apocalypys of de-
vynyte,
With other nobyll bokes that in Englyche may no
be."

The edition of 1604 has the last line altered thus:

"With other noble bookes that now in English be."

* Portions, I believe, are in the Mineralogical Collections at Vienna and Paris.

accounts of the fall of these bodies were regarded as absurd fables. From this book I have derived some of the materials for the present communication.

I will now conclude this Note, offering as an apology for its length, the inscription stated to be now seen with the meteoric stone at Ensisheim:—

"De hoc lapide multi multa; omnes aliquid, nemo satis."
W. B. RYE.

BALLAD ON THE IRISH BAR, 1730.

The following highly characteristic ballad will doubtless interest your Irish correspondents, one of whom, perhaps, will let us know what were the subsequent careers of the chief worthies alluded to. I copied the stanzas from the original broadside, the blanks of which have been filled in by a contemporary hand (C—w in the tenth verse excepted). B.

"A VIEW OF THE IRISH BAR."

To the *Freemason* tune "Come let us prepare," &c.

[Dublin: printed in the year 1729-30.]

I.

"There's M[ar]la[y] the neat,
Who, in primitive state,
Was never for a drudge design'd, Sir;
Your French gibberish he
Takes great nonsense to be,
And is one of your sages refin'd, Sir.

II.

"There's J[ocely]n next comes,
Who in very loud hums,
Which makes him not very concise, Sir;
With a finger and thumb,
He strikes one judge dumb,
Who suspends till he asks his advice, Sir.

III.

"There's P[rim]le S[er]jean]t Grand,
Who puts all to a stand,
With his jostle and shove to arise, Sir;
He lays down the law,
With as haughty a paw,
As if he were Judge of Assize, Sir.

IV.

"There's B[owe]s, a great beau,
That here makes a shew,
And thinks all about him are fools, Sir;
He winks and he speaks,
His brief and fee takes,
And quotes for it English rules, Sir.

V.

"There's the rest of the wise
That have no way to rise,
But a short sleeve and seat within Table;
They stop up the way,
Tho' they've nothing to say,
And are just like the dog in the Fable.

"There's old D[ick] M[alon]e,
Tho' in barrister's gown,

Talks reason and law with a grace, Sir;
Yet without bar he stays,
Tho' he's merit to raise,
But converts ne'er change their first place, Sir.

VII.

"There's A[nthon]y, too,
Without father can't do,
Tho' Knight of the Shire he's chosen;
For dad takes more pains,
When his family gains,
And Tony the pleadings do open.

VIII.

"There's Munster's great crack *,
Who, in faith, has a knack
To puzzle and perplex the matter;
He'll insist on't for law,
Without the least flaw,
Tho' a good cause he ne'er made better.

IX.

"There's D[ayl]y, say P[ete]r,
Who in very good meeter,
In sound law and equity's clear, Sir;
By the Court he's not lov'd,
And he cares not a t—d,
For he knows it's their duty to hear, Sir.

X.

"There's C—w and B[la]k[e],
There's C[orlan]n the Great,
And B[our]k, all from the Irish line, Sir;
Now Coke without doubt,
Would have chose these four out,
To count and to levy a fine, Sir.

XI.

"There's many more lads,
Who, faith, if their dads
Did but hear 'em on Popish acts prate, Sir;
Talk of Criminal Papists,
As if they were Atheists,
They would say, they were turn-coats of State, Sir.

XII.

"There's the rest of the pack,
With the gown on their back,
From one court to other they wander;
One's biting his nails,
Or at the judge rails,
And swears he commits a great blunder.

XIII.

"There's many pretenders,
Who have bundles of papers,
A-starting just out of their breast, Sir;
But all the year round,
There the same may be found,
And a brief without fee's a great jest, Sir."

INTEREST OF MONEY.

There are those who do not know that many investments which seem to yield high interest are not paying interest, but interest + compensation for risk of loss. In our day the most marked specimens are seen in the rates at which different governments are able to borrow. If this or that government cannot borrow under six per cent.

* Calaghan.

while Great Britain can borrow at *three*, both loans being really adjusted in London, the meaning is that the government alluded to must pay for its superior chance of bankruptcy. If fifty cases were collected in which foreign governments had to pay more than Great Britain would have done, and if the losses by suspension or bankruptcy were calculated, and also the total amount of additional interest (so called) which these governments have paid up to the present time, both sides of the account being carried by compound interest up to the present time, it would not surprise me if it were found that, by that law of level which seems to prevail in commercial matters nearly as much as in hydrostatics, there were more nearly a balance between the two than most financiers would suppose.

In old times there was a very marked difference between the interest—if we use the term—paid by real and personal securities; a difference certainly to be attributed to difference of risk. I give an instance or two, and could have given more if I had always made notes; and I hope your readers will communicate others.

It would be difficult to say how high was the interest for loans on personal security in the 16th century; but it seems pretty certain that it was more than 10 per cent. At an earlier time, by a reference which I have mislaid, the money-lenders were tempted to Oxford by a permission to exact 40 per cent., which means that the much abused Jews would rather not lend to a gowmsman for less. But in the sixteenth century landed security paid little more than 3 per cent. My old friend Mr. Thomas Falconer, Judge of the Monmouthshire County Court, has recently sent me a pamphlet on the charity founded by James Howell, by his will dated 1540. This testator leaves 12,000 ducats to purchase 400 ducats of rent for evermore. What more it may buy to be used as directed: but he evidently does not count on anything worth speaking of. That is, he holds land to be likely to fetch thirty years' purchase, or to give $3\frac{1}{2}$ per cent. for money laid out.

At the beginning of the next century the difference is still very marked, though not so great. In the tables of compound interest published by Richard Witt in 1613 (see my *Arithmetical Books*), though the rates of 9, 8, 7, per cent. are given in one table apiece, the rates for which various tables are given, and for which half-yearly and quarterly payments are distinguished from yearly payments, are 10, $6\frac{1}{2}$, and 5 per cent. The first rate is for ordinary borrowing transactions; the second and third are described as for rents. Thus it appears that while money was at 10 per cent., land was valued at as much as sixteen and twenty years' purchase. Witt says that twenty and sixteen years' purchase are much used in buying "land, and houses:" the comma would in our

day indicate that the *twenty years* is for land, and the sixteen years for houses: and this is probably what Witt meant, whether he showed it by comma or not.

In the first half of the seventeenth century, 10 per cent. was the common notion attached to money, just as 5 per cent. was the notion during the long war which ended in 1815. Chillingworth, in one of his sermons, values heaven at more than a hundred thousand pounds, which, says he, you all know to be ten thousand a year. Though we are now a nation of shopkeepers, I doubt if in our day a clergyman has put in heaven at a money price.

The security of title made a very large difference in the value of land. The following extract from Yarranton's *England's Improvement, 1677*, is quoted in the *History of Taunton*:—

"The manor of Taunton Dean, in Somersetshire, is under a register, and there the land is worth 23 years' purchase, although but a copyhold manor; and at any time he that hath £100 a year in the manor of Taunton may go to the Castle and take up £2000 upon his lands, and buy stuffs with the money, and go to London and sell his stuffs, and retu n down his moneys, and pay but £5 in the hundred for his moneys, and discharge his lands. This is the cause of the great trade and riches about Taunton Dean (O happy Taunton Dean!) What gentleman can do this with free lands? No, it is not worth 16 years' purchase all England over, one place with another; and, if not timely put under a register, it will come to 12 years' purchase before long."

I suppose that the last sentence is a prophecy that real property will soon be no better security than personal; that is, that money on personal security made $8\frac{1}{2}$ per cent.

The above examples may seem to indicate that there was a time when real and personal security differed about as much as 3 per cent. and 20 per cent.: and that the difference has gradually dwindled, until, in our own day, the two, when good of their kinds, are of nearly the same value. More instances, and many more, will be required before so large a difference can be granted as having once been universally recognised: and your readers may possibly be able to contribute more, either for or against.

A. DE MORGAN.

FLY-LEAF INSCRIPTIONS.

The following verses are written on the fly-leaf of a little book, entitled *Emblemata et Aliquot Nummi Antiqui Operis Johan. Sambuci Tirnaviensis Pannonii, etc.*, Antverpiæ, clc. lo. lxxix:—

"Ad Amicos Cundidos.

Huc quicunque tuo me dignum reris amore
Qui mihi syncero es pectore junctus, ades;
Huic nomenque, manumque tuam, dictumque rogatus,
Quod libet egregium trade, referque libro,
Nominis atque manus liber hic dictique fidelis
Pagina dum custos ulla manebit erit.
Dicta rogo pia scribe, fuge impia scomata amici
Quantum synceri nomen habere cupis.

Infamare cave, certamen inutile linque;
 Hic tibi certandi non locus ullus erit,
 Si certare libet campus quærat apertus;
 Hic sit amicitia: flore refertus ager;
 Quem quoties oculis aspexero talia mecum,
 Ex imo tacitus pectore verba loquar;
 En fraterna manus fratris, fautoris, amici;
 Hic tibi non ullo fine colendus erit,
 Huic ars ô longam vitam, ô largire quietam,
 Huic da perpetua prosperitate frui."

The book is interleaved throughout, and the friends of the writer seem to have willingly complied with the request contained in the above verses, as several of the blank pages contain memorials with the names of the writers and dates subscribed; most of these are written in a neat German running-hand, but the words are rather contracted; there are also two or three entries in Latin, of which the following is a specimen:—

"Donec eris felix, multos numerabis amicos
 Nullas ad amissas ibit amicus opes.
 Omnia si perdas famam servare memento,
 Amicus certus re incerta cernitur."

"Hæc ad perpetuam memoriam scribebat Tobias Engelhardt. Anno 1601."

This is the earliest entry on the blank leaves; the latest is dated 15th Dec. 1654.

An artist has also left a memento of his skill:—A youth with loose trousers, apparently laced down the side, and extending a little below the knees; boots with large tops; he holds some cylindrical vessel in his right hand, his left rests on the handle of a large sword; he is also equipped with a short jacket and hat. Perhaps the writing on the back of this leaf has reference to the picture, and contains the name of the artist?

On one of the fly-leaves at the end of the book is the following inscription:—

"Ipse duxit et perfuret (sic?) Antonius Stertrius? magni Regis Persarum legatus Invictissimæ Cæsariæ majestati."

On the next leaf are some observations in Persian characters. A folding leaf here inserted contains a beautiful specimen of German penmanship. On the last fly-leaf is the Lord's Prayer in German, with the writer's name, Bartholomew Rees, and dated 23rd Aug. 1642—the whole in a circular space one half an inch in diameter. On the inside of the cover, at the end, we have the name of one of its former owners: "† dono dedit frater Valentinus Wratisiavia, 4. Octob. Anno 1600 cum domino suo Viomam jam atiturus." A little above is written: "accepi 4. 8^{ober} 1600, zur Steinnau." The recipient unfortunately does not give us his name. Is anything known about the Persian ambassador above mentioned, or "frater Valentinus?" Or was it the custom to interleave books for the purpose of preserving mementos in the autographs of eminent men?

R. C.

Cork.

Inside the covers of a copy of the *editio princeps* of Josephus, Froben, 1544:—

"Emptus Basileæ duobus unceis
 Calendis Aprilis, Anno 1550.
 Compactus et legi coeptus Lutetia
 Parisiorum vij Junij, anno eodem.

Ἐλένην ὑμᾶς, ὡ κύριε, τὴν ταστε καὶ θανόντας.

Quominus est certe meritis indebita nostris,
 Magna tamen spes est in bonitate dei.

Hieronymus Wolfus
 Aetingensis."

The margins of the volume contain great numbers of MS. annotations and corrections by Jerome Wolff.

On the fly-leaf of a copy (in the original binding) of—

"Directorium
 in dūice passiois articulos.
 Basil, 1513,"—

occurs the following inscription, which I should be very glad to have decyphered:—

"18 Augusti dis.
 (Crown.)

* V *

15. 19.

I. D. D. E. V. V. G
 . C.

X.

West Derby.

INSCRIPTION ON FLY-LEAF OF A BREECHES BIBLE, 1608:

"John Petty his book,
 God give him grace therein to Looke:
 And when thee Bell doth begin to toole,
 Lord Jesus Christ Receive his Soule. 1:6:7:1."

ESLIGH.

THE OLD AMERICAN PSALM BOOK.

Bibliographers are agreed that the *Bay Psalm Book* was first published in 1640; 2nd edition, 1647; and that, although neither place nor printer are named, it was in both cases executed at Cambridge, N. E. by Stephen Daye. Of the first, Dr. Cotton* says there is a copy in the Bodleian; but, if we rely upon the Catalogue, there is not a copy of either edition to be found in the British Museum.

In looking up at the Museum lately the *Metrical Psalms of Francis Rous*, I came upon an anonymous version bearing his name on the title in a modern hand; but a very slight examination satisfied me that the compilers had too hastily adopted this authority, when they posted it into the Catalogue as the work of that famous republi-

* This gentleman, however, errs in saying that the second edition contains "Scripture Songs;" these, I presume, were added for the first time to the third edition, revised by Dunstar & Lyon.

can; and it cost me but little more trouble to identify the coarse little tome in my hands as the *second* edition of the *New England Psalm Book*. The title is:

"The Whole Book of Psalmes, faithfully translated into English Metres: whereunto is prefixed a Discourse declaring, not only the Lawfulness, but also the Necessity of the Heavenly Ordinance of Singing Scripture's Psalmes in the Church of God," &c.

Imprinted, 1647. 12mo. Preface six leaves. The Psalmes, pp. 1—274.; on last pages, "An Admonition to the Reader, containing directions as to singing and tunes." And thinking my little discovery may interest our Transatlantic friends visiting the library, I subjoin* the necessary directions to enable them without trouble to see and handle this interesting relic of the "Pilgrim Fathers."

Another word about this old *Psalm Book*:—Mr. Holland, in his *Psalmists of Britain*, regrets that he can only incidentally introduce into his work the name of Francis Quarles. When the Bostonians had decided upon a Psalm Book of their own, it would appear that they sought assistance from the poets of the mother country; and the following satisfactory evidence that Quarles responded to the call I extract from a little book in my possession, entitled, *An Account of Two Voyages to New England*, 1674. The author, John Josselyn, under date 1638, says, on his arrival in Massachusetts Bay:

"Having refreshed myself for a day or two at Noddies' Island, I crossed the Bay in a small boat to Boston, which then was rather a small village than a town, there being not above twenty or thirty houses, and presented myself to Mr. Winthorpe, the Govt, and to Mr. Cotton, the Teacher, of Boston Church: to whom I delivered from Mr. Francis Quarles, the Poet, the translations of the 16, 25, 51, 88, 113, and 137 Psalms into English Meter for his approbation," &c.

Unless it can be proved to the contrary, it may therefore, be assumed that, to the extent above indicated this respectable old poet had a hand in the *American Psalter*. J. O.

GODWIN'S CALEB WILLIAMS ANNOTATED BY ANNA SEWARD.

The following remarks and *marginia* are transcribed from a copy of Godwin's *Caleb Williams* (2nd ed. 3 vols. 12mo. 1796), formerly in the possession of Anna Seward, and bearing her autograph on the title-page. On the inside of the cover is written, "Edward Sneyd, bought at the sale of the late Mrs. Anna Seward. May, 1809."

On the fly-leaf, in the handwriting of Anna Seward, is the following note:—

* Reader, behold in these volumes three characters of the male sex, each drawn with equal force; each ex-

citing strong, and nearly equal interest; each young, and attractive to women; yet not one of them appearing as a lover. Their different situations, without natural connection, by fortuitous circumstances, inextricably involved with each other to their mutual ruin, excite a solemn order of curiosity which gains in strength what it loses in pathos.

"Behold here the Terrible Graces in their soul harrowing power, without supernatural aid! Apparitions, Witches, Enchanters, Demons, what are the interest your horrors excite, compared to those which here result from a noble mind overthrown by a too intemperate zeal for personal honor, and for immaculate reputation? from the sunshine of a prosperous, a virtuous, and happy life, at once awfully and eternally darkened?"

"The Virtues border on the Vices. Any one of the former, pushed beyond the line of partition, and entering the confines of the latter, acquires their nature and thence is fraught with their mischiefs. Frugality becomes Avarice, and shuts the heart to pity, affection, and all the social delights. Emulation becomes envy, defames merit, and incurably stings its own peace. Generosity becomes Profusion, and Suicide extends her bullet, her bowl, and her knife. Loyalty becomes Servility, and basely disdains the just rights of the People. Patriotism becomes Sedition, and increases the evil it opposes. Love degenerates into Dotage or Sensuality, and destroys its own happiness, or that of its object. Honour becomes a mood selfish, revengeful. Jealousy which hardens the heart against the mischiefs of duelling, and the express prohibition of God. Religion herself grows bigoted, uncharitable, intolerant, absurd, and contemptible; the scoff of Infidels, and the disgrace of its own cause. Such is the transforming and fatal power of the Extreme in Propensities, which, in moderation, are the ornament and blessing of our nature.

"This general moral is admirably enforced in these books by the displayed miseries resulting from excess in two of the originally amiable Passions; Maternal affection in the mother of Tyrel, and personal honor in the accomplished Falkland."

The following are *marginia*, with the passages to which they refer, prefixed.

"I contrived to satisfy my love of praise with an unfrequent apparition at their amusements."—Vol. i. page 3.

"I do not like the uncommon use of that word in that place. It has long been set apart for a peculiar meaning, and it is a sort of sacrilege to apply it in its primeval sense to light subjects."

"His manner was kind, attentive, and humane. His eye was full of animation. . . ."—Vol. i. p. 5.

"So far seems the portrait of the Rev. Ch. Buckeridge."

"He fell into company."—Vol. i. p. 21.

"The phrase is inelegant,—but the language of this book in general is sufficiently refined, as well as nervous."

"Mr. Falkland fell in."—Vol. i. p. 23.

"Again that inelegant idiom!"

"At Rome he was received with particular distinction at the house of Marquis Pisani," &c.—Vol. i. p. 24.

"Here we are strongly reminded of Lady Clementina and the Chevalier Grandison, but the study terminates differently."

* Press mark, 8484 a. Rous (Francis). Psalmes. 1647.

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"Vengeance was his nightly dream, and the uppermost of his waking thoughts."—Vol. i. p. 135.

"Bad language—vengeance was his nightly dream, and his first idea on awaking—would be better."

"Her complexion savoured of the brunette."—Vol. i. p. 140.

"Strange, that expressions so vulgar should stain at intervals a style so generally eloquent. A. S."

"Actions, which might seem to savour of a too tender and ambiguous sensibility."—Vol. ii. p. 24.

"Oh! that vulgar word."

"He was reckoned for a madman."—Vol. ii. p. 59.

"Awkward."

"He exhibited . . . a copy of what monarchs are who reckon among the instruments of their power prisons of state."—Vol. ii. p. 203.

"True democratic sentiment. It was a sentiment which all England spoke before France destroyed her Bastille and England erected one in the 'Cold Bath Fields."

"Democracy is a bad thing, but not so bad as Monarchical Tyranny."

"Thank God, exclaims the Englishman, we have no Bastille," &c.—Vol. ii. p. 215.

"Not tyranny but dire necessity invented them. Things as they are not in England. Commentator, hast thou ever been over prisons? If thou hadst, thou wouldst not deny the truth of this picture however thou mightst alledge that its horrors had their rise in the corruption of man rather than in the cruelty of the Legislation. We should not, in our national partiality, shrink from truth, much less brand it with imputed falsehood."

"My case was not brought forward but was suffered to stand over six months longer. It would have been just the same, if I had had as strong reason to expect acquittal as I had conviction."—Vol. ii. p. 237.

"The truth of that observation rescues this author from slandering the inhumanity of English customs in these cruel delays concerning punishment or acquittal."

"The water to be administered to the prisoners shall be taken from 'the next sink or puddle nearest to the jail.'"—Vol. ii. p. 271.

"Good God! is that possible? the state trials shall show me. If true, what execration is too severe for —."

"Oh, God! if God there be that condescends to record the beatings of an anxious heart."—Vol. iii. p. 10.

"Heavens! what an *if*! unhappy man. The doubt it implies disgraces thy fine talents, and withers our trust in the goodness of thine heart."

If the foregoing unstudied remarks of the "Swan of Lichfield" should excite interest as to her printed opinions on the same work, the reader is referred to her *Letters*, edited by Sir Walter Scott (6 vols. Edinb. 1811). See *Letter* 43., vol. iv.; *Letter* 46. vol. iv.; *Letter* 10. vol. v.

WILLIAM BATES.

Minor Notes.

THE GOODWIN SANDS.—About forty-five years since, being on a visit at Rolvenden in Kent, I was told a similar tale to the "Legend of the Zuyderzee" (*anté*, p. 140.), respecting the origin of the Goodwin Sands. A person who was sitting at breakfast one morning in his kitchen observed a movement in the floor, he took up a brick, and found salt water, in which was a small fish. He kept this discovery secret, and immediately sold his property. The next morning the sea had so far undermined that portion of the country, that it broke up the land and formed the Goodwin Sands. E. P.

ALLITERATIVE POETRY.—If the following has not already appeared in "N. & Q.," it may be remembered by some of its readers as having appeared about thirty years ago in one of the cheap publications of that period:—

"Alphabetical Assertions, Briefly Collected; Describing Elegant Flirtations, Generally Happening In Joking, Kissing, Larking, Merry-making, Nutting (Opportunity Producing Queer Rumpusses), Small Talk Under Volk's Windows, 'Ceiting Youthful Zeal, &c.

"ARTHUR Ask'd AMY's Affection,
 BET, Being BENJAMIN's Bride,
 Coolly Cut CHARLES's Connection;
 DEBORAH, DICKY Denied.
 ELKANOR's Eye, Efficacious,
 FREDERICK's Fatality Feels;
 GILES Gained GEORGIANA—Good Gracious!
 HARRY Hates HELEN's High Heels.
 ISAAC Is ISABEL's Idol,
 JENNY Jeers JONATHAN JONES:
 KATH'RINE Knows Knock Knead KIT KRIEDAL,
 Love's Leering LUCY's Long-bones.
 MARY Meets Mortifications,
 NICHOLAS NANCY Neglects,
 OLIVER's Odd Observations
 Proves PETER POOR PATTY Protects!
 Quaker QUINTILIAN's Queer Quibbles
 Red RACHEL's Reasons Resist:
 Soft SIMON's Sympathy Scribbles
 Tales To Tell TABITHA TWIST.
 URS'LA Unthinking, Undoing
 Volatile VALENTINE's Vest,
 WILLIAM's Wild Wicked Wooing
 'Xceeds Youthful ZELICA's Zest."

W. J. STANNARD.

Hatton Garden.

BONAPARTE'S MARRIAGE.—The following is the first public announcement of the intended union of the Emperor Napoleon and the Arch-Duchess Maria Louisa. The short but terrible conflict between the Austrians and the French terminated after the severest reverses in favour of the latter, and the treaty of peace was signed at Vienna on the 14th Oct. 1809. The Emperor Napoleon left the Palace of Schoonbrunn on the 16th on his return to Paris, and the Austrian capital was evacuated by his army as rapidly as circumstances would permit. The last French soldier had scarcely left before the Emperor of Austria held

his "Reception." The Viennese, though severely chastised for their presumption, flocked to congratulate his Majesty on the departure of their troublesome friends. Their losses were forgotten, and, buoyed with the hope his Majesty might live to see their army at no distant period restore the empire (though for the present torn) to the former boundary, they came to do their homage to their monarch. The court was crowded; all was gay and brilliant; impatience to show their loyalty to their sovereign was evident in all, and restrained but for a brief space before the Emperor was announced. His Majesty entered; all strove to obtain a gracious look or smile, but in vain; unheeding the salutations he passed with unmoved countenance through the throng of courtiers till he reached his throne; there, placing his elbow on some convenient resting-place, he covered his face with a white kerchief. Scarcely had the astounded courtiers time to exchange their wondering thoughts before the ministers arrived and announced the fact that the Emperor Napoleon had demanded the hand of the Arch-Duchess Maria Louisa, and that for "state reasons" his Majesty had thought proper to give his consent to their union.

H. DAVENEY.

S. MATTHIAS' DAY.—The Catholic Church keeps the feast of S. Matthias on the 25th of February when Leap Year happens. In the Calendar prefixed to the Norwich Domesday Book this couplet,

"Cum bisextus erit: f bra his numeretur
Posteriori die: celebrabis festum Mathie,"

is written immediately after the 24th of February.*

EXTRANEUS.

JACKASS.—Is it, or is it not, a thing generally known that the term *Jackass*, for donkey, has an Eastern origin?

When Dr. Wolff, the Bokhara Missionary, was at Mardun in Mesopotamia, he gave great offence to some Armenian Roman Catholics, by an accident committed in a fit of absence, and was called in consequence, "*Wolff Jakhsh*," i.e. *Wolff the Jackass*.

Jakhsh is an Arabic word used only in Mesopotamia, its root-meaning being, *one who extends his ears*. It is impossible to give the proper pronunciation of the word in English letters, but sight, sound, and original meaning confirm the idea that it must be the original of our *Jackass*.

Of course I give this account on the authority of Dr. Wolff himself.

MARGARET GATTY.

MOTTOES USED BY REGIMENTS.—Some years since I joined a regiment, the pioneers of which had on a scroll of their bear-skin caps the sentence "*Nec aspera terrent*." Not long before I had been poring over school-books, and I consi-

dered that I recognised the *Nec vulnere terrent* (*Æneid*, xi. 643.), but modified by substituting *aspera* for *vulnere*, which might be accounted for, the pioneer being a sort of military *navvy*, rather than a combating soldier.

MILITARI.

Queries.

SIR BERNARD DE GOMME.

Sir Bernard de Gomme was perhaps the most eminent engineer in the service of the British crown during the period of the Civil Wars. In Pepys's *Diary*, under date 1667, March 24, is this entry:—

"By and by to the Duke of York, where we all met, and there was the King also; and all our discourse was about fortifying of the Medway and Harwich, which is to be entrenched quite round, and Portsmouth: and here they advised with Sir Godfrey Lloyd and Sir Bernard de Gunn, the two great Engineers, and had the plates drawn before them."

To this entry of Pepys the editor has added the following note:—

"Sir Bernard de Gomme was born at Lille in 1620. When young, he served in the campaigns of Henry Frederic, Prince of Orange, and afterwards entered the service of Charles 1st, by whom he was knighted. Under Charles 2nd and James 2nd, he filled the Offices of Chief Engineer, Quarter-master General, and Surveyor of the Ordnance. He died, November 23, 1685, and is buried in the Tower of London. He first fortified Sheerness, Liverpool, &c., and he strengthened Portsmouth."

In *The Illustrated London News* for 5th Jan. 1856, is an examination or critique of the late Mr. E. Warburton's work, entitled *Memoirs of Prince Rupert and the Cavaliers*. On a passage therein, in which the author congratulates himself and his readers on being able to refer to a plan of the battle of Naseby (fought 14th June, 1645,) "drawn up by Prince Rupert's orders, and found amongst his papers," Sir Frederic Madden makes the following remarks:—

"The original plan was sold with the collections of Rupert and Fairfax's papers, at Messrs. Sotheby & Co.'s, in June, 1852 (Lot 1443.), and was executed by Sir Bernard de Gomme, a Dutch engineer of eminence, who was in the service of Frederic Henry, Prince of Orange; and afterwards, having accompanied Prince Rupert to England, was knighted by Charles I., and subsequently became Chief Engineer, Quarter-Master General, and Surveyor of the Ordnance, in the reigns of Charles II. and James II. A military plan executed by so eminent an authority, who was contemporary with the event, must be admitted to be of considerable interest and value, &c. In the British Museum exists, not only a larger and more carefully coloured drawing of the same plan of the Battle of Naseby, by Sir Bernard de Gomme, but also coloured military plans by the same hand of the Battle of Marston Moor (2nd July, 1644), and the second fight at Newbury (27th October, 1644); all drawn of the same size (2 ft. 4 in. by 1 ft. 8 in.). These plans, with many others by De Gomme, were purchased for the British Museum at the sale of the library of Mr. Gwyn of Ford Abbey, Dorsetshire, in October 1846, and are believed to

[* See our 1st S. v. 58. 115.]

have belonged to Francis Gwyn, who was Under-secretary of State from 1680 to 1682. They now form the Add. MSS. 16,870 and 16,871."

Sir F. Madden adds:—

"Before I conclude I must add that a miniature portrait in oil of Sir Bernard de Gomme is prefixed to a collection of plans (executed probably for him) illustrating the campaign of the Prince of Orange between 1625 and 1645, preserved in George III.'s library, No. civ. 21."

It would be interesting to the writer of the foregoing Note to be informed whether any mention is made of Sir Bernard de Gomme in any other of the English writers of the period in which he flourished; and also whether he is buried in the chapel of *St. Peter ad vincula*, in the Tower, or what other place there; and if any tombstone or monument is erected to his memory.

He had a daughter, who married John Riches, Esq., a native of Amsterdam, who was naturalised by act of parliament 19 George II., and was living in Surrey in 1692. They had a daughter, "Catherine," who married William Bovey, Esq., of Flaxley, in Gloucestershire. Mrs. Catherine Bovey survived her husband many years, and was a lady celebrated not only for her beauty, but for her piety, and deeds of active benevolence also. She appears in Ballard's *Memoirs of Celebrated British Ladies*; and to her Steele dedicated the second volume of *The Lady's Library*. She is also supposed to be the widow to whom Sir Roger de Coverley, in the *Spectator*, paid his addresses in vain. She died, without issue, in 1726, and has a monument in Westminster Abbey, erected to her memory by Mrs. Mary Pope, her executrix, who had been her confidential friend for a period of forty years.*

D. W. S.

PUNNING AND POCKET-PICKING.—Four years ago I transcribed from the *Public Advertiser* of January 12, 1779, an anecdote which imputed the origin of the saying that "the man who can make a pun will not hesitate to pick a pocket" to John Dennis, the dramatist and critic—the occasion being a conversation between Congreve and Henry Purcell, and the latter the punster who raised the critic's ire. The anecdote and a Query if there was any "better authority for attributing the phrase to Dennis?" you did me the favour to insert in "N. & Q." 2nd S. i. 253. I was aware that the expression had sometimes been fathered upon Dr. Johnson, but unable to find any reference whatever to where and when he had used it.

Recently I met with a foot-note appended to an article in the *Gentleman's Magazine* for 1781, which also assigns the idea to Dennis, but on a

different occasion. The note is as follows, and, it will be observed, bears the impress of Editorial authority:—

"This reminds us of a pun of Garth to Rowe, who making repeated use of his snuff-box, the Doctor at last sent it to him with the two Greek letters written on the lid ΦΡ (Phi Ro). At this the sour Dennis was so provoked as to declare that 'a man who could make so vile a pun would not scruple to pick a pocket.'—*Edr.*"—*Gent.'s Magazine*, vol. li. p. 324.

Thus it will be seen that in two special instances the phrase is set down at the door of Dennis, and there I am content to let it remain, Mr. Planché to the contrary notwithstanding. This admirable writer in his witty prologue to the *Forty Thieves*—the joint-stock burlesque enacted on the 7th inst. by the members of the Savage Club at the Lyceum Theatre—again places the saddle on Dr. Johnson's back:—

"Atrocious punsters! villainous jest breakers!
We laugh the dull old Dictionary maker's
Abuse to scorn. Admit the fact and mock it.
The men who made these puns would pick your
pocket,
And don't mind getting two months with hard
labour
Like this again, to help a needy neighbour."

Daily Telegraph, March 8. 1860.

Perhaps you will now permit me to vary my former Query by asking if there is any authority for attributing the phrase in question to the "dull old Dictionary maker?"

ROBERT S. SALMON.

Newcastle-on-Tyne.

SAINT E-THAN OR Y-THAN. There is a well in the neighbourhood of Burchhead, in the north of Scotland, bearing this name. I should be glad if any of your correspondents who are read in saint lore could oblige me with some information regarding its patron. A small chapel had at one time stood on the adjoining promontory, but no notice of it is to be found in the records of the ancient diocese, which extend as far back as the thirteenth century. It is possible that this well may have preserved to our times the name of the first apostle of Christianity in the district; and one is curious to know if any other traces of him can be recovered. I have written the word as it is pronounced by the natives of the place; but the proper orthography may be very different.

JAMES MACDONALD.

Elgin.

EARLY COMMUNION IN RIPON CATHEDRAL.—The following information about a custom prevailing at Ripon Cathedral, which I have received from a friend, seems to me worthy of a place amongst your *Short Notes*:—

"On Easter Day the Holy Communion is administered thrice, at 5 A.M., at 7 A.M., and after the usual morning service. Ripon Cathedral is the parish church of a parish 18 or 20 miles long; and the three Communions on Easter

* An interesting account of Sir Roger de Coverley's "Perverse Widow," Mrs. Catherine Bovey, will be found in H. G. Nicholls's *Forest of Dean*, pp. 185—188.; see also Wills's *Sir Roger de Coverley*, p. 122.—ED.]

Day are a very old institution, dating from the time when there were no daughter churches in the parish; and farmers and others came great distances for the annual Communion. I suppose the numbers were so great that they thought it best to have more than one celebration. Even now the early Communions are attended, I believe, by some people from a considerable distance, who keep up the old custom."

Of course early Communions on great festivals (at 8 A.M. or thereabouts) are not uncommon in town churches, but I believe this to be a solitary instance of *three* celebrations of that Sacrament in one day, in an English cathedral. I have heard of a practice of very early services on Sundays in some part of South Wales, and should be glad to hear if any of your correspondents should happen to know of such cases. The practice is common enough abroad; but in England the services are very seldom early enough for persons who are unable to attend during the day.

JOHN G. TALBOT.

Freshwater.

LAMBETH DEGREES.—Under what circumstances has the Archbishop of Canterbury the power of granting the degree of M. A.? Is such a degree a mark of intellectual ability, as at Oxford, Cambridge, and Dublin? What is the peculiarity in the form or colour of the hood, which distinguishes it from that granted by one of the universities? ENQUIRER.

Manchester.

DURANCE VILE.—Where is that very common expression "durance vile" first met with?

C. DE D.

TREES CUT IN THE WANE OF THE MOON.—In the first Lent-sermon of Segneri, I find the following reflection:—

"When people are going to cut down a tree for the use of the artificer, to make a casket, or desk, or perhaps a beautiful statue of it, they go with a hundred scrutinies and examine whether it is sound, whether it is seasoned, above all, whether it is cut at its proper time, as, for instance, when the moon is on the wane."

Is this a common superstition, and elsewhere recorded?

C. W. BINGHAM.

DR. ROBERT CLAYTON.—Can one of your readers supply any information about the family and pedigree of Dr. Robert Clayton, Bishop of Clogher, in the last century? I believe he was one of the discoverers of gas, and was the first to offer a reward for the elucidation of the Sinaitic inscriptions.

D.

NOBLE ORTHOGRAPHY.—In the second number of *The Cornhill Magazine*, the biographer of Hogarth is made to say: "Neither the great Duke of Marlborough, nay, nor his Duchess, the terrible 'Old Sarah,' nay, nor Mrs. Masham, nay, nor Queen Anne herself, could spell; and that the young Pretender (in the *Stuart Papers*)

writes his father's name thus, 'Gems' for 'James.'" I should like to know what authority there is for this statement respecting the Queen, the Duke, and the Duchess? And whether the famous letters which passed between Mrs. Freeman and Mrs. Morley are open to this accusation?

E. R. ST. MAUR.

JOHN DE LA COURT.—Can you refer me to any information respecting John de la Court, Chaplain to Edward, Duke of Buckingham, about the year 1520? He is spoken of by Holinshed, and after him by Shakspeare in the first Act of *King Henry the Eighth*.

MELETES.

FINCH.—Who was the Rev. John Augustine Finch, rector of Aston and Hockerton? And when and where did he die? His wife (who was Elizabeth Burnell), died Oct. 15th, 1771. Hockerton is in Notts. Where is Aston? Mr. Finch is not in the catalogue of rectors of Aston, near Rotherham.

C. J.

DEVOTIONAL POEMS.—Can any of the correspondents of "N. & Q." give the author of a small book of poems of the following title:

"Devotional Poems, Festival and Practical, on some of the Chief Christian Festivals, Fasts, Graces, and Virtues, &c., for the Use of his Country-Parishioners, especially the Younger and Pious Persons. By a Clergy-Man of the Country. With a Dedication to Bp. Ken. 8vo. pp. 79. Henry Bonwicke. London, 1699."

Did these poems reach a second edition?

Sun Street, City.

DANIEL SEDGWICK.

BULLOKAR'S "BRET GRAMMAR."—Can any of your readers tell where this book is to be met with? The British Museum does not own it, for aught I could ascertain. Our grammarians, in enumerating the pioneers on their field, do not fail mentioning Bullokar; but rather like a mythical being, that everybody has heard of, but nobody has seen with his own eyes.

R. T.

JOHANNE DE COLET.—Wanted information concerning Johanne de Colet, who was a witness to the charter of foundation granted to the "Hospitale de Sutton in agro Eboracensi" by Galfridus, son of Peter, Earl of Essex. Also, the date of the said charter. Any information concerning the family of Collett will be acceptable.

ST. LIZ.

STEEL.—When was this word introduced into the English language? My object in asking the question is, that the word is used in a manuscript of which I am desirous to ascertain the date of the compilation of its contents. The MS. I have before me being a copy of an earlier one, only dates about 1700. I presume the MS. to be a translation of a Mediæval work, and that the word "steel," in conjunction with "iron and brass," is a modern, that is, a seventeenth century, interpolation. Am I likely to be correct? W. P.

THROWING SNOWBALLS.—I have lately met with the following paragraph in the *Dublin Chronicle*, 27th December, 1787:—

"The practice of throwing snowballs in the public streets is not less dangerous in its consequences than fatal in its effects, an instance of which occurred last Monday evening:—A gentleman passing through Marybone Lane was hit by a fellow in the face with a large snowball, upon which he immediately pulled out a pistol, pursued the man, and shot him dead. Those deluded people are therefore cautioned against such practices, as in similar circumstances they are liable, by act of Parliament, to be shot, without any prosecution or damage accruing to the person who should fire."

I should be glad to know whether such an act of Parliament as is here spoken of was ever enacted. If so, it certainly was somewhat strange. ABHBA.

"HISTORIA PLANTARUM."—I shall feel obliged with some bibliographical account, collation, date, where printed, by whom, value, &c., of a *Historia Plantarum*, of which I send you the first and last line in the volume?—

"Rogatu plurim iopu nimon egetiu appotecas"
"spergantur pulueres & esula et prouocabut assellationem:"

S. WMSON.

Queries with Answers.

"PROMUS AND CONDUS."—In Bacon's *Advancement of Learning* (p. 271, Pickering's edition), is the following sentence:—

"To resume private or particular good, it falleth into the division of good, active and passive: for this difference of good, not unlike to that which amongst the Romans was expressed in the familiar or household terms of *Promus* and *Condu*," &c.

Can any classical readers of "N. & Q." throw a little light on this sentence? Surely passages in which either of these words appear are extremely rare. Smith (*Lat. Dict.*) renders the word *promus*, a "store" or "steward," and the word *condus*, as "one who lays up provision," but with little farther illustration of their meaning. I do not see that Adams in his *Roman Antiquities* refers to the words at all. The passage in Bacon is to me very little aided by the illustration, chiefly from my inability to recollect anything to the purpose in classic writers. Yet Bacon would have scarcely used it without some such in his mind.

FRANCIS TRENCH.

Islip.

["Promus" and "Condu" are terms occasionally used together, to signify a household steward. "Condu promus sum, procurator peni." Plaut. *Pseud.* 2. 2. 14. Yet each word has its proper meaning. Condu, from condo, is one who stores, or lays up in store. Promus, from promo, is one who brings out, or dispenses. Promus, then, in Bacon's illustration, is "Good active;" and Condu is "Good passive." Of "the two several appetites in creatures," as Bacon goes on to observe, "the one, to preserve or continue themselves, and the other, to multiply

and propagate themselves, the latter, which is active and as it were the *promus*, seems to be the stronger and more worthy; and the former, which is passive and as it were the *condus*, seems to be inferior." We can easily see what Bacon means; but a modern metaphysician would hardly admit either the closeness of the analogy, or the aptness of the illustration.

"PROMUS: is, qui victum familia ex cella penaria promit. Differt a condo. Nam condu est, qui penora in cellam penariam recondit. Plaut. *Pæn.* 3. 4. 6. *Pseud.* 2. 2. 14. *Colum.* 1. 12. c. 3." Forcellini on *promus*.

"Promus est qui debet habere penes se rationes expensi; condu qui accepti. Apud potentiores hæc duo munera distinguebant: apud alios idem erat condu qui et promus; unde uno verbo dicebatur, 'promuscondu.' Plaut. Valpy. Note on *Pæn.* 3. 4. 6.]"

MARY CHANNING.—About a quarter of a mile from Dorchester is an amphitheatre, called Mambury, or Maumbury. It has been generally considered a Roman work, and Dr. Stukeley calculated that it would accommodate as many as 12,960 spectators in its ample area. To this remark the *Guide Book* adds:—

"Its capabilities were tested in the year 1705, when the body of Mary Channing was burnt here after her execution. Ten thousand persons are said to have assembled on that occasion."

Allow me to request some information relative to Mary Channing, and the crime for which she suffered death and was afterwards burnt; it must have caused great excitement at the time.

D. W. S.

[Mary, daughter of Richard Brookes of Dorchester, was married to Mr. Richard Channing, a grocer, by compulsion of her parents; but keeping company with some former gallants, she by her extravagance almost ruined her husband, and then poisoned him by giving him white mercury, first in rice-milk and twice afterwards in a glass of wine. At the summer assizes, 1705, she was tried before Judge Price, made a notable defence, was found guilty and condemned, but pleaded *ex necessitate legis*. She was remanded, and delivered of a child eleven weeks before her death. At the Lent assizes following, she was recalled to her former sentence, and was first strangled, then burnt, in the middle of the area of the celebrated monument of antiquity, Mambury, on March 21, 1705, æt. 19; but persisted in her innocence to the last. See *Serious Admonitions to Youth, in a Short Account of the Life, Trial, and Execution of Mrs. Mary Channing*, Lond. 1706.]

JAMIESON'S SCOTTISH DICTIONARY.—In looking over the newest volume of Bohn's edition of Lowndes, I stumbled on a point which wants clearing up, as it concerns the above-designated standard work. Bohn mentions a second edition of the date 1840, only in an abridged form, in two volumes, and Quaritch, in his *Museum*, decidedly denies the existence of a second edition of the entire work. But Allibone as decidedly gives the distinct description of a second and *enlarged* edition in four volumes, 1840-4, by Johnstone, including (1.) the two original volumes, and (2.) the Supplement separately; a statement whose correctness I should, on account of so awkward an

arrangement, feel inclined to doubt, if Messrs. Willis & Sotheran did not offer a real copy of the above description for sale. Which is right?

F. S.

[The edition of Jamieson which we have before us is in four volumes, each volume, from I. to IV., bearing the date of 1841. But these volumes have in addition their own proper title-pages. Vols. I. and II. are there described as *The Etymological Dictionary of the Scottish Language*, by Robert Jamieson. The second edition carefully revised and collated, with all the Additional Words in the Supplement incorporated, and their most popular significations briefly given by John Johnstone. In two volumes. Edinburgh, 1840. While the special titles of Vols. III. and IV. describe them as *Supplement to the Etymological Dictionary of the Scottish Language*. In two volumes, which two volumes, we may add, are dated Edinburgh, 1825. The explanation is simply this, that while all the words in the Supplement are incorporated in the Dictionary all the explanations and illustrations are not. The Supplement is therefore still essential to the completion of the work.]

BRITISH SCYTHED CHARIOTS.—In the *New Rugby* of last month (a periodical brought out at Rugby every month, and contributed to by present as well as old Rugs), there is an article disproving the common belief that the ancient Britons used chariots with scythes on the spokes of the wheels. The writer says there is not the slightest mention of them in Cæsar or Tacitus, since "Essedarii" in Cæsar, and "Covini" in Tacitus, mean only "war chariots," and are spoken of just as we use "cavalry" or "artillery." The writer then goes on to derive "covini," which he says is identified with the Celtic *kowain*, which is our English "wain." He then says that the first idea of British scythed chariots was introduced by Pomponius Mela, the geographer, and the poet Silius Italicus. Would any correspondent be kind enough to give his opinion on the subject, as it would be a great point to disprove an unfounded statement, and so general a belief.

FUMUS.

[The wheel-carriages and war-chariots of the ancient Britons are mentioned by Greek and Roman authors under various appellations, viz. *Benna*, *Petoritum*, *Currus*, *Covinus*, *Esseda*, and *Rhedu*. The *Benna*, as the name implies, was a state or chieftain's carriage, and used rather for travelling than for war. The *Petoritum*, so called from having four wheels, was larger than the former, and used probably as a family vehicle. The *Currus* was the common cart or waggon used in time of peace for the purpose of agriculture and merchandise, and in time of war for conveying baggage, &c. The *Covinus* was a lightly constructed car, armed with scythes or hooks for cutting or tearing through all obstacles. (Conf. Mela, iii. 6.; Lucan, i. 426.; Silius, xvii. 422.) The occupants (*covinari*) of these formidable carriages seem to have constituted a regular and distinct part of a British army. (See Tacit. *Agric.* 35. and 36., with Becker's note; Bötticher's *Lexicon Tacit.* s.v., and Becker's *Gallia*, i. 222.) The *Esseda* or *Essedum* was also a war-chariot, larger than the last mentioned, but not armed with scythes. The method of using the *essedum* in the ancient British armies was very similar to

the practice of the Greeks in the heroic ages. The drivers of these were designated *Essedarii*. (Cæs. *B. G.* iv. 21.) There were about 4000 of them in the army of Cassivelaunus. The *Rhedu* appears to have been very similar to the *covinus* and *essedum*. It was of Gallic origin.

That the Ancient Britons used scythed chariots in war was never questioned till the Marquis de Lagoy published, in 1849, his elaborate work *On the Arms and Instruments of War of the Gauls*, in which his inquiries are extended to other nations, and among them to the Britons. That antiquary found among the medals of Julius Cæsar of the consular series one commemorating (as he concludes) his conquests in Britain. On this a trophy is represented, composed of such arms as might have been used by a British warrior, viz. a helmet, a sword, shields, spears, &c., and lastly a chariot, at the foot of the trophy, which the Marquis assigns, as well as the other implements of war, to the Britons. The representation, however, of the supposed war-chariot is so exceedingly small (smaller, in fact, than the shield which figures beside it) as to leave the question respecting the actual form, &c. of the ancient British *covinus* much in the same state as the Marquis and his two predecessors, Vaillant and Morell (whom he compels to his aid) found it. We shall be happy to receive the opinions of some of our classical correspondents and antiquaries on this interesting subject, which we think deserves farther investigation.]

"TO KNOCK UNDER."—*Unde derivatur?* Allowing that the phrase has the force of *submittere* [?], what can *knock* mean in such a connexion?

CLAMMILD.

▲thenæum Club.

[Its equivalent, "to knuckle under," appears to be the older phrase. To knuckle, properly to *bend*, to *bow*, to *kneel*. Hence, originally, to knuckle under meant simply to bend under, to yield, to submit, to kneel. From a modern misapprehension of the expressions to knuckle under and to knock under, people sometimes, when they use the phrase, knock under the table with their knuckles, suiting the action to the word. There is also the expression "to knock under the table." This also appears to be a modern misapplication. Knuckle was formerly the *knee* (we still say "a knuckle of veal"). Hence to knuckle under, meaning to *kneel*.]

JOHN NEVILL, MARQUIS OF MONTAGU.—Can you inform me who was the wife of John Nevill, Marquis of Montagu (brother of the famous king-maker), and whether they had any descendants or not?

HAROLD.

[Sir John Nevill, Marquess of Montagu, married Isabel, daughter of Sir Edmund Ingoldesthorpe, Knt., and had issue two sons, George and John, and five daughters, Anne, Elizabeth, Margaret, Lucy, and Isabel. Consult Burke's *Extinct Peerages*, art. NEVILL, for the marriages, &c. of the children.]

HIS MAJESTY'S SERVANTS.—When was this term first employed as applicable to actors? I find that after the Restoration it was again revived:—

"As formerly since the coming in of His Ma^y the players have been called the King's servants and the Duke's servants. They now perform at the great Play-House in Lincoln's-Inn-Fields, called Sir William Davenant's house, and at Salisbury House, where they commonly act 'The Changeling.' Now at this day

players are called her Highness the Duchess of York's servants (French Players).—*MS. Diary*, Aug. 1661.

LETHURIEL.

[Most, if not all, of Shakspeare's plays were performed at the Globe, or the theatre in Blackfriars. It appears that they both belonged to the same company of comedians, viz. *His Majesty's servants*—which title they assumed after a licence had been granted them by James I. in 1608, having been before that time called the servants of the Lord Chamberlain.—Genest's *Hist. of the Stage*, i. 3.]

Replies.

DONNYBROOK, NEAR DUBLIN.

(2nd S. viii. 129.; ix. 171.)

In reply to your correspondents, ABHBA and C. LE POER KENNEDY, I beg to inform them that the ancient spelling of this name in the Irish language is *Domhnach-broc*, "the Church of Broc," or Saint Broc.

Domhnach (Dominica domus), is a frequent element in Irish topographical names: as *Domhnach-patruic*, now Donaghpatrik ("the Church of Patrick"), co. Meath; *Domhnach-mor*, now *Donaghmore* ("the Great Church"), a name given to several places in Ireland; *Domhnach Maighen* ("Church of St. Maighen"), now Donaghmoynce co. Monaghan, &c.

*Douenachbrock**, the old Anglicised spelling of the name "*Domhnachbroc*," very well represents the Irish pronunciation, if we read *Dou* as if *Dow*, to rhyme with the English word *how*, and pronounce the *e* short. We find also, in the Anglo-Irish authorities, the spelling of *Dunhambroke*, *Donabroke*, &c., which are corrupt: although the latter approaches very nearly the present pronunciation of the name *Donnybrook*.

The name of St. Broc does not occur in the Irish Martyrologies; but she is mentioned in the unpublished work of Aengus the Culdee, *On the Mothers of the Saints of Ireland*, and again in the *Genealogy of the Saints of Ireland*, attributed to the same author,—both which tracts are preserved in the valuable MS. called the "*Book of Leacan*," now in the library of the Royal Irish Academy.†

As this author flourished in the latter half of the eighth century‡, St. Broc must have lived in or before that period, if we receive the works alluded to as genuine. They are repeatedly quoted as the genuine works of Aengus by Col-

gan, in his *Acta Sanctorum Hiberniæ**, but it is more than probable that they have been interpolated. So that the absence of her name from the Martyrologies (including the Metrical Martyrology of Aengus himself), militates undoubtedly against this early date.

In the tract, *On the Mothers of the Saints* ("Book of Leacan," fol. 34. a. a.), St. Broc is enumerated amongst the seven daughters of Dallbronach in these words:—

"Secht ningena la Dallbronach, de quibus dicitur:—

Broicseach, Sanct-broc, Cumman, Caemell,
Fainche, Findbarr, Feidelm,
Secht ningena sin adeirim,
Dallbronaigh adfeidim."

I make no apology for translating this:—

"Dallbronach had seven daughters, of whom the poet says:—

Broicseach, St. Broc, Cumman, Caemel,
Fainche, Findbarr, Feidelm,
These the seven daughters, I say,
Of Dallbronach, I relate."

And again, in the book *Of the Genealogies of the Saints* ("Book of Leacan," fol. 46. b. b.):—

"Secht ningena Dallbronaich, do Dal-Concobair, las na Desib breg, anso

Broicseach
Sanct-Broc
Cumain
[Caemel]
Fainche
Findbarr
Feidil."

Which may be thus translated:—

"The seven daughters of Dallbronach, of Dal-Concobhair, of the Desii of Bregia, viz.:—"

[Then follow the same names as before, with the exception of *Caemel*, which is necessary in order to make up the number of seven.]

We know nothing of this Dallbronach, except what we learn from this short notice, viz. that he was of Dal-Concobhair (the territory of the Connors), in Desii of Bregia, now the barony of Deece, in the south of the co. Meath, called also the Desii of Tara. See Dr. O'Donovan's note (*Four Masters*, A.D. 753, p. 356.).

Although no records, so far as I know, exist of the ancient monastic establishment of St. Broc at Donnybrook (for it had probably ceased to exist before the English invasion of Ireland in the twelfth century), it seems certain that there was what we would now call a nunnery there in ancient times, from the following notice of St. Mobi, in the "Martyrology of Donegal" (MS.) at the 30th of September:—

"Mobi Caillach Domhnaigh Broc."
(i. e. Mobi, a nun of Donnybrook.)

J. H. Todd.

Trinity College, Dublin.

* See *Act. SS.*, p. 52. n. 5.; p. 142. n. 88.; p. 189. n. 5.; p. 783. p. 2, 3. *Trias Thaum.*, p. 477. col. 3. et alibi.

* Dean Butler, in his edition of the *Registrum Prioratus omnium Sanctorum* (published by the Irish Archaeol. Society), spells this name *Donenachbroch* (p. 67.) But this is a mistake.

† The tract, *On the Mothers of the Saints*, is now ready for publication by the Irish Archaeol. and Celtic Society, with a translation and notes by the Rev. Dr. Reeves.

‡ See Ware's *Writers of Ireland*, ed. Harris, p. 51. sq.

NICHOLAS UPTON.

(1st S. x. 437.)

In "N. & Q." some time since appeared a short notice of Nicholas Upton, the writer on heraldry, wherein it is stated that it is supposed that he was a native of Devon, and a younger son of the family of Upton of Puslinch, and a cadet of the still older family of Upton of Trelaske in Cornwall.

In this statement your correspondent most naturally follows the authority of the worthy Prince (p. 743., *Prince's Worthies of Devon*), who says that of the two seats of the Upton family in Devon, Lupton, and Postlinch, it is most likely Nicholas Upton might be born at the latter.

Now I should not be indisposed to appropriate the honour of being able to attribute to the good old Doctor that spot as his birth-place, which so many assign him; but I fear the truth will not bear us out in so doing.

On the authority of Prince, who follows Fuller, Dr. Nicholas Upton, having spent his younger years at Oxford in study, was, in 1428, with Thos. Montague Earl of Salisbury at the siege of Orleans, where the latter fell on Nov. 3. After this he returned to Oxford, and, being taken under the patronage of Humphrey Duke of Gloucester, was made canon of the church of Wells, into which office he was admitted in 1431. He finally held the living of Stapulford in Sarum diocese in 1434, and was admitted canon of Salisbury, and in 1446 was installed as chaunter of the same church, and died at Salisbury in 1457.

It is clear from these facts that Nicholas Upton must have been born near the commencement of the fifteenth century; and if so, the question is at once settled with regard to his being born at either Puslinch or Lupton. At that early period the family of Upton had not settled in Devon, and in proof of this it may interest your readers to give a slight sketch of the family anterior to that time.

The old family of Uppetton or Upton had its origin at their seat Uppetton or Upton in the parish of Lewannick, near Launceston in Cornwall, where about the time of King Richard I. John Upton was seated. To him succeeded Andrew Upton his son, who was followed by his son Hamlyn, and he by his son John; to John succeeded Richard Upton, who married Agnes the daughter of Walter Carnother of Carnother, Cornwall; to him succeeded John Upton, who married Margaret, sister and coheir of John Moels of Trelaske, by which match, I imagine (although the old family pedigrees give the heiress of Trelaske as wife to one of the earlier generations of the house of Upton), the Uptons became possessed of the manor of Trelaske; for I find in 1276 that John de Mules and Mirabella his wife, sister and heir of Laurentius Trelloske, redeem the lands of

Trelloske, Trescawell, and Northill in Cornwall, the lands of the said Laurence, of the yearly value of xliii*l*.

John Upton and Margaret Mules his wife had issue Thomas Upton, who in divers deeds * styles himself Dominus de Trelaske. He married Joane, daughter and heiress of Sir John Trelawny (she died 1464), leaving three sons and one daughter Isabel.†

His first son John Upton died in his father's lifetime leaving a son William, who became heir to his grandfather in 1470‡, and who styled himself Dmus de Trelloske.§ He appears to have been unjustly kept out of his inheritance by his uncle William; for in 1474 there is a process of ejectment against William Upton carried into execution at Trelaske by John Fortescue the sheriff.¶ He did not however long survive, for in 1477 (his son Thomas having died in his father's lifetime), he leaves by will Trelaske, Uppetton, Trewynne, Hayes, Treswin, and Penventon, to his uncles William and John Upton.

William Upton, the second son of Thomas Upton and Joana Trelawny, on this succeeded to Trelaske and St. Winnowe, and by the daughter and heiress of Richard Palmer left a son and heir, John, who left a son and heir Galfrid Upton of Trelaske, who joins in a fine¶ passed in 1556 on Trelaske, Uppetton, Trewyn, Lawannecke, Trewyn-down, Vowell-more, and Northill, with his cousin William Upton of Poselynche, grandson of his great uncle John Upton, third son of Thomas.

This Trelaske branch did not flourish much longer at the old family seat; for at the end of the sixteenth century two heiresses brought Trelaske to one brother, and St. Winnow to another brother of the family of Lower, both branches of which have long since alienated this moiety of the property.

John, the third son of Thomas Upton and Joana Trelawny, was the first of the Upton family who settled in Devon. The cause of this was his marriage with Elizabeth, daughter and heiress of Sir William Mohun of Poselynche in Newton Ferrers parish, and in the Hundred of Ermington in 1460. He died in 1489, leaving issue two sons John and William, and he left Poselynche in Devon and Uppetton in Cornwall to his son John Upton. His second son William Upton** married Eganys, daughter and heiress of John Pennelles, or Peverel of Lupton††, and became the ancestor of the Uptons of Lupton. This branch in the fourth generation had three brothers,

* Penes John Yonge of Puslinch.

† Vide her will, penes John Yonge.

‡ Copy of Chancery suit, penes J. Y.

§ Penes John Yonge of Puslinch.

¶ Deed, penes J. Y.

‡ Ibid.

** His will, penes John Yonge.

†† Chancery suit copy, penes John Yonge.

the eldest of whom, John, was a knight of Malta, whose tomb is still to be seen in the church of St. John's at Malta. The next generation of this line about the end of the sixteenth century gave a younger son Henry, who, going to Ireland, founded Castle Upton, and became the progenitor of the Barons Templetown of Castle Upton. From a younger generation again of the Upton family sprang the branch of Glyde Court. The present representative of the Lupton branch resides at Ingmire Hall in Westmoreland, in consequence of a marriage by his ancestor with the heiress of that place.

John Upton of Poselynche married Elizabeth daughter of John Burleigh of Clannacombe, Devon, and had issue, 1. John; 2. Nicolas; 3. William; 4. Thomas; Elizabeth, Agnes, and Margaret. John, the eldest, born in 1498, died s. p. 1527, having married Elizabeth the daughter of Patrick Bellew, and was succeeded by his brother Nicolas in Poselynche. This Nicolas, who having married Edburga, the daughter of Troise of Hampshire, died s. p. in 1568, cut a considerable figure as farmer of the Devonshire lands, particularly Ycalmpton and Stokenham*, of Margaret Plantagenet, the Countess of Sarum, the daughter of George Duke of Clarence and Isabel Neville. On his death he was succeeded in Poselynch by his brother William, in whose line the succession was perpetuated.

It is this Nicolas Upton, then, whom Prince supposes to be Dr. Upton the Herald; but from the date of his death it will be clear to every one that he cannot be the learned Chauntor of Salisbury. Through William Upton, the third brother, who succeeded Nicolas by a descent of six generations, came an heiress, Mary Upton, who married in 1726 James Yonge of Plymouth, by whose great-grandson Puslinch is still held.

It is quite clear, then, that neither Lupton nor Puslinch can boast of being the birth-place of our hero.* If he came of this family of Upton at all, he must have had his birth-place at Trelaske or Upton before the time of Thomas Upton and Joana Trelawney.

There were, however, many other families of Upton in different counties of England at a very early period, but, I confess, to none of them have I been able to trace the Doctor.

A DESCENDANT OF THE UPTONS.

P.S. In a pedigree given by Burke in his *Landed Gentry*, under the head of "Upton of Ingmire Hall," I see that a great error is committed in the children of Thomas Upton of Trelaske and Joana Trelawny his wife. His son and heir is called Arthur, and is made father of Jeffrey. I know this to be incorrect, for I have scraps of pedigrees attached to the fine passed by Jeffrey

in 1556, in which the family is drawn out in its different branches with great minuteness. I have said before that Thomas Upton's sons were three: John, William (the progenitor of Jeffrey), and John of Poselynche. This third son, John of Poselynche, had two sons John and William of Lupton; not John and John, as Burke says in the same pedigree, and quotes *Playfair* as an authority. *Playfair* must have mistaken his authority, for it is evident the two brothers called John were sons of Thomas Upton. I have certain evidence that the first Upton who settled at Lupton was William.

THE SINEWS OF WAR.

(2nd S. ix. 103.)

Cicero, in his *Fifth Philippic Oration*, c. 2, uses the expression, "nervi belli, pecunia infinita." The truth of the received saying that money is the sinews of war, is contested by Machiavelli in his *Discorsi*, written in 1516. See *Disc.* ii. 10. "I danari non sono il nervo della guerra, secondo che è la comune opinione." In this discourse Machiavelli states that the saying in question is employed by Quintus Curtius on the occasion of the war between Antipater and the King of Sparta. According to his citation Quintus Curtius describes Agis as compelled by want of money to give battle; whereas, if he had been able to defer the engagement for a few days, the news of Alexander's death would have reached Greece, and Agis would have conquered without fighting. The historian, says Machiavelli, declares for this reason that money is the sinews of war. I have not succeeded in finding the passage indicated by Machiavelli. The account of the defeat and death of Agis occurs at the mutilated beginning of the sixth book—but it contains no such remark as Machiavelli describes. The chronology, moreover, does not agree with his representation of the circumstances in which Agis was placed, and of the advantage which he would have gained by the delay of a few days: for the death of Agis took place about October 331 B.C., and the death of Alexander did not occur till June 323 B.C., nearly eight years afterwards. L.

A correspondent of "N. & Q." of this date inquires whether the expression "Money the sinews of war." can be traced to its source. I beg to refer him to Tacitus, *Hist.* lib. ii. c. 84. "Sed nihil æque fatigabat quam pecuniarum conquisitio: eos esse belli civilis nervos dictitans Mucianus non jussit aut verum in cognitionibus, sed solam magnitudinem opum spectabat." It is thus rendered by Sir Henry Savile: "But the greatest difficultie was to get money: which Mutianus affirming to be the sinews of civil warre, respected

not law or equity in judgements, but only what way to procure masses of money." I will not warrant the correctness of Sir Henry's translation, except as far as this particular expression is concerned.

W. N. L.

The ancient writers who employ this expression or others nearly resembling it, are quoted by Ménage (on Diog. Laert. iv. 49) and by Meineke (in Schneidewin's *Philologus*, vol. iii. pp. 320, 321). The three passages most to the purpose are in Cic. *Philipp.* v. c. 2. §. 5 (nervos belli, pecuniam infinitam); Schol. Pind. *Olymp.* i. 4 (νεῦρα τοῦ πολέμου ὁ χρυσός); and in Georgius Pisida, a Byzantine writer of the seventh century, *Herac.* i. 163 (νεῦρα τῆς μάχης ὁ πλοῦτος).

A reference to any good lexicon will show that a similar metaphorical use of the word "sinew" is to be found in Demosthenes; and Diodorus Siculus, as emended by Meineke (*l. c.*), proves that "Money the sinews of business" was familiar proverb in the time of Augustus.

J. E. B. MAYOR.

St. John's College, Cambridge.

For earlier uses of the above phrase, see—

1. Cicero, *Phil.* v. 2. §. 5. "Nervi belli, pecunia infinita."

2. Cicero, *Pro Lege Maniliâ*, 7. §. 17. "Vectigalia nervos esse reipublicæ semper duximus."

3. Tacitus, *Hist.* ii. 84. "Nihil æque fatigabat quam pecuniarum conquisitio: eos esse belli civilis nervos dictitant," &c. P. J. F. GANTILLON.

BUNYAN'S "PILGRIM'S PROGRESS" (2nd S. ix. 195.)—Did Bunyan glean from the *Wandering Knight*?—

"... Ithuriel with his spear
Touch'd lightly; for no falsehood can endure
Touch of celestial temper."—*Paradise Lost*, iv. 810.

'Tis passing strange that ITHURIEL could find any likeness with the pilgrim's Slough of Despond and the Wandering Knight. He having lived in the palace of Worldly Felicity went out upon his horse Temerity with a noble company hawking. "In our pasture I breathed my horse, and suddenly saw the palace sink into the earth, with everybody therein." Then did arise a whirl-wind and Earth-quake, which set us all asunder, in so much that I and my horse sunk in mire up to the saddle, with an air of brimstone, and nothing near me but serpents—snakes—adders, and venomous worms. I fell in despair—wailed—howled—scratched my face, and called myself a wretch, an ass, a miserable fool." In this way he goes on for two chapters. At length a lady of marvellous majesty came to him in white satten—

her face like the sun—and helped him out of this beastly bog—leaving his horse, and governess Folly, to fish for frogs." If ITHURIEL will turn to Psalm lxi. he will find a much more probable idea of the groundwork in composing that part of the Pilgrim. I have again read the *Wandering Knight*, and again assert my conviction, that if Bunyan had seen it, which is not at all likely, there "is no similarity" whatsoever between it and the *Pilgrim's Progress* to shake the solemn assertion of its talented author:

"Manner and matter too was all mine own,
The whole and ev'ry whit is mine."

Advertisement to the *Holy War*.

GEORGE OFFOR.

EAST ANGLICAN PRONUNCIATION (2nd S. viii. 483.)—The remark that "many things considered vulgarisms are not so" is very applicable to the dialect of the Eastern Counties. None but a native familiar with the peasantry can fully understand the extent to which it is there exemplified. It applies not only to Anglo-Saxon words preserved and handed down traditionally, but also, in many instances, to what is usually regarded as merely a vulgar pronunciation. A real Norfolk or Suffolk man is familiar with the use of the terms in the first column subjoined, as bearing the interpretation in the second. They betray their derivation from the A.-S. words in the third.

Chist	-	Chest	-	Cist.
Dou	-	Dove	-	Duna.
Ellus	-	Ale-house	-	Eal-hús.
Froor	-	Frozen	-	Froren.
Frinds	-	Friends	-	Frind.
Hammer	-	Hammer	-	Homer.
Iss	-	Yos	-	Ise.
Kittle	-	Kettle	-	Cytel.
Meowun	-	Mown	-	Meowen.
Mettock	-	Mattock	-	Mettoc.
Midlin	-	Middling	-	Midlen.
Narther	-	Neither	-	Nauðer.
Neffy	-	Nephew	-	Nefa.
Rume	-	Room	-	Rúm.
Sheere	-	Share	-	Seear.
Sleow	-	Slow	-	Sléaw.
Sond	-	Sand	-	Sond.
Sward	-	Sword	-	Sward.
Yéow	-	You	-	Eow.
Yow	-	Ewe	-	Eown.

No doubt many other examples might be adduced. The Suffolk ploughboy is a better scholar than we take him to be.

S. W. RIX.

Beccles.

SYMBOL OF THE SOW (2nd S. ix. 102.)—We may often pursue symbolism too far, and I think Mr. D'AVENEY does this, when he seeks for a legendary meaning in a sow and litter of pigs carved on the shouldering of a stall end. The young pigs being ten in number it may perhaps have reference to ecclesiastical tithe; it can hardly be a rustic version of the beautiful symbol of the 'pelican in her piety.' Most likely, like many

other mediæval ornaments, it originated in the taste or fancy of the artist, who in a rustic place would borrow examples for ornament from the scenes around. The stall ends at Tuttington (SS. Peter and Paul), Norfolk, are ornamented with figures and animals, some engaged in rural occupations; among others the process of milking and churning, and other dairy operations, are represented. Ornaments of this kind are generally found in a later style of architecture, and were designed without any mystic meaning, religious or otherwise; and although perhaps likely to upset the gravity of some, they would not disturb the minds of *villagers*, but the exhibition of such familiar objects might lead them to acknowledge His power in whose house they were.

G. W. W. MINNS.

I beg leave to inform H. D'AVENEY that the legend to which he refers is no doubt that of St. Guthlac. There is or was over the west door of Croyland Abbey (which he founded), some sculpture where he is represented in a boat coming to land, where lies a sow and pigs under a willow tree. For the legend tells us that St. Guthlac was directed by the spirit to fix his station by a place where he should find a sow suckling her pigs, thus rendered—

"The sign I'll tell you, keep it well in mind,
When you in quest, by river side shall find
A sow in color white, of largest size,
Which under covert of the willow lies;
With thirty pigs so white, a numerous race;
There fix your city, 'tis the fatal place."

J. W. BROWN.

LORD ELDON A SWORDSMAN (2nd S. ix. 121.)—If NIX puts the correct date to the volume he quotes, *i. e.* 1781, the dedication could not be addressed to Lord Eldon as Attorney-General. He was not raised to that office till April, 1793; and had scarcely been known in the Courts in 1781. He received a silk gown in 1783, and was promoted to the Solicitor-Generalship in June, 1788. In 1799, he became Chief Justice of Common Pleas, and in 1801 received the Seals as Lord Chancellor. There must be some mistake, therefore, in the person or the date.

LEGALIS.

"THE TARANTULA" (2nd S. ii. 310.)—If this work was written by the same person who wrote *The Rising Sun*, the name of the author was I think Thomas Pike Lathy. See a list of his works in Watt's *Bibliotheca*, and also *Biographical Dictionary of Living Authors*, 1816.

R. INGLIS.

"MY EYE AND BETTY MARTIN" (2nd S. ix. 171.)—I copied the phrase—"Mihi et Beati Martini"—from the *Gentleman's Magazine*, more than sixty years ago. I regarded the phrase, and so I have no doubt did MR. URBAN, as a mere play upon the words—a joke, or pun. Priscian's head

is often bruised without remorse, in the perpetration of such things; and such flimsy obstacles as orthography and syntax broken through in defiance of law and rule. Either of the amendments which IGNORAMUS supplies will remedy the defect in the phrase which I have quoted; but at the same time essentially blunt the point of the *jeu de mots* intended.

If IGNORAMUS will turn to my communication (2nd S. ix. 73.), he will find that I only "half in earnest" held the quoted Latin phrase to be the origin of the English one, and added that it was the *only* one I had ever heard, and that I should be glad to be favoured with others. It is really

'Breaking a butterfly upon the wheel,'

to mar a joke by insisting that it should be expressed with strictly grammatical exactness.

PISHEY THOMPSON.

Stoke Newington.

"THINKS I TO MYSELF" (2nd S. ix. 64.)—I am a little surprised to see that the authorship of *Thinks I to myself* is given to a gentleman of the name of Dennys, or to any one but the well-known and acknowledged author, the Rev. Edward Nares, D.D. Some of his other works were certainly of a graver character, viz., *Memoirs of W. Cecil, Lord Burleigh*; *Remarks on the Unitarian Version of the New Testament*; *Elements of General History*, a continuation of Professor Tytler's work; but Lowndes adds, "Dr. Nares is also the author of a popular novel, entitled *Thinks I to myself*, and of *Heraldic Anomalies*, an entertaining work, presenting much curious information." My late friend Archdeacon Nares always spoke of the work as written by his relative.

J. H. MARKLAND.

FRENCH CHURCH IN LONDON (2nd S. ix. 199.)—I shall be much obliged to M. THG., if he will put me in the way of examining the French Prayer Book of 1552, which he has described at p. 199. I have lately found here, in our Public Library, a copy of a French New Testament—"imprimé à Londres, 1553"—a small 8vo. volume, printed in Roman letter, but of which I have not as yet been able to find any notice, or to trace another copy. The type of this Testament does not resemble that of any English books of Edward's reign with which I am acquainted, and I am anxious therefore to compare it with the Prayer Book. It is well known that Edward VI. granted Letters Patent in favour of the French Congregation in London; and I have reason to believe that their Records are not only very well kept, but, thanks to those in office, at present very easy of access. These, too, might possibly throw some light upon the former owner of the Prayer Book, Johannes Dalaberus, as well as upon Galterus Delcenus (the Editor of the Latin New Testament printed at London by Mayler in 1540); also, I believe, a

French Protestant, and about whom I am looking for some information.

It is most desirable to make a Note of these volumes, as they are some of the very few relics which time has spared of the early days of this French settlement.

HENRY BRADSHAW
Cambridge.

SCOTTISH BALLAD CONTROVERSY (2nd S. ix. 118.)—I must give my opinion, contrary to that of J. M., that the internal evidence is of importance, and that there is force in Mr. Chambers's argument, that the theory of a gradual change of language by reciters—besides that it is wholly gratuitous—is inadmissible in compositions that appear so perfect and so elegant—so peculiar in a freedom from all vulgar admixture. J. M.'s preference of Aberdour on the coast of Aberdeenshire for Aberdour on the Frith of Forth, though of no conceivable consequence in the case, is exactly contrary to probability, seeing that the latter is connected by nearness with the other scenery of the ballad. It might very naturally serve as a port for Dunfermline. J. M. is quite at sea about a brother of Lady Wardlaw who wrote or improved "Gilderoy." There not only never was a Sir Alexander Halket, as he is aware, and, as was pointed out by Mr. Chambers, but to no such person was the writing of "Gilderoy" attributed. The song of "Ah Chloris" to the tune of *Gilderoy* was (erroneously) attributed to Sir Alexander Halket, in the contents of Johnson's Museum, drawn up by Burns; and some subsequent editors mistakingly supposed that the authorship of "Gilderoy" was meant. As to Sir Patrick's grave in Orkney, let J. M. give us something better than likelihood or tradition.

PHILO-BALEDON.

REV. JOHN GENEST (2nd S. ix. 65. 108.)—I am enabled, through the kindness of the Rev. Dr. Whewell, to give the following extract from the admission book of Trinity College, relating to Mr. Genest:—

"1780, Maii 9. Admissus est Pens. Johannes filius Johannis Genest de Dunker's Hill in Devonia e schola Westmonast. sub præsidio D'ris Smith. ann. nat. 17. M^{ro} Callier Tut."

Mr. Genest took his degree of B.A. in 1784, and M.A. in 1787.

R. INGLIS.

MAN LADEN WITH MISCHIEF (2nd S. ix. 90. 132.)—Your correspondent has omitted to state that the padlock to the chain binding the "mischief" on the "man," is inscribed *Wedlock*.

B. B. WOODWARD.

DONNELLAN LECTURES (2nd S. ix. 70. 153.)—The Donnellan Lectures of 1854 by Rev. C. P. Reichel, D.D., are said by *Allies* not to have been published. They were published in 1856 under the title of *The Nature and Offices of the Church*, by J. W. Parker & Son.

D. S. E.

THE SOCIETY OF DILETTANTI (2nd S. ix. 201.)—A writer of an article on "The Society of Dilettanti," in *Chambers's Journal* of March 24, 1860, tells us that James Stuart, the Editor of *The Antiquities of Athens*, is "better known as *Walking Stuart*." Pray inform the readers of that Journal that there is as little resemblance between Athenian Stuart and Walking Stewart as between Harvey and Hervey—

"The one invented sauce for fish,
The other *Meditations*."

Most persons too are under the impression that James Stuart and Nicholas Revett were celebrated *architects*, not painters.

J. Y.

THE LABEL IN HERALDRY (2nd S. ix. 80. 131.)—To this charge, when borne as a Difference, various meanings have been assigned, one only of which has been noticed in your correspondent's reply. Leigh enumerates several in his *Accedence of Armorie*, but hesitates in coming to a decision on the subject:—

'The First. He beareth Argent, a File with 3 Lambeaux Azure, for a difference. Some will call them a Labell of 3 pointes, which I referre to your judgement, whether it be better said, a file with tongues or a tongue of 3 pointes, because therefore you may understande the matter the better, you shall have the opinion of writers. Upton calleth them points, such as appertaineth to men's garments, saying, that they may bee borne to the number of 9, either even or odde. Budeus affirmeth, that they are tongues, and may not be borne but odde. Alciatus writeth, that they are plaites or ploytes of garments. Barthole calleth them Candelles. Thus because they are most ancient writers, and cannot agree among themselves, being judges of these matters, I leave them, and say to you that this is the first of the nine differences of brethren, and is for the heire and eldest sonne. Honorius sayth, that one of these labels betokeneth the father, the other betokeneth his mother, the middlemost is borne for himselfe.'

Query. Is the *Accedence of Armorie* a rare book now-a-days?

ROBERT V. TIDMAN.

'When a label is borne as a difference, the pendants, according to G. Leigh, signify that he is but the third person. The dexter pendant referring to his father, the sinister to his mother, and the middle one to himself.'—*Orny's Elements of Heraldry*, p. 46.

SELRACH.

The quotation from Boyer sent by SENEX JUNIOR, though showing its probable connexion with the costume of the Middle Ages, neither conveys any idea of its symbolic meaning nor explains why it is borne by eldest sons. Looking at the common signification of the word "label," it infers a *sign* or *token* of something. Is it at all connected with the "Redemption of the First-born?" The Rev. T. BOYS (2nd S. vii. 52.) speaking of the mark set on the foreheads of those inhabitants of Jerusalem whom divine mercy had spared, says that it probably bore the shape of the + or T. These are not far removed from the label in shape, but there is another Hebrew letter,

the Schin, ש, which in its form bears a still closer resemblance to the label. This letter is borne by the Jew on the Tefila for the head,—said to be there placed as the first letter of SHADDAI, the Almighty. Is this in any mysterious way connected with the label? M. G.

FYB BRIDGE, NORWICH (2nd S. ix. 162.) — **EX-TRANEOUS** has lighted on a clerical error for "Fif-bridge," which was one way of spelling the name. Blomefield's etymology is, as usual, incorrect. There is good evidence that it was the first, or one of the first, built bridges in Norwich. My father, who had paid great attention to questions of this kind, regarded it as signifying "Five Bridges,"—a thing not at all improbable, as St. Michael's Bridge was, till the beginning of the present century, *triple*; and wherever fords have been in these rivers (and there must have been one here, if not a bridge, in the time of the Romans), the water flows through two, three, or more channels. The most cursory inspection of the Ordnance Map will show that this is the case.

B. B. WOODWARD.

MALSH (2nd S. ix. 63.) — The word *malsh* or *melch* is evidently the old form of *mellow*, with which it coincides in the fundamental meaning of *soft*. The final guttural of the German is in a great number of words represented in English by *ow*. Thus *Balg* becomes *bellow*; *Furche*, *furrow*; *Sorge*, *sorrow*; and likewise *melch* is softened into *mellow*. Cognate words are *μαλακός*, *mollis* and *mild*.

W. IHNE.

Liverpool.

DONKEY (2nd S. ix. 131.) — To the inquiry of **ACHE**, why a donkey is universally called in Norfolk "a dickey," I imagine that no better answer can be given than by another inquiry: Why, in the West of England, the same animal is always called "a neddy." The one of course is the familiar name for Richard, the other for Edward. The choice of either is purely arbitrary. But the ass is not "universally" called "a dickey" in Norfolk; we hear "donkey" every day almost as often.

F. C. H.

COMPUTUS, ETC. (2nd S. ix. 52. 147.) — In illustration of the use of "computus" by itself in the sense of "an account of money," it may be worth while to refer to the Statutes of King's College, Cambridge, and Eton College (*temp.* Hen. VI.), published by Longman, 1850. Statutes 52, 53, 54, 55, 56, of King's College (pp. 136-140.), and Statutes 39, 40, 41, 42 of Eton College (pp. 581-584.), will supply plenty of instances of the use of "computus" in the sense of which I have spoken. I copy parts of the headings of some of these Statutes—52, p. 136., "De computo ministrorum intrinsecorum omnium et extrinsecorum;" 54, p. 139., "Quomodo auditores computi habent alius

statum Collegii. post computum intimare;" 56, p. 140., "De indenturis computi post computum fiendis," &c. The words *computus*, *computatio*, *computabilis*, and parts of the verb *computo*, occur fifty-six times in the nine statutes above referred to, always with reference to "an account of money." SELBACH.

CLERGY PEERS AND COMMONERS (2nd S. ix. 124.) — **CLERICAL M.P.s.** — In the short biographic sketches of the members of the previous parliament (under Lord Derby) given in the *Illustrated London News*, there occurs in it one or two names of those who are described as Dissenting Ministers. The clergy were excluded from parliament in 1536. Whether or not this Act was repealed, or fell into disuse like many others, I cannot at the present moment state. But at all events an act was passed in 1801 for the purpose of depriving the clergy of the right to sit in the House of Commons, termed the "Clergy Incapacitation Act." If divines are in their proper sphere on the magisterial bench (?), I think it may be fairly said they are when in the great council of the nation. RALPH WOODMAN.

New Coll.

The late Mr. Henry Drummond, M.P. for West Surrey, is the only instance I recollect of a dissenting minister sitting in Parliament. Mr. Drummond belonged to the sect styling themselves "the Holy Catholic Apostolic Church," but who are more popularly known as Irvingites; their principal place of worship is in Gordon Square. In the Irvingite community Mr. Drummond held three high offices, being a (so-called) Apostle, Evangelist, and Prophet. Of these three orders he was the head, and as such was styled "the Pillar of the Apostles, the Pillar of the Prophets, and the Chief Evangelist." J. A. FN.

FERDINAND SMYTH STUART (2nd S. viii. 495.) — I have waited in hopes that this Query would have attracted the attention of some one more competent to answer it. On reading it I at once identified one of the sons inquired after with Constantine Wentworth Stuart, whom I remember in Chapman's house at Charterhouse, up to 1823, or thereabouts; when he left, and I think, went to Cork as private tutor to the son of an Irish gentleman. He held afterwards, I think, some very subordinate place in the Customs at Liverpool. Of his brother I never heard, but I have some recollection that he had a sister, several years older than himself, married and settled either in Canada or in the United States, and that for many years C. W. Stuart corresponded with this sister. As BRISTOLIANIS inquires after the sons only, I presume he is acquainted with the fortunes of the sister; and an inquiry addressed to her family might perhaps gain later information than I am able to afford.

CARTHUSIANUS.

"BREGIS," ETC. (2nd S. ix. 81.) — Allow me to offer the following solutions of the obscure terms in the inventory of church goods at Bodmin, 1539:—

"It. Too coopes of white Satyn of *bregis*."

"It. Too coopes of red satyn of *bregis*."

By *bregis* is here intended Bruges in West Flanders, which was at this time the great mart of textile fabrics, and especially of silken stuffs, which had been introduced from Italy. The manufacture of silk was not introduced into England until the beginning of the seventeenth century, although worn by the English clergy long before.

"It. A pere of vestments called *molybere*."

"It. A front of *molyber*."

A vestment and "frontal" of a dark purple or

"It. 3 vant clothes."

"It. A boxe of every with a lake of silver."

Other hangings for the altar, with a "pyx" "reliquary" of ivory with a silver lock.

"It. Ore Jesus cotte of purple sarcenett."

"It. 4 *tormeteris* cotes."

These last items were part of the furniture for representing the mystery of the passion of Christ, the four "cotes" being for the tormentors of our Lord. Steevens, on the subject of these mysteries (*Shaksp.* vii. 170.), mentions the tormentor of the devil, called *Vice*; and describes his dress, which consisted of a long jerkin, a cap with ass's ears, and a dagger made of thin lath, and worn at the back, with which dagger he was to make sport and belabour the devil. The tormentor seems to have been the buffoon in these blasphemous orgies, and was the original of Harlequin in our modern pantomimes.

G. W. W. MINNS.

In an inventory of "all such goods as appertain to Saint Benet, Gracechurch, written out the 16th day of February, 1560" (printed in *Hierurgia Anglicana*, p. 147.), is mentioned amongst other things

"A vestment of blue satin of *Bruges*."

This will explain the meaning of *Bregis*; *molybere* is doubtless mulberry, or murrey-coloured; and *tormeteris* is tormeteris or tormentors, characters who took a prominent part in the Easter pageants. *Vant*-clothes are *font*-clothes. In the inventory above referred to is mentioned

"A churching-cloth fringed, white damask."

"A boxe of every with a lake of silver."

Meaning a box of ivory with a lock of silver.

J. EASTWOOD.

May I suggest that "satyn of bregis" is satin of Bruges, and that "a box of every with a lake of silver," may be a box of ivory with a lock of silver? Is it possible that "molybere" and "molyber" represent mulberry?

SELBACH.

MOTTO FOR A VILLAGE SCHOOL (2nd S. ix. 143.)—

"Wisdom is a tree of life to them that lay hold upon her."—*Prov.* iii. 18.

"There is nothing so much worth as a mind well instructed."—*Eccles.* xxvi. 14.

T. J. BUCKTON.

I beg to offer to a COUNTRY RECTOR a few mottoes, which appear to me appropriate. The following is an original version of the well-known *Radix doctrinæ amara*, etc.:—

"Bitter is learning's root,
But sweet is learning's fruit."

• Another, from Dryden's *Juvenal*:—

"Children, like tender oziars, take the bow,
And, as they first are fashioned, always grow."

• Or, a similar distich, well known:—

"'Tis education forms the youthful mind;
Just as the twig is bent, the tree 's inclined."

Another:—

"Delightful task, to rear the tender thought,
To teach the young idea how to shoot."

F. C. H.

"Learning is labour, call it what you will;
Upon the youthful mind a heavy load,
Nor must we hope to find the royal road.
Some will their easy steps to science show,
And some to heaven itself their by-way know;
Ah! trust them not,—who fame or bliss would share,
Must learn by labour, and must live by care."

ITHURIEL.

THE COUNTRY RECTOR has set us a hard task. I have found it so. Accept the following:—

"Knock and it shall be opened."

"Enter and find pasture."

"FOR HEAVEN and EARTH!"

[A net] "For love and not for spoil!"—*Keble*.

"Let him that is athirst—come."

"SEED TIME NOW—HARVEST hereafter."

"This is the way, walk ye in it."

"They that seek me early shall find me."

"Laying up in store a good foundation."

"It is good to be here."

NIX.

NECK VERSE (2nd S. ix. 83.)—I apprehend that there was no particular verse appointed for this use, and that it lay with the ordinary, or presiding judge, to fix the verse which was to save a criminal's neck from stretching in a hempen rope. I collect this from a curious passage in the report of probably the last trial at which this ordeal was applied in these realms, at least in Ireland, being "Proceedings of the Array of Wicklow in Ireland, March, 1684." "Witnesses came in against 'three fellows: 'Cavenagh,' 'Poor,' and 'Boland.'" After a trial marked by many curious particulars, "the jury retiring, and returning soon again, brought in Poor and Boland guilty; Cavenagh not guilty." "The ordinary being called

to give Boland and Poor the book 'for their clergy,' the presiding judge addressed him in these terms:—

"Judge Keatinge (to the Ordinary). 'Sir,—I expect a true rule from you, as if I were there myself. The times are so (the crisis of the Revolution) that we must forget "bowels of mercy." Ordinary do your duty—*what place do you show them?*'"

"Ordinary. 'My Lord, I show them the 50th Psalm.'

"Judge Keatinge. 'Let them read the 5th verse: this is an act of mercy, and I know not why it should not be in Irish rather—the Country language. It was formerly in Latin, because the Roman Church had their works in Latin.'"

("The Ordinary returned them both:—*non legit.*")

Upon this curious passage I remark, that though the judge changed the *verse*, and the ordinary changed the *psalm*, yet that both probably *intended* to follow ancient usage in this matter: for it will be perceived on comparison, that the psalm which Nares numbers as the 51st, is the 50th in the Vulgate version, and is one probably chosen from its applicability to the case of a condemned criminal appealing to mercy: whereas the 50th in our version, or 51st in the Vulgate, would have no reference at all to the circumstances.

The remark of the judge, in selecting the 5th verse (50th, Vulgate),—that "this is an act of mercy"—would have no pertinence at all as applied to the 5th verse of the 50th psalm as numbered in our version. Two things therefore appear to me probable: first, that Nares (being right as to the psalm used) hastily took the number from the Prayer Book, or authorised version; while on the other hand the ordinary, referring to the old precedents of giving benefit of clergy in the days of Romanism, took the numbering from them, and thence from the Vulgate enumeration.

A. B. R.

Belmont.

HYMNS (2nd S. ix. 71.)—Your correspondent very properly animadverts on the piecemeal nature of modern compilations of hymns; but most of them have even a worse fault, in that the compilers, either from being unable to appreciate the original image, or in order to suit their own notions of propriety, take the most unwarrantable liberties with these compositions, so as in many cases utterly to take out the pith of the sentiment, or even to make nonsense of the passage. Compare the following improvements (?) in Cotterill's Selection of a well-known hymn:—

"When we can view our prospect clear, &c.

And dry our weeping eyes.

We then can smile at all their rage."

And especially in this verse, where the metaphor is entirely lost:—

"There shall we stay our weary souls

In scenes of changeless rest;

Where not a wave of trouble rolls

Across the peaceful breast."

The preceding verse had spoken of "cares like a wild deluge," and "storms of sorrow."

Mercer, in this case, gives the original version:

"When I can read my title clear, &c.

And wipe my weeping eyes;

I then can smile at Satan's rage.—

"There shall I bathe my weary soul

In seas of heavenly rest,

And not a wave of trouble roll

Across my peaceful breast."

In which the metaphor is kept up, as the writer intended and wrote it. J. EASTWOOD.

Will Mr. SEDGWICK give his authority for saying that Thomas Olivers composed the *tune* to the hymn, "Lo! he comes in clouds descending?" The air to which the words are usually sung in churches is that of a song in *The Golden Pippin*,—

"Guardian angels, now protect me,
Send to me the youth I love."

WM. CHAPPELL.

ORIGIN OF "COCKNEY" (2nd S. ix. 42. 88.)—In a *Dictionary* by "E. Coles, Schoolmaster and Teacher of the Tongue to Foreigners," London, 1733—a very curious book in many respects—the meanings of the word are thus given:—

"COCKNEY, a child that sucks long, wantonly brought up; one born and bred in London, or, as they say, within the sound of Bow bell; also an ancient name of the River Thames, or, as others say, the little brook by Turnmil Street."

This tends to corroborate the original meaning assigned to the word by Mr. Wedgwood, as quoted by your correspondent Mr. SKETCHLEY. However, I beg leave to differ from Mr. Wedgwood as to the meaning of the Fr. *coqueliner*. It does not mean "to dandle," &c., but "to crow like a cock," and has no other meaning that I can discover. The *Dictionnaire de l'Académie* does not admit the word at all into the main work; at least in my copy, printed in 1835. I find it, however, in the *Complément*, 1842, where it stands thus: "*Coqueliner, v. n. Il se dit du chant du coq.*" Nothing more.

Apropos of the old dictionary above quoted, it contains many old words which are not easily met with elsewhere, particularly county dialects. In reference to a Query lately proposed, it has—"Soote, Sote, O (old) sweet:" and in reference to a most respectable and powerful party in the state in these days, it has; "proh pudor!" "*Tories, Irish outlaws!*"

JOHN WILLIAMS.

Arno's Court.

Miscellaneous.

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Biographies by Lord Macaulay contributed to the Encyclopedia Britannica. With Notes of his Connection with Edinburgh, and Extracts from his Letters and Speeches. (A. & C. Black.)

Messrs. Black have paid a grateful tribute to the memory of their distinguished, liberal and accomplished friend, and rendered good service to the admirers of Lord Macaulay by placing within their reach, in this pleasant and acceptable form, his admirable Biographies of Atterbury, Bunyan, Goldsmith, Johnson, and William Pitt. These excellent specimens of his writing were contributed by him to the *Encyclopedia Britannica* after he had ceased to write for the reviews or other periodicals; and Mr. Black in his Preface records, as one of the many instances of the kindness and generosity of his heart, that Lord Macaulay made it a stipulation of his contributing to the *Encyclopædia* that remuneration should not be so much as mentioned. Mr. Black's Notes on Lord Macaulay's connection with Edinburgh will be useful to the future biographer of the Great Historian.

We may take this opportunity of announcing that a collection of all the Inedited Writings of Lord Macaulay is now in the press, and will be published as soon as possible by Messrs. Longman.

Speeches of the Managers and Counsel in the Trial of Warren Hastings. Edited by E. A. Bond, Assistant Keeper of the MSS. in the British Museum. Vol. II. Published by the Authority of the Lords Commissioners of Her Majesty's Treasury. (Longman.)

Mr. Bond has added very considerably to the interest of the present volume by prefixing to it a Summary of

Proceedings on the Trial, thereby connecting in a narrative form, by notices of the intervening proceedings of the Trial, the various speeches which will be included in the collection. This narrative appears to be drawn up with great care and impartiality. In the present volume the trial drags its slow length along from April, 1789, to April, 1792. It commences with Burke's Opening of a portion of the 6th Charge, which is followed by Anstruther's Opening of the remainder of it. Foxe's Summing of the Evidence on the 6th, part of the 7th and 14th Article of the Charge comes next. We have then St. John's Opening of the 4th Charge, and St. Clair's Summing of the Evidence on the same Charge; Hastings's Address is next; and the volume concludes with Law's General Opening of the Defence, and Plumer's Opening of the Defence on the 1st Charge.

A Popular History of British Mosses, comprising a General Account of their Structure, Fructification, Arrangement, and General Distribution. By Robert M. Stark. Second Edition. (Routledge.)

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J. A. PN. Lord Dundonald, then Lord Cochrane.

W. H. II. Are not the gold and silver ooes, gold and silver spangles?

Cowgill will find fourteen articles already in "N. & Q." on Hurrah!

A SUBSCRIBER. The origin of Pancake Day is given in our 1st S. v. 491.

TARRANT. Most biographical dictionaries contain an account of Thomas Rundle, Bishop of Derry. A Memoir of him is prefixed to his Letters to Mrs. Barbara Sandys, 3 vols. 8vo. 1789. See also Gent. Mag. lviii. 636; ix. 206. 629, and "N. & Q." 2nd S. iii. 486.

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By MARK ANTONY LOWER, M.A., F.S.A.

Mr. Lower has great pleasure in announcing that this work is in the press, and that it will probably be ready for delivery about Midsummer. Communications relative to the history and etymology of Surnames, with remarkable anecdotes illustrative of the subject, may be addressed to the Author, Lower, Sussex.
The work, which will be limited to one volume, royal 8vo., will be published by Subscription. Prospectuses may be had on application.

LONDON, SATURDAY, MARCH 31, 1860.

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THE SHAKSPEARE CONTROVERSY.

Notes on Books, &c.

Notes.

RICHARD THOMSON OF CLARE HALL.

(Continued from 2nd S. ix. 157.)

Casaubon has passed into England, and has repaid the king's patronage by writing the celebrated letter to Fronto Ducaeus on the Gunpowder Plot, before he next mentions Thomson. When he does, he is enjoying the hospitality of one from whom he might well say that he found it hard to tear himself—Lancelot Andrewes. They spent whole days in literary and theological discussions; "nor can I express," says Casaubon to Thuanus, "how much uprightness and true piety I have observed in the man. Would that your church and the Protestants had more bishops of his genius and learning! I should then hope to see an easy and ready way to peace." During the forty-eight days which he spent in Ely diocese, Casaubon also visited and wondered at "the magnificent temple, and above all the lantern;" and went over the colleges at Cambridge.

No. 739. p. 430. Downham. Aug. 5. 1611. To Dean Overall.

Amidst abundance of good things he is suffering from want of books. Had not "Dominus Richardsonus et Thomsonus noster" relieved his necessities with their plenty, he must have forgotten his letters, having, in the expectation of a speedy return, taken only one or two of his own

books with him. He had conversed much with both of them, as well at Cambridge as when they came on a visit to the bishop.

No. 743. pp. 432, 433. London. Sept. 29, 1611. To Petrus de Bert.

Nine months before, in a great man's country house*, Richard Thomson, "vir doctissimus et mihi amicissimus," showed me your *Diatribes*; and though I had gone there for relaxation on a festival, nevertheless I read it through "from top to toe." I have read a book of Richard Thomson's on the same subject. It has been, I think, published already in Germany, and you must have seen it.

The following letters came late to hand, and are out of chronological order.

No. 990. p. 578. Geneva. Oct. 11, 1594. To Thomson.

If ever a day dawned propitiously upon me, it was that which brought me acquainted with you: day by day my friendship for you and impatience at your absence becomes stronger. I cannot say as much for the Pole, nor—*invitus dico*—for the Englishman [Sir Hen. Wotton] whom you introduced to me. [Then follows an account of the great straits to which Casaubon has been brought by becoming surety for Wotton, and an urgent entreaty that Thomson will use all his influence to bring the defaulter to a sense of duty.] Reputation and studies dearer than life itself are at stake.

"Sed faciet, spero, quod virum bonum decet. Iterum atque iterum me et mea tibi commendo. Uxor liberique mei suavissimam tui memoriam servant, idem facit et soror alique amici. Vale, corculum meum. *Genève*, raptim in summis sollicitudinibus."

I may mention, by the way, that these letters and the *Ephemerides* contain much valuable material for the illustration of Walton's *Life of Sir Hen. Wotton*.

No. 1002. p. 586. Geneva. March 15, 1596. To James Meadows (Medousius).

Though I have gone through "a sea of troubles" for Wotton's sake, yet I am sure that he is not to blame. Thomson never writes to me about the business but he commends Wotton's probity and his regard for me.

No. 1004. p. 587. Geneva. March 20, 1596. To Jerome Commelin, the eminent printer.

Wonders at the long silence of Scaliger and Thomson.

No. 1024. p. 595. Paris. Jan. 18, 1601. To Thomson.

I have not heard from you since my return to the city, though I am assured that my letters and present have come to your hands. "Scribe igitur, sodes, mi oculissime, et magna sollicitudine me liberaveris." I beg and entreat to send at once your notes on Spartianus and his fellows. For some days ago I met with a MS. of those histories

* Explained by the entry in the *Ephemerides*, under Jan. 10, 1611.

in the Royal library, and was seized with a passionate desire to edit them; and now the thing has gone so far that the press only waits for you.

“Vale, et plurimum salve a me, ab uxore, a liberis, qui omnes tui videndi desiderio mirum in modum flagramus.”

From Casaubon's *Prolegomena* to the *Scriptores Historiæ Augustæ* (p. 35. of the reprint in Almeloveen's edition of the *Epistolæ*), we learn that Thomson did not turn a deaf ear to these solicitations.

“*Etsi gravissimis mendis nostrum [exemplar] scatet; nihilo tamen Italica sunt meliora, quorum superioris ævi Criticos mentionem video fecisse. Plane illud, quo usus olim Angelus Politianus in codice suo emendando, cujus fecit nobis copiam Richardus Thomson, amicissimus noster, Regio fuit similis.*”

No. 1076. p. 625. Without date, but must evidently have been written nearly at the same time as No. 328. (Paris, early in the year 1603.) To Charles Labbé.

I am delighted to hear of a means of corresponding with Thomson, and have already written to him. He will no doubt accept my excuse about Photius. For as the book has once come into my hands, I must try to learn something from it. Shortly I hope to return it, either directly or through you.

Among the *Epistolæ Selectiores ad Casaubonum*, in Almeloveen's volume, one (No. 48. p. 672.) is from Thomson. It was written from Venice, and is without date; but we cannot be wrong (compare No. 157.) in assigning it to November or December, 1597. The subscription “T. T. Thomson, *i. e.* “totus tuus,” or “totaliter tuus,” is still commonly used in Holland.

I have met with the *Mechanica* of Athenæus Ctesibius (*sic*; Query, Athenæus or Ctesibius?), if I am not mistaken, which I enclose, as it may prove useful in your edition of Polybius. Scaliger is very eager to see the book, and has been on the point of cutting me (*parum absuit, quin res meas mihi habere mandasset*), for not having long ago sent a copy from an Oxford MS. I adjure you, therefore, as you love him and me, to forward it to him by the first opportunity. I have met with some other things, *e. g.* the commentaries of Proclus on the Parmenides, and on the first Alcibiades; but they are too bulky to send. I have had the offer of other Greek MSS., *e. g.* of Basil, Cyril, Chrysostom, and a very ancient Oribasius; but have delayed striking the bargain, until I have heard your opinion. My next address will be Siena.

In the *Ephemerides* of Casaubon, — one of the many important works which we owe to the public spirit of the Delegates of the Oxford press, — the following notices of Thomson occur: —

P. 223. Jan. 22, 1600. Returns to Velserus an anonymous *Periegetes*, from Scaliger's library, for the loan of which he was indebted to Thomson.

P. 787. Nov. 12, 1610. Pays a visit to Prince Henry.

“Antea veterem amicum Thomsonum virum eruditissimum videram, et animum gaudio ingenti expleveram.”

P. 811. Jan. 10, 1611. (Compare *Epist.* 743.) At Killegrew's country-house with his old friend Thomson. Reads a book of P. Bertius, *de Apostasia Sanctorum*.

P. 855. July 28, 1611. At Cambridge. Goes with Thomson as cicerone over eight colleges: Pembroke, Queen's, King's, Clare (Thomson's college), Caius, Trinity, and St. John's.

P. 876. Sept. 2, 1611. No study after dinner; yet the time was not lost, being spent in the company of Andrewes and Thomson.

Before passing from Casaubon's writings, I wish to correct a *lapsus calami* in my last communication (p. 156.), where for Perothus should be read Perronius. I would also heartily commend the correspondence of the two illustrious friends, Casaubon and Scaliger, to the attention of those who would learn what a noble thing a literary life may be, where a love of truth, and not the worship of gain or of immediate reputation, is its leading principle.

Another correspondent of Thomson's was the celebrated Latin poet Dominique le Bauldier; the friend of Sir Philip Sidney. I use the following edition of his letters: *Dominici Bauldi Epistolæ*, Amst. Elzevir, 1654, 12mo.

Cent. i. Ep. 18. p. 37. Tours. April 29, 1592. To Scaliger.

Sends a book and letter which had come when he was at Caen (*i. e.* from Dec. 1591, to March, 1592), but which the dangers of the roads have hitherto deterred him from forwarding.

From Scaliger's reply we learn what the book was.

Cent. i. Ep. 22. p. 41. Prcuilly. “vi. (?) Non. Jun.” 1592.

Would that I could altogether comprehend the English *Chronology*, sent me by Richard Thomson. But I have forgotten all those languages: —

“Vox quoque Mærim

Ipsa fugit.”

I will, however, scent out what I can, and think I have already detected in that chronologer a certain *φιλανθρία*; unless I am mistaken he is of the number of those who find new kings of the Persians in Daniel, and portents in the Apocalypse.

The chronologer is, of course, Edward Lively.*

Cent. ii. Ep. 91. p. 281. Leyden. May 5, 1608. To Thomson, then at Cambridge.

I shall never forget what I owe “humanissimo virorum Richardo Thomsonio.” I add the *Richard*, to avoid confusion with George Thomson, whose bitterness against Lipsius I must condemn. Scri-verius, if one may believe him, is steadily engaged upon Martial. Last August I was in England, gave my poems into the king's hands at Salisbury,

and conversed familiarly with the prince for upwards of an hour. This condescension, however, is the sole reward of my dedications. Yet I do not repent of the journey, except because I did not meet you.

In another letter (Cent. iii. Ep. 50. p. 372.) he corrects his friend Frederic Sand, by whom "noster Richardus optimus virorum" had been confounded with George Thomson.

Cent. iv. Ep. 38. p. 485. Cambridge. July 27, 1605. From Thomson.

I have at last received your letter and the parcel from Drusius. Since you left England, I have heard only obscure reports of you. Thank you for the account of Arminius, who is not however so unknown here as you seem to think. He was a familiar acquaintance of mine, before he obtained the Leyden professorship; and now, whenever a student comes from you to us, our professors diligently inquire about him. I congratulate your university on possessing such an ornament. Our English students rarely travel; so that it is no great wonder if few of them enter your classes. I have seen Scaliger's *Elenchus*, and have not yet been able to lay it down, though I have read it through several times. He has made the Jesuits wince; what they will do, you shall shortly hear. I despair of Scriverius's Martial. Pray send me what has been published. I long to see Scaliger's Greek translations from Martial, Salute Scriverius from me, and "pluck him by the ear."

"Vale, mi optime et doctissime Baudi, et me quod facis ama. Uxori amicissimæ salutem."

Martial was one of the authors to whom Thomson devoted more particular attention, as appears from a letter of his to Scriverius, dated "Cantabrigiæ (&) ad * Kal. Jun. 1603; proxime otiosius," printed in *Epistolæ celeberrimorum Virorum Ex Scriiniis Literariis Jani Brantii*. Amst. 1715. 8vo.

P. 75. I have received your letter, thanking me for my notes on Martial. I have a MS. Arnobius; or rather I had it, for I lost it when shewing my books to some strangers. I collected some things relating to Hesychius in my late travels in Italy, and am ready to send them for the use of Heinsius.

Thomson's merits as a critic of Martial are loudly proclaimed by Thos. Farnaby in his edition (Lond. 1615).

In the dedication to Sir Robert Killegrew he says:—

"To no one can these notes on Martial be so fitly offered, as to the patron of him, 'qui, si mortalium alter, magna eminuit Martialis lux, Ri. Thomsonius; Thomsonius, nomen memoris, nobis qui Musas fovetis, gratæ; nobis qui Musas colimus, sacræ. Cujus nomine quantum tibi

(nobilissime Killigræ) atque familiæ vestræ debeant litteræ humaniores et quantum ubique eat hominum venturorum, gratis animis testantur omnes qui te norunt, qui norant illum: me certe vel Manes illius tibi clientem devoverunt, te mihi patronum conciliarunt.'"

In the preface Thomson appears as the friend of "rare Ben Jonson." I do not know whether the passage has been noticed by Gifford.

After commending Jonson's learning and acknowledging his ready help, he adds:—

"Ille, inquam, mihi emendationes aliquot suppeditavit ex C. V. Scriverii Martiale, cujus copia illi facta Lugduni Bat. a viro non sine doctrinæ et humanitatis honorifica præfatione nominando Dan. Heinsio, quædam insuper epigrammata acutius quam vulgo intellecta, quæ refert accepta memoriæ doctissimi viri Rich. Thomsoni, ut et alia suo ingenio feliciter excussa."

It was the boast of the Dutch scholars of that age that Holland had produced the three chief restorers of Martial, Hadrian Junius, Gruter, and Scriverius. The boast was reasonable enough; for until Schneidewin published his large edition in 1842, the text of Scriverius remained the standard. "Dutch Thomson" must, however, be admitted to rank with his friends Gruter and Scriverius, as he supplied them with collations of two of the best MSS., the Palatine and a Florentine (the P. and F. of Schneidewin). The former was removed to Rome with the library of the Elector Palatine in 1621, and was rediscovered by C. O. Müller (Schneidewin, *Prolegom.* pp. xcvii., xcvi.); the other is still in the Laurentian library. On the manner in which the two editors used Thomson's materials, see Schneidewin (*ibid.* pp. xlv., xlv., xlv., xlix.; and about Farnaby, liv.).

In *P. Scriverii Animadversiones in Martialem. Opus juvenile, & nunc primum ex intervallo quindécim annorum repetitum*, Lugd. Bat. 1618, I find the following distinct references to Thomson:—

P. 114. (On Lib. i. Ep. 29. l. 9.)

"'Tu quoque de nostris releges quemcunque libellis.' Conjecturam elegantissimi viri Richardi Thomsoni, notatum in ora codicis sui, quod mire nobis placeret, textui immisimus, vicem vulgæ. 'releges quæcunque.'"

P. 132. (Lib. v. Ep. 19. l. 18.):—

"Venuste melièrcule atque argute MS. quem contulit Richardus Thomson."

P. 211. (Lib. ix. Ep. 90. l. 5.):—

"'Pertundas glaciem triente nigro.' Palatini Codicis scriptura hæc comprobatur auctoritate Codicis Florentini, quo Richardus Thomsonius est usus: cujus doctissimi et integerrimi (heu quondam!) viri fide hæc narro."

"Florentinus Thomsonii" is also cited in pp. 214. and 253.

Gruter in his *Appendicula ad Martialem*, published by Scriverius in his third volume, says (p. 103.) that he had recollated the Palatine MS., and found Thomson's collation erroneous in several places. Two instances are given in p. 111., from which we learn that Thomson collated the MS. with a copy of Gruter's edition.

* The & seems to be a misprint for some figure, and the ad must be a. d., i. e. ante diem.

One more communication will, I hope, suffice to exhaust my collections relating to Thomson. Those of your readers who have accompanied him thus far will probably already allow his claim to the character given him by Paul Colomesius: "*magnæ eruditionis nec minoris ingenii virum.*" (*Colomesii Opera*, ed. Fabricius, p. 712.)

J. E. B. MAYOR.

St. John's College, Cambridge.

ETYMOLOGICA.

HACKNEY AND HACK.—Diez, in his *Romanisches Wörterbuch* (p. 192.), treats of the French haquenée, an ambling or pacing horse, and the Italian acchinea or chinea; and he derives them from an earlier form, haque, or haca. He thinks that the final part of the Romance word *-nea*, or *-née*, is derived from the English word *nag*, or one of its equivalents. Ducange explains haque as "*equus semi-exsectus.*" According to Roquefort, *in v.*, it is "*cheval hongre.*"

Whatever may be the origin of the French haquenée, the English word hackney is derived from it; which, according to Johnson, signified "*a pacing horse, a pad, a nag;*" in which sense it is used by Chaucer; and afterwards, "*a hired horse, hired horses being usually taught to pace or recommended as good pacers.*" Hence it came to mean, generally, that which is let out for hire; and was used in such phrases as *hackney authors*, *hackney coaches*. In *Love's Labour's Lost* (Act III. Sc. 1.) it seems to mean a prostitute: "*The hobby-horse is but a colt, and your love perhaps a hackney,*" and it bears this sense in a proverb in Ray—"*Hackney mistress, hackney maid.*" When journeys were commonly made on horseback, the practice of hiring riding horses must have been much commoner than it is now. When roads had been improved, post-horses and stage-coaches took the place of hired hackneys. Hackney-coaches originated in 1634, according to Brady, (*Clavis Calendaria*, vol. i. p. 345., ed. 3.). His account of the origin of the name Hackney for the parish near London is not clear. The word *hackney* has been abbreviated into *hack*: a horse used for riding along the road has been for some time familiarly called a hack; but the abbreviation is comparatively modern, and probably does not occur in any writing anterior to the middle of the last century. The old word *hackster*, meaning an assassin, a ruffian, is derived from *hack*, to cut in pieces. In Scotch, according to Jamieson, a *hackster* is "*a butcher, a cutthroat.*"

FONTANA, Ital., fontaine, French, is called by Diez (*Rom. W.*, p. 150.) an ancient derivative of *fons*. It seems rather to be a Romance substantive, formed from the Latin adjective *fontanus*, with its accompanying substantive omitted: the full expression being "*aqua fontana*" (see

Ducange, Gloss. in *fontana*). Other instances of this mode of formation occur. Thus *montagna*, Ital., *montaigne*, Fr., is *terra* or *loca montana*, or *montanea*. Compare Livy (xxi. 34.), *inter montana*, "*in a mountainous region.*" *Campagna*, Ital., *campagne*, Fr., is probably *loca campana*, or *-nea*, though Diez (*ib.* p. 83.) considers it an extension of the proper name *Campania* (see Ducange, in *campania*). *Fiumana*, Ital., is *aqua fluminea* (Diez, *Rom. Gr.*, vol. ii. p. 273.; Ducange, in *fluminea*). *Mattina*, Ital., *mañana*, Span., is *hora matutina*; *sera*, Ital., is *hora sera* (Diez, *Rom. W.*, p. 315.); here the French has *matin* and *soir*, from *tempus matutinum* and *serum*.

Diez (*Rom. W.*, p. 122.) is much perplexed with the word *desinare*, Ital., *disner* or *diner*, French. He mentions the following conjectures as to its origin:—1. The Greek *δειπνέειν*. 2. "*Dignare Domine,*" the beginning of a grace said before meals. 3. *Decima hora*. 4. *De-cænare* (compare Ducange, in *disnare*). The true origin of the word appears to be the Latin *desinere*, in the sense of ceasing to fast. The conversion of the third into the first conjugation occurs frequently in French, as in *céder*, *consumer*, *affliger*, *corriger*; it also occurs in Italian, as *fidare*, *consumare*, *scerpere*, *tremare* (see Diez, *Rom. Gr.*, vol. ii. p. 116.). Compare *déjeuner*, breakfast (Diez, *Rom. W.*, p. 175.). It might likewise signify remission or cessation of labour,—the meal being a time of rest.

Diez (*Rom. W.*, p. 390.) derives the Ital. *brindisi*, a health, from the German "*bring dir's*"; and he compares it with the obsolete Spanish expression, *carauz*, which signified the complete emptying of a cup. According to Covarruvias, the latter word was derived from the German, and Diez supposes it to be from "*gar-aus*." This word also occurs in French: "*Carrouse—terme emprunté de l'Allemand, qui n'est d'usage qu'en cette phrase, Faire carrouse, pour dire, 'faire débâche.' Il est du style familier, et il vieillit.*" (*Dict. de l'Acad.*) "*Faire carrouse. Ribotter, faire ripaille.*" (*Dict. du bas Langage.*) Roquefort has "*carousser, boire abondamment.*" The English has to *carouse* as a verb both active and neuter, and the substantives *carouse* and *carouser*. Shakspeare says that Roderigo

"To Desdemona hath to-night *caroused*
Potations pottle deep."

Johnson, after Menage, Skinner, and others, derives the word from *gar aus*; but Todd, following Junius, thinks *rausch* a preferable origin. Other erroneous guesses as to the etymon of the word are given by Richardson, *in v.*

TRINCARE, Ital., *trinquer*, Fr., to drink freely, are from *trinken*. In the Neapolitan dialect, *todisco* is a *tóper* (Diez, *Rom. W.*, p. 355.). The cup which was offered to a guest was called *vilcom* in old French; in modern French, *vidrecome*; in

Italian wellicome, from the German willkommen. (Diez, *ib.* p. 747.) The derivation of the latter words from the German is consistent with the European reputation of the Germans as drinkers.

L.

THE PULPIT OF THE VENERABLE BEDE.

The whereabouts of Archbishop Leighton's and Jeremy Taylor's pulpits have lately been mentioned in these pages (2nd S. ix. 178.). Of Baxter's pulpit, which had also been removed from its original position, but is still preserved, I made a Note in the First Series of this work (v. 363., where, in the first column, second paragraph, read "profusely" for "properly"), and soon after published a copper-plate etching of it in the *Gentleman's Magazine*. From a newspaper paragraph, now going the round of the provincial press, it would seem that Bede's pulpit must be added to the list of those pulpits that have been treated like Baxter's. Here is the newspaper account:—

"A gentleman—a zealous antiquarian—of North Shields has in his possession the veritable pulpit in which the Venerable and Sainted Bede discoursed to his hearers, in the old church at Jarrow, the truths of the Gospel. The history of how this piece of antiquity was saved from destruction is as brief as it is interesting. Seventy years ago William Hall, a joiner, of West Boldon, near South Shields, contracted with the churchwardens of Jarrow church to renew the decayed pews. He took down the ancient oak pulpit, replacing it with one of fir, which at this day stands in the venerable edifice. After pulling this ancient relic to pieces he packed it in a chest, with the intention, as he then avowed, of making it into a cradle for his children! While he was contemplating this sacrilegious act death laid his cold hand upon him, and thus prevented him from carrying his plan into execution. The pulpit laid secure in the chest until a few years ago, when it passed into the possession of the present owner. The pulpit is a very fine specimen of the high perfection which the art of wood carving had attained in the days of the learned Bede. In the front compartment is a representation of the vine, with hanging bunches of grapes, the leaves of which are formed into crosses. The whole is in perfect preservation, and must cause regret to all who take an interest in beholding the handiwork of our forefathers, to see it replaced by the common mean substitute that now occupies its place."—*Northern Daily Express*.

The form and height of the pulpit are not given; but, from the concluding paragraph, we may understand it to be after the ordinary fashion.

Now, the great stumbling-block to a belief that the "zealous antiquarian" of North Shields has acquired a genuine relic of the Venerable Bede, is the great probability that that venerable gentleman never occupied a Pulpit! and this, from the very sufficient reason that pulpits were not then invented. The *Pulpitum* or *Ambo* was a very different affair to the Pulpit; and, if the newspaper writer means to say that Bede was preaching a sermon when he "discoursed to his hearers the truths

of the Gospel," then he would most probably not occupy the *Pulpitum*. He would have "discoursed" from the steps of the altar, or while he sat upon his throne or chair,—perhaps on that ancient chair that is still preserved in the vestry of Jarrow church, and which passes by his name,—if it can boast so great an antiquity.

The newspaper paragraphist is, at any rate, perfectly correct as to the meanness of the present pulpit; and he might (while he was about it) have included in his condemnation all the other fittings of the church. Of Bede's chair, with a stone carving, and a rich Perpendicular desk at Jarrow, very good etchings will be found in Mr. Scott's *Antiquarian Gleanings*. CUTHBERT BEDE.

THE TOURMALINE CRYSTAL.

It is well known that this crystal is of the greatest rarity. Some thirty years ago it was first found in England under very peculiar circumstances. I extract the following account of its discovery from the letter of a gentleman who was an eye-witness of some of the facts. I am not aware that the circumstances have been published before. They will recall to the memories of antiquaries the discovery of the wooden image of Minerva which was found near the Watling Street, and cut up for firewood:—

"A farmer named Ellis, taking out stones from a hedge to repair the roads, found a fine crystal a few inches below the surface. He wondered; so did all who saw it. He then, however, dug away, and strange to say, cartloads, good and bad, were carried to the adjoining lane, and there beaten and trodden and crushed by the cart-wheels. One country yeoman wiser than the rest, speculated and gave farmer Ellis 10s. 6d. for the finest one (the same would now make 10 guineas!) The farmer paused, and ordered no more to be removed; but while he slept, others stole them away. Miners from Cornwall were caught in the very act, and were brought before magistrates. Still the old man persisted in his folly, and to show it to the passers-by, he built a pig-house adjoining his dwelling, in the wall of which he placed six or eight fine pieces, with large beautiful crystals, and the children having no better taste than Ellis or his neighbours (and which could not be expected) struck off the shining parts, battering every little speck to get it for the purpose of adorning their little mudhouses in the lanes for play! However, the substance is left as a proof how nature's most valuable productions may be neglected, spoiled, and lost through unfortunate ignorance.

"The source from whence they were procured is exhausted. I have seen the place, and heard from Ellis himself what I have related. A few pieces are in his possession, which he values highly; too high for my purse. The phosphate of lime, a six-sided crystal, is often found with it, and the black rocky matter connected with the crystal is scoria which bears affinity to it. Some of the crystals are the size of a large cupping-glass."

Unfortunately the letter makes no mention of the locality! CLAMMILD.

Athenæum Club.

* Query, broken.

Minor Notes.

SHAKESPEARE FOLIO, 1623.—Many of your readers probably look forward with a mixed feeling of glad anticipations and of diffidence to the reprint which will ere long make its appearance. We are anxious to get an easy access to the first Folio, as to whose importance the Collier controversy has added particularly. But at the same time we cannot help feeling suspicious towards any facsimile reprint. This newer one has to thank its predecessor of 1807, in which Mr. Upcott and Mr. Porson detected several hundreds of misprints, for its being submitted to a minute examination before it will meet with a general and unreserved welcome. Can any of your readers suggest where the above-named gentlemen deposited the results of the painstaking they bestowed on the facsimile reprint of 1807? Comparison, far from being "odorous," might facilitate the task of critics.

Z. B.

[Mr. Upcott detected 368 typographical errors in the reprints. See an article upon this subject, 1st S. fii. p. 47., by a correspondent who is in possession of Mr. Upcott's collation. We can scarcely entertain a doubt but that the New Facsimile Edition announced for publication by Mr. Bodley will be correct and trustworthy.—Ed. "N. & Q."]

APHRA BEHN'S PLAYS.—Those who consult the *Manual of Lowndes* respecting the works of this witty and licentious writer, will be surprised to find that he mentions only the *second* and *third* editions of her collected Plays, but takes no notice of the *first*. His words are:—

"2nd Ed. Lond. 1716. 2 vols. 8vo. Portrait by Vander Gucht. This edition contains 15 plays, seven in vol. i. and eight in vol. ii. Field, 119, date 1702—16. £1 9s.

"Plays. London. 1724. 12mo. 4 vols. with portrait by R. White. In this edition the prologues and epilogues are omitted. Nassau, part 1. 230. £1 17s."

I have the *three* editions now before me. The first, printed in 1702, 2 vols. sm. 8vo. containing fifteen plays (counting the two parts of the *Rover* as one play) with the prologues and epilogues.

The second edition, 2 vols., printed in 1716, of the same size, and with the same contents, having also the portrait as before mentioned.

The third edition, printed in 1724, in 4 vols. 12mo., containing no prologues and epilogues, but an additional play (*The Younger Brother*).

It is quite clear, therefore, that Field's copy was made up of two odd vols., one of the first, and the other of the second edition, and not that the volumes were printed at different times, as Lowndes would lead us to suppose.

In the original 4to. editions is a play called *The Debauchee*, 1677, which is not included in any of the collected editions, but I have not seen it.

F. J. S.

NUMBER OF THE BEAST.—Upon no passage of Scripture, probably, has more ingenuity been displayed than in the attempt to interpret the num-

ber of the beast. "And his number is *six hundred three score and six*." It has been found in the names of various popes, and Napoleon I.* was clearly indicated to the satisfaction of many. A modern writer finds *Mammon* to be the beast, and establishes his opinion by a quotation from 1 Kings x. 14, "Now the weight of gold that came to Solomon in one year was six hundred three score and six talents of gold."

In an historical tract, 1646, entitled *Querela Cantabrigiensis*, speaking of the Parliamentary Covenant, the author thus expresses himself:—

"This Covenant for which all this persecution has been, consisted of six articles, and those articles of 666 words. . . . But as for the *number of the Beast* to answer directly to the words of these six articles, it is a thing (which considering God's blessed providence in any particular thing) hath made many of us and others seriously and often to reflect upon it, tho' we were never so superstitiously *Caballisticall* as to ascribe much to numbers. This discovery, we confesse, was not made by any of us, but by a very judicious and worthy Divine formerly of our university (M. Geast), and then a prisoner for his conscience within the precincts of it."

NIX.

Queries.

DUKE OF KENT'S CANADIAN RESIDENCE.—An officer of the 68th Regiment, who had been in the household of the Duke of Kent, and who accompanied his corps to Fort George, Niagara, in the autumn of 1820, writing from Quebec, 18th October in that year, mentions the view of the Falls of Montmorenci as he passed up the St. Lawrence, near Quebec. He adds:—

"My attention was particularly attracted by an elegant little villa, near the Falls, which was formerly the country residence of the ever-to-be-lamented Duke of Kent, when Governor-General of these Provinces."

This occurs in an unpublished letter. Is the villa mentioned in any book of Canadian travel or geography? What was its name? And does it remain, to attract the attention and gratify the feelings of the Prince of Wales on his projected visit to those provinces? S. W. RIX.

GEOGRAPHICAL QUERIES—May I ask the following questions?—

Kief.—What reasons would be for, or against, the selection of Kief as the capital of Russia?

Roman Roads.—What mechanical means had the Romans for laying down a straight road from one point to another in a country where the view would be obstructed by forests, &c.? *i. e.* did they only draw a line at a venture in a certain direction, and then produce it till it struck upon some natural feature, or could they in a wild district always connect two positions by a straight line? In one case the road would give existence to the towns, in the other the main towns would

[* See "N. & Q." 2nd S. i. 148. 276. 421.]

precede the road : in both cases it being presumed that the organised civilisation came from these conquerors. What book is there inferring from such considerations the progress of conquest, in Great Britain for instance ? SMITH.

TITHES. — I should feel obliged if any one will inform me if there is any record extant showing that the owner of an estate granted the tithes of his estate to the church of the parish in which the said estate was situated ? I have been led to understand that there have been instances in which tithes have been given away from an estate located in one parish to a church in another.

RALPH WOODMAN.

New Coll.

ADMIRAL MOORE. — The following paragraph is in the *Dublin Chronicle*, 5th July, 1787 : —

"It is a singularity in the will of Admiral Moore, who died a few days ago near the Blackrock [in the county of Dublin], that he ordered his body to be buried at low-water mark. He was a man of opulence, and so attached has he been to a marine character, that from the turret of his garden the different naval flags of England were always seen flying, and in particular a flag for Sunday. The influence of his friends should be exerted to rescue his remains from the various revolutions of the tides, and deposit them in peace on the better security of *terra firma*."

Can anyone oblige me with further particulars of this Admiral Moore ? ABHRA.

CONVOCATION OF THE IRISH CHURCH. — I wish to know the names of any works which treat on this subject, or references to books containing an account of its constitution and history, the mode of electing proctors, their number, &c. Also, where the records of the last session of the Irish Convocation are to be found ? I am aware of what is said in the church histories of Ireland by Bishop Mant and the Rev. Robt. King on this subject ; but I shall be very glad of any additional information which any of your correspondents may be enabled to give me. ALFRED T. LEE.

Ahoghill Rectory, Ballymena.

SIR WALTER RALEIGH'S HOUSE. — Not far from the spot where I am now writing stands an ancient mansion which is said to have been in its time the residence of the illustrious Sir Walter Raleigh ; and, as I am anxious to prove the truth of this tradition, or, if necessary, scatter it to the winds, I seek for assistance through the medium of your pages. This mansion stands on the east side of Brixton Hill, in the parish of Lambeth, and is styled at the present day Raleigh House. I cannot as yet meet with any document which will prove Sir Walter's ownership or occupancy of the house, for the title-deeds of the estate, which now belongs to Lady Grant (late Mrs. Lambert), are not in existence for the period of which I am writing. In a list of portraits of Surrey worthies,

given in Manning and Bray's *History* of that county, Sir Walter Raleigh would seem to be described as of Brixton, but this is the only mention I can as yet find of his Brixton residence. The tradition about the neighbourhood is so strong that it would be heresy and flat blasphemy to deny or doubt it, though I am inclined to do so until convinced to the contrary. Opposite to Raleigh House, on the other side of the road, there is another old house which is called Sir Walter Raleigh's Dog-kennel, and there is said to be a subterraneous passage under the road, forming a communication between the two houses. This I simply disbelieve. If any of the correspondents of "N. & Q." can assist me in this inquiry I shall feel much obliged. WILLIAM HENRY HART.

Folkestone House, Roupell Park, Streatham.

BUCKINGHAM GENTRY. — Where can I find the list of gentry in Buckinghamshire of 1433, referred to by Lysons in *Magna Britannia*, vol. i. part iii. p. 473. ST. LIZ.

"THE PETTYFOGGER DRAMATIZED." — Who is the author of this drama in two acts, by T. B. jun., London, 1797, dedicated to Lord Kenyon ? It is not mentioned in the *Biog. Dramatica*.

R. INGLIS.

KING PEPIN AND THE CORDWAINER. —

"The French jestingly say that the name of Cordwainer was given to those who, for saving of leather, crunched their customers' feet into shoes too small, and that King Pippin hanged his shoemaker for making his boots so tight that he could not run away in battle." (*History of the Gentle Craft*, London, 12mo., chap-book. No date. Probably early in the last century, pp. 56.)

Where is the jest ? and where is there any story about Pepin ? A. A. R.

"THE QUIZ." — In his *Reminiscences of a Literary Life*, 1836, Dr. Dibdin gives some interesting particulars regarding his first literary adventure, a short-lived periodical entitled *The Quiz*, adding —

"I do not remember for the last thirty-five years to have seen a copy of the work. Most rare doubtless it is, if not unfindable ; and, I confess, crude and jejune as it may be, I would not stick for a trifle to possess a copy, even of so ricketty a progeny of the brain."

My authority further names Sir R. K. Porter, Sisters, and a Mr. Poole among the *Society of Gentlemen* who conducted the work, and ascribes its disappearance mainly to the occurrence of a fire at the publishers, which destroyed all the stock on hand of the unfortunate *Quiz*. The Doctor's term *unfindable* is somewhat strong, and applies rather to a *Vulgariser* than to *The Quiz*, for in the course of my peregrinations about the stalls and book-shops I have picked up two copies. The book is an octavo, London, Parsons, n. d., with a caricature frontispiece by Sir R. K. Porter, dated 1797, representing *Anthony Serious, Esq.*, the

principal editor, who was, I find, W. H. Winter; the other identifications in my copy, besides those already noted, are the Caulfields (father and son), Dr. Dibdin (in the character of *Vicary Vellum*), Davenport, Stoddart, E. Warren, and R. T. Rees. All pencilled, and, in the case of the Porters, designated familiarly as Robert, Maria, or *Jane*, as if it was the family copy.

I now come to my Query. How long did *The Quiz* exist? The copy under remark contains one complete volume, ending with No. 38, and to p. 96. of the second, where it breaks off abruptly in the middle of No. 52. J. O.

“COMPARISONS ARE ODOROUS.”—Who is the author of this saying? Not Mrs. Malaprop, I assure you, although a *Times*’ leader did commence thus: “Comparisons, says Mrs. Malaprop, are odorous, and so the Chancellor of the Exchequer,” &c. Now, nice as the aforesaid lady was in “the derangement of her epitaphs,” this particular nicety she never achieved. What she did say was this: “No caparisons, Miss, if you please. Caparisons don’t become a young woman.” (*The Rivals*, Act IV. Sc. 2.) So I come back to my original question, Who is the author of this saying?

LIMUS LUTUM.

Kenilworth.

MOTHER HUBBARD.—I am afraid that I am asking an often-answered Query; but as an early admirer of Mother Hubbard, I entreat you to tell me whether anything is known of her, or her husband, before the publication of Spencer’s *Mother Hubbard* tale, and the equally excellent, if not superior, *Father Hubbard* tales of Middleton? Like our modern poems, both the ancient ones show such a love for animals, and such a keen appreciation of their virtues and excellences, that they must all have come from the same stock.

E. H. K.

PARISIAN HOODS.—What is the colour and material of the hoods worn in the ancient University of Paris, more especially that worn by graduates in medicine?

G. A. H.

COLOURS AT CHELSEA HOSPITAL.—Would some one connected with Chelsea Hospital give a list of the colours in the hall and chapel, mentioning the actions in which they were captured? W. H.

THE LETTER “W.”—Will some of the philological contributors of “N. & Q.” inform me in what dialects or languages of the Indo-Germanic division (ancient and modern) this letter is found, besides our own language? C.

“RAXLINDS.”—In an old churchwarden’s book in Wiltshire is an entry (A.D. 1670) of the “names of the parishioners that contributed to the relief of the English *raxlinds* in Turkey.” This word seems to be so written. Other parish-books else-

where mention subscriptions in that year towards the redemption of “poor Christian slaves taken by the Turkish pyrates.” But what in the world are *raxlinds*? Is it a corruption of “wrestling,” i. e. struggling in captivity? J.

PASSAGE IN SIR PHILIP SIDNEY.—I should be much obliged by an explanation of the following lines from Sir Philip Sidney’s *Seven Wonders of England*:—

‘The *Bruerlons* have a lake, which, when the sun
Approaching warms (not else), dead logs up send
From hideous depth; which tribute, when it ends,
Sore sign it is, the lord’s last thread is spun.

We have a fish, by strangers much admir’d,
Which caught, to cruel search yields his chief part:
(With gall cut out) clos’d up again by art,
Yet lives until his life be new requir’d.

Of ships, by shipwreck cast on Albion coast,
Which, rotting on the rocks, their death do die;
From wooden bones, and blood of pitch, doth fly
A bird, which gets more life than ship had lost.”

S.

STEELE OF GADGIRTH.—I have a volume entitled *Sermons*, by John Steele, Esq., of Gadgirth, Minister of Stair; with a dedication “To the Nobility and Gentry of Great Britain” (8vo. Edin., 1778); apparently a very earnest book. Where can any particulars be found about this aristocratic lay-preacher? J. O.

THE TERMINATION “TH.”—Derived nouns often end in *th*, as for example, *warmth*, *depth*, *birth*, and *month*, from *warm*, *deep*, *bear*, and *moon*. In some cases, as *broth*, *froth*, *worth*, the source is not obvious. Of course *th* may sometimes be radical, but like *t*, as in *frost*, *lost*, (*freeze*, *lose*), it is in a multitude of cases a mere servile or grammatical suffix. The same letters, *th* or *t*, are constantly used in the Hebrew and other Shemitic languages, as well as elsewhere, with or without a vowel termination, as the case may be. I wish to know what account is given of this curious law, as I may term it, or to be favoured with any references to works which will furnish me with the information. B. IL. C.

Queries with Answers.

ANTHONY (ANDREW?) DE SOLESMES.—According to Johnson’s *Typographia* (vol. i. p. 602.), particulars about this Flemish printer of Dutch *Prayerbooks* in Norwich are to be found in the Bodleian Library among the archives. I should feel thankful for a communication of these particulars.

Johnson calls the Norwich Caxton, *Anthony*; others design him as *Andrew*. Which is the true surname?

Solesmes, or Solême, is a commune three hours and a half east of Cambray; its population still, for a great part, consists of weavers. How did the Norwich printer print his own name, — *Solesmes*, *Solesme*, *Solempne*, or *Solen*?

I am told De Solesmes printed at least *five* editions of the Bible in Dutch, and it is supposed he did this for the purpose chiefly of smuggling them into the Spanish Netherlands. This, however, does not seem to be true, as the Norwich Bibles are quite unknown with us; whilst the necessity of printing the Bible for exportation to the Low Countries was lessened by the continual publications of the Holy Scriptures at Cologne, Aix-la-Chapelle, &c. So, if Dutch Bibles were printed in Norwich, it must principally have been for the settlers there. But we only know of Dutch *Prayerbooks* (*Psalms*, *Catechism*, and *Calendar*), with the imprint *Noordwitz*. Do the Dutch Norwich Bibles really exist?

J. H. VAN LENNEP.

Zeyst, near Utrecht.

[MR. OFFOR informs us, that "Johnson copied his account of this Norwich printer from Ames, p. 481., with some omissions. Dr. Cotton, in his *Typographical Gazetteer*, mentions Norwich in Connecticut, but omits Norwich in England. I have never seen a Bible printed at Norwich in Dutch. Liesvelt printed many editions. A set of his first edition, Antwerp, 1526, is in my collection — a beautiful copy, handed down in his family. Vasterman printed some handsome editions. Hans de Laet printed one in 1560 at Antwerp, in which the Apocryphal books are inserted in the text. It has neat cuts — Death dancing while Adam and Eve are driven from paradise, and digging with Adam, while Eve, holding a distaff, suckles an infant. A royal 8vo., at Embden, by S. Mierdman, 1556. A pocket edition, in 4 vols. at Amsterdam, by Pietersoen, 1527, &c. &c. &c., but nothing at Noordwitz."]

"MEMOIRES DE CASANOVA." — Was "Jaques Casanova de Seingalt, by whom the *Memoires de Casanova* (published in France towards the end of the last century) purport to have been written, a real personage bearing that name, and are the *Memoires* in question supposed to represent the real incidents of his life? The book itself, known now I fancy to but few English readers, is one of such shameless and horrible obscenity as to render it difficult to believe the contents to be anything but a profligate romance.

I have recently noticed, however, in reading Mr. Carlyle's "Essay on Cagliostro" (*Miscellanies*, vol. iii. p. 249.), that he says, speaking of the difficulty of procuring any authentic works to refer to for information about Cagliostro, that he "would even have dived into the *infectious Memoires de Casanova* for the purpose," but that "English librarians generally deny the possession of the book."

A reference from so respectable and accurate a quarter as Mr. Carlyle implies of course some authenticity in the book. But who was the man who could deliberately fill eight or ten volumes

with such a record of his life? There are, if I remember, several allusions to Casanova as a "chevalier de fortune" in Mr. Thackeray's novel of *Barry Lyndon*, where I think he is introduced as gambling with *Charles James Fox*! C.M.

[Jacob Casanova de Seingalt flourished in the last century, and was distinguished for his talents and adventures. He was born at Venice on 2nd April, 1725, and educated at Padua, and during his travels over various parts of Europe became acquainted with Voltaire, and the most distinguished personages of his time. In 1785 he retired to Dux in Bohemia, where he resided as librarian to Count Waldstein, and occupied himself with the cultivation of science and literature till his death, which took place at Vienna in June, 1803. A copious account of Casanova will be found in *Nouvelle Biographie Générale*, viii. 938. Two editions of his Autobiography are in the British Museum: *Mémoires écrits par lui-même*. Edition originale, 12 tom. 12mo. Leipsic, 1826-38; and 4 tom. 12mo. Paris, 1843.]

REV. JOHN F. USKO.—This gentleman published in 1808 *A Brief Narrative of his Travels and Literary Life*. Could you give any account of the author and his works? R. INGLIS.

[Mr. Usko was born on Dec. 12, 1760, at Lyck in Prussia, and educated in that town. In 1777 he graduated at the University of Königsberg, and was ordained as a minister at Dantzick on 18th March, 1783. He was not only master of Hebrew, Arabic, Syriac, Chaldaic, Turkish, Persian, Italian, French, German, Polish, Latin, Greek, but was also well skilled in English. The *Narrative of his Travels* is reprinted in the *Gent. Mag.* for June, 1808, p. 486., and Aug. 1808, p. 696. On account of his learning the Bishop of London presented him to the valuable living of Orsett in Essex. He married Elizabeth Henrietta, daughter of Dr. De Zimmerman of Smyrna, who died at Orsett on Dec. 3, 1818. Mr. Usko died at his rectory on Dec. 31, 1841, aged 81. He published *A Grammar of the Arabic Language*, accompanied by a Praxis of the first three chapters of Genesis, and a Vocabulary. For a memoir of him, see *Gent. Mag.*, April, 1842, p. 439.]

JOHN BUNYAN PORTRAITS.—In the *Pilgrimage to English Shrines*, by Mrs. S. C. Hall, there is mentioned an original portrait of John Bunyan of Bedford, in the possession of one of his descendants, Mrs. Sanegear of Islington, a very old lady, nearly ninety years of age, I believe now dead. This old lady was very proud of being a descendant, and having a portrait of her ancestor, John Bunyan, and said it was an original and correct likeness of him,—a very fine old oil painting. Can you tell by whom it was painted, and was it ever engraved? In whose possession is the portrait at present?

In the same book it is said the old lady had left it by will to Bunyan Chapel at Bedford. The person who has got the portrait of John Bunyan would do well by giving it to the National Portrait Gallery of England, to be placed among the portraits of England's great men. R. W.

[We have submitted the above to the Editor of *John Bunyan's Works*, who states that "The painting of John Bunyan, in possession of his descendant Mrs. Sanegear,

and which she so highly valued, was supposed to be the original painted by T. Sadler, mentioned by Walpole in his *Anecdotes of Painting in England*, vol. iii. p. 140., Strawberry Hill, 1765. I had an accurate copy of it painted by her permission, but am not aware of what became of the original on her decease. It was copied, in mezzotint, by J. Spilsbury, the original being then in possession of Henry Steinson, Gent. It was also copied by R. Houston for Bowles & Carver, St. Paul's Churchyard. Very numerous copies have been engraved from Spilsbury and Houston's for editions of the *Pilgrim*. It was for a long period supposed to be the best likeness, until the original drawing by R. White was discovered in the British Museum. The best monument to Bunyan would be the design of Mr. Papworth, to be erected in Trafalgar Square, should the public patronise its erection. It is a disgrace to the country that no national monument has been yet erected to the immortal dreamer—England and the world's benefactor.”—GEORGE OFFOR.]

REV. THOMAS GOFF. — In the Life of the Rev. Thomas Goff, in the *Biographia Dramatica*, I find the following : —

“He published a sermon entitled *Deliverance from the Grave*, preached at St. Mary's Spital in Easter week, March 28, 1627; on the title-page of a copy of which it is asserted, in a contemporary hand in MS., that he was revolted to Popery; and on this fact there are large reflections in *Legenda Lignea*, &c. 8vo. 1653.”

Can you give me any information as to the correctness of the above assertion? Who was the author of *Legenda Lignea*. The truth of this statement regarding Mr. Goff's religion would seem (to say the least of it) very doubtful. Mr. Goff, who died in July, 1629, was buried at his own parish church, East Clandon in Surrey.

R. INGLIS.

[The statement in the *Biographia Dramatica* is incorrect. The individual who “revolted to Popery” was Dr. Stephen Goffe, of Merton College, Oxford, B.A. 1623; M.A. 1627. He seems to have been a man of unsettled principles, and whilst in the Low Countries became preacher in Lord Vere's regiment. On his return to England he was created D.D., and made one of the king's chaplains. In 1641 he joined the Roman church, and was taken into the Society of the Oratorians at Paris; and subsequently became father-confessor to Maria de Medici, widow of Henry IV. of France. He died on Christmas Day, 1681. The notice of him in *Legenda Lignea*, pp. 144-152., is not very flattering. Consult also Wood's *Fasti*, i. 494; Evelyn's *Diary*, i. 19., edit. 1850. Several of Goffe's letters are contained in Addit. MS. 6394., Brit. Museum.]

EXCOMMUNICATION. — The impending excommunication by bell, book, and candle, of the King of Sardinia by the Pope, renders it an interesting question whether the strong language used in the formula of such documents is identical with that quoted in *Tristram Shandy* (p. 200.), Cadell's edition of 1819, “writ by Ernulphus, the Bishop of Rochester:” “for the copy of which Mr. Shandy returns thanks to the Chapter Clerk of the Dean and Chapter” of that diocese. B.

[The Form of Excommunication given in *Tristram Shandy* is almost verbatim with the one printed in *The Harleian Miscellany* (vi. 533. edit. 1810), as “Taken out

of the Leger-Book of the Church of Rochester, now in the custody of the Dean and Chapter there: writ by Ernulfus, the Bishop.” Of course, however, it will not be supposed that the tremendous form of excommunication “writ by Ernulphus,” was used indiscriminately in all cases. See, for instance, a comparatively tame form employed by Pope Alex. III. “in turbatores pacis,” An. 1177 (*Baronius*, xix. 469.). We refer particularly to this example, because the extinction of candles formed part of the ceremony. We extract from *The Times* of Tuesday last the following note: — “*The Union* explains in the following terms the nature of excommunication from the Church of Rome: — “Theologians generally define excommunication as “an ecclesiastical sentence by which a person is excluded from the number of the members of the Church.” Such are Bergier's terms. The Abbé Lequeux is more explicit: — “Excommunication,” says he, “is an ecclesiastical censure which deprives a person, wholly or partially, of the claims he has on the common benefits of the Church, to punish him for disobedience in some grave matter. There are several degrees of excommunication; the major excommunication is attended with very serious consequences; for instance, it deprives a person of all participation in the public prayers which the Church makes for the faithful; of the right of administering or receiving the sacraments; of the right of attending Divine service, &c. Such is, in brief, the ecclesiastical meaning of the word ‘excommunication.’”]

Replies.

WITTY CLASSICAL QUOTATIONS.

(2nd S. ix. 116.)

J. O. B.'s most interesting paper starts with an excellent suggestion. As a small contribution to “a Collection of Witty Quotations from Greek and Latin Writers,” I would cite Lord North's very happy adaptation of Horace, applied to his son, who could not afford to keep his favourite mare —

‘Æquam memento rebus in arduis
Servare.’

See Cumberland's *Memoirs*, ii. 353.

Swift's two classic puns, as recorded by Scott, deserve reproduction. In his life of the Dean (*Collected Works*, i. p. 461.), Sir Walter says, “Perhaps the application of the line of Virgil to the lady who threw down with her mantua a Cremona fiddle, is the best ever was made: —

‘Mantua, vœ miseræ nimium vicina Cremonæ!’”

The comfort which he gave an elderly gentleman who had lost his spectacles, was more grotesque: “If this rain continues all night, you will certainly recover them in the morning betimes:—

‘Nocte pluit tota—redeunt spectacula mane.’”

Charles Lamb, in his *Popular Fallacies*, remarks on these puns of Swift. R. F. SKETCHLEY.

The translation of “Splendide mendax” “lying in state,” which is well known to your Cambridge readers, may perhaps come under this head. Also the following adaptation which occurred in a

Cambridge Tripes paper some years ago with reference to a Cambridge tobacconist named Bacon:—

*'O fumose puer, nimium ne crede Baconi,
Manillas vocat, hoc prætexit nomine caules.'*

A. "What was that capital story you were telling me the other day?"

B. "Oh I can't remember it; I am forgetting all my good things in the way of stories."

A. "O fortunatos nimium, sua si bona nôrint."

SELRACH.

Besides the class which your correspondent speaks of, there is another class the memory of which is surely worthy of preservation, although the wit is that of the punster rather than the humourist. As a specimen I annex two which I remember to have heard from the late Mr. Dawson Turner:—

"What can Horace have meant, when he advised persons in difficulty to keep a mare:—

'Æquam memento rebus in arduis servare?'"

"Who says that the ancients did not know the worth of tea, when Orpheus even sang its praises:

'Te redeunte, te abeunte die canebat.'"

Sheridan's—

"Quanto delphinis Balæna Britannica major,"

is, of course, the most magnificent specimen of this class; and I have heard an illustration of it from the nursery:—

"Birds in their little nests agree,
And 'tis a shameful sight!"

B. B. WOODWARD.

Haverstock Hill.

My good and learned grandfather, Deane Swift, kinsman and biographer of the St. Patrician genius, made a neat one upon David Mallet (lexicographic Sam's illustrative "alias"), who, in his college days, was wont to indemnify the restraints of Oxford by occasional trips to London:—

"Nunc Mæchus Romæ, nunc Mallet Athenis."

But I have a more piquant contribution at J. O. B.'s service. The well-remembered Irish barristers Curran and Egan were, as usual, chaffing one another in the Four Courts, when the latter spying, or affecting to spy, a somewhat objectionable visitor on the collar of Curran's silk gown, put to him the bucolic question—"cujum pecus?" whereto the future Master of the Rolls promptly replied

"Nuper mihi tradidit Egan."

E. L. S.

PHILIP RUBENS.

(2nd S. ix. 129.)

I have much pleasure in contributing to the information of W. NOEL SAINSBURY, and still more so in being enabled to place before him a

translation of one of the letters in question. He will, however, pardon me in correcting a slight inadvertence into which he has fallen in writing his Note. In it he states "there are in that volume three or four exceptions, but they are letters of considerable interest, and written by the great artist himself." The letters of Baudius (pp. 360—364.) can hardly be construed as falling within this category. In calling me to account for omitting to furnish references, MR. SAINSBURY forgets that in his work on Rubens he has entirely omitted the number of the volume and the collection, whether Domestic, Flanders, Holland, or otherwise, from whence he deduced his originals in the State Paper Office. This addition, I agree with him, would enable readers to compare the printed copies with the MSS. themselves.

"Philip Rubens to his Brother Peter Paul Rubens."

"The first of my wishes was to see Italy, and in it you my brother. The one I have already realized, the other I have in hope. And wherefore? How trifling a journey is it to Mantua from Padua! It might be performed in a little cart (so to speak) when the time of year will permit. But then we shall see. We arrived here some few days since; (a fortnight has now elapsed). Where so long in the interim?"

*"In Sequanis mensem quæ nescio sera morata est
Segnitias; nec sera tamen transivimus Alpes
Nondum præclusas, niveo nondum aggere septas;
Sed faciles, nulloque morantes objice gressum."*

"Now a word for you in your ear. We are thinking of Venice, but only for two or three days, for we must return thither at Shrovetide unless the cold and frost hinder us, which is now so sharp and inclement in these parts that Venice might be approached as it were on solid ground, that is to say, ice (if it be firm enough), a circumstance which they say happened twelve years ago. What a pleasure it will be to hear from you what you think of this city and the others of Italy, many of which you have already visited! Of Rome first, so shortly to be quitted by you if the Prince of Mantua returns (as I trust he will) safe home. What a sad affair that was at Canischa.* How truly fortunate for you that you were away and used the opportunity of going to Rome! What I pray has happened to Poussin?"

*"Superestne et vascitur aurâ
Ætheriâ?"*

"Since my departure I have heard nothing from our mother, nor could I, for where could she send to? I trust she is in health, and keeps up well. Do you the same, my brother, and expect longer letters and more serious ones, when I shall know where you are. Padua, the Ides (6—18) of December, 1601."

This, with other letters, will be found in the printed *Selectiores Epistolæ* of Ph. Rubens, with life prefixed by J. Brant, and fine portrait, 1615, Lat., a scarce book to be met with.

CL. HOPPER.

* In allusion, doubtless, to the capture of that place by the Imperialists in 1601; so that we have presumptive evidence of the painter's being in Hungary just before the date of this letter.

SCOTS COLLEGE AT PARIS.

(2nd S. ix. 80. 128.)

About twenty-five years ago I had information from a friend at Paris that the Scots College still held out under the sign of "College Ecossois, Rue des Fossés, St. Victor, No. 25—Etablissement autorisé par l'Université—Institut complémen-taire des Etudes Classiques, sous la direction de MM. A. De la Vigne et Philibert Gomichon—Cours de Conférences Préparatoires aux examens de Droit—Enseignement Préparatoire au Baccalaureat des Lettres." He could learn nothing satisfactory as to MSS. now deposited in it, but was of opinion there were none of any note,—the general appearance of the establishment indicating to him something similar to what is called a "grinding" school for students attending the Scotch Universities. From incidental notices of it which I have read it suffered greatly in its former riches and importance at the Revolution of 1792. Among other historical transactions connected with it,

"In 1560 Archbishop Beaton retired into France, escorted by a detachment of the forces of that nation which were then stationed at Glasgow, taking with him all the writings, documents, and plate which pertained to the See and University of Glasgow, with every other moveable of value which belonged to the Archbishoprick. . . . He died at Paris on 24th of August, 1603, and left every thing he took from Glasgow to the Scots College at Paris, and to the Monastery of the Carthusians, to be returned to Glasgow so soon as its inhabitants returned to the Mother Church."—*Annals of Glasgow*, by James Cleland, 1816, i. p. 120.

The mace at present carried before the University Professor is said to be one of these ancient articles above referred to subsequently recovered, and through whose influence I do not know; but transcripts of charters and other interesting and valuable papers have also been obtained by the University.

To N. H. R.'s inquiries for information as to "James II. and the Pretender," it may be interesting to peruse the following cutting from a Catalogue of Relics sold in Glasgow by public auction on 13th December last by Messrs. McTear & Kempt, and which, besides, may be worth preservation in the pages of "N. & Q." :—

"JACOBITE RELICS."

100 Scarlet Cloth Coat, Elaborately Embellished with Rich Silver-Gilt Embroidery, and in very fine Preservation.

101 Scarlet vest do. do. do.

These two Lots belonged to, and were worn by, Field Marshall Stuart, afterwards the Cardinal York (Brother to Prince Charles Edward Stuart), and were worn by him at the Marriage of the Dauphin of France to Marie Antoinette.

102 White Satin Coat, richly Embroidered in Silver Gilt.

103 Cloth of Gold and Silver Vest.

These two Lots belonged to "Prince Charlie."

Relics, and are in remarkably fine preservation. They were purchased by Mr. Aitken at the Sale of the Effects of the late Mr. Edgar, in 1831. Mr. Edgar, who was the representative of the Edgars of Keithock and Wedderlie, was Secretary to the Cardinal York at the time of his death at Rome, and these articles, along with many other valuable relics, were bequeathed to him by the Cardinal, for the long and faithful adherence of the Edgar family to the Stuarts; so that their authenticity is beyond doubt. Such unique and genuine relics of "Bonnie Prince Charlie" are now exceedingly rare and valuable, and it is very improbable that such fine specimens will find their way into the market again.

"It will be seen, by the following letter from Mr. Duncan, the painter of 'Prince Charles Entering Edinburgh,' the high opinion he entertained of them: and it may be stated that they were introduced by the Artist into that celebrated picture.

'3, Gloucester Place, Edinburgh,
August 21st, 1838.

"My Dear Sir,

"I am going to trouble you to use your influence with the Messrs. Aitken, Jewellers, and would be greatly obliged to you and them, if they, through you, would lend me the Cardinal de York's Coat.

"Amongst other things, I have lately been going on with Prince Charlie's entry, and have introduced an Old Baron of Bradwardine sort of character, who would become such a Coat well, and in this, and one or two other figures, a hint or view from this coat would be of immense benefit. If they will allow me to have it for a fortnight or so, I can only say, that I would pay the worth of it (and I believe it to be very valuable) if it received the slightest injury through me, and would also, of course, pay the expense of the packing box to send it in, &c. I know it is asking a great deal, but the truth is, I do not know of another specimen of the kind except at Glamis Castle. Murray of the Theatre has nothing that would do. I have got two Magnificent Swords from Clanranald, which belonged to Prince Charlie. Will you be so good as let me know, at your earliest convenience, whether I am to have the aforesaid garments.

"(Signed) THOMAS DUNCAN."

The above lots brought in the whole the sum of 20*l.*, but from the quantity of gold and silver in their ornamentation, the price was believed to be below their intrinsic value.

About the period before referred to (1831) a family of the name of Edgar resided in the North Quarter of Glasgow. I am not aware in what degree of relationship they stood to Mr. Edgar, who was Secretary to Cardinal York. At the decease of one of the family a large collection of articles (the foregoing included) which were understood to have been sent from Rome, were then, as I remember, disposed of by public sale in Glasgow; and among them two portraits of Prince Charles, oil miniatures, painted on copper, in oval ebony frames, were purchased by an acquaintance of mine, after whose death long since they fell into the possession of a country gentleman in the neighbourhood of the city.

Disposed of at the same sale of the late Mr.

Aitken's stock. (Cutting from Catalogue of 13th December, 1859);

"108 Native-Gold Coronation Medal of Charles I.

"The Coronation Medal of Charles I. struck at Edinburgh for his inauguration, June 7, 1663, is remarkable as being the only one ever coined of Scottish gold, and the first in Britain struck with the legend on the edges. Of these Medals, only three are known to exist, of which one is in the Museum."—*Encyclopedia Britannica*.

"Very fine gold has been found in the rivers and brooks of Scotland, whereof a few Medals were struck at the Coronation of King Charles I. of England."—*Vide Brook's Natural History*, vol. v. page 143., 1772.

"Another Medal was in the possession of Macintyre of Steuartfield, Argyshire. This one is supposed to be the third."

G. N.

MONSIEUR TASSIES.

(2nd S. ix. 102.)

For a series of years, at the end of the last century, the French readings of a Monsieur le Texier were among the fashionable amusements of the higher classes. Is *Tassies* the mis-spelling of Texier?

Boaden, in his *Life of John Philip Kemble*, 8vo., 1825 (vol. i. p. 253.), has left us an interesting description of these readings, which I extract:—

"Le Texier was at this time (1785) attended by a very fashionable circle at his house in Lisle Street, Leicester Square. My younger readers may thank me for some description of the place and the performance. The whole wore the appearance of an amusement in a private house. On ascending the great staircase, you were received in M. le Texier's library, and from that instant you seemed to be so incontestably in France (as Sterne has it) that the very fuel was wood, and burnt upon dogs instead of the English grate. You then passed into the reading room, and met a dressed and refined party, who treated him as their host invariably. His servants brought you tea and coffee, in the interval between the readings, silently and respectfully. Le Texier, too, himself came into the library at such pauses, and saluted his more immediate acquaintance. A small bell announced that the readings were about to commence. He was usually rather elegant in his dress; his countenance was handsome, and his features flexible to every shade of discrimination. Le Texier sat at a small desk with lights, and began the reading immediately upon his entrance. He read chiefly Molière, and the *petites pièces* of the French Theatre; but how he read them as he did, as it astonished Voltaire, La Harpe, and Marmontel, so it may reasonably excite my lasting wonder. He marked his various characters by his countenance, even before he spoke; and shifted from one to the other without the slightest difficulty, or possibility of mistake. In Paris he had at first even changed the dress of the characters rapidly, but still sufficiently: this, to our taste, was pantomimic and below him. 'He had that within which passeth show,'—a power of seizing all the fleeting indications of character, and 'with a learned spirit of human feeling,' placing them in an instant before you, as distinct as individual nature, as various as the great mass of society. He did all this, too, without seeming effort; it was, in somewhat of a different acceptation, a *play* both

to him and to his audience. There was no noise; little or no action; a wafture of the hands to one side indicated the exit of the person. I cannot assign a preference to the reading of any one character in the piece: they all equally partook of his feeling or his humour. To my judgment, he was as true in the delicacy of the timid virgin, as in the grossest features of the bourgeois gentil-homme. I will venture to say, that no intelligent visitor of Le Texier can think differently of his astonishing talents."

Comparing this account with the passage in Michael Lort's letter, as quoted by J. Y., your readers will agree with me in believing that M. *Tassies* and M. *le Texier* are one and the same individual. This fact established, it would be interesting to know something more about M. le Texier.

EDWARD F. RIMBAULT.

LORD TRACTON.

(2nd S. ix. 26.)

To open a way to the Querist's pedigree of Lord Tracton. By his mother, Anne Bullen, Lord Tracton was of the Bullen, or Boleyn blood,—a family, or rather branch of that family, eminent for numbering amongst its daughters the queen of the Reformation, Anna Bullen (anciently Boleyn), and (previously to her elevation) eminent for their high alliances with Lord Hoo, the Duke of Norfolk, and the Earl of Ormonde. The branch from which Lord Tracton sprung were settled, with diminished fortunes in comparison with their former high aspirations, and have remained, at Kinsale, a small town (yet famous in history), for some centuries, as gentlemen of certainly independent property; and the daughters of the Irish branch have intermarried with the Dennises (Lord Tracton's family); with the Chapples (connexions of Lord Grantley's family). Mrs. Edith Chapple, remarkable for personal beauty, was sister to my great grandfather, to whom Lord Tracton was cousin german. Mrs. Elizabeth Hayes was niece of Edith Chapple.

The three last daughters of this branch married, viz. Elizabeth, only surviving child of Joseph Bullen by his first marriage with Miss Heard, first cousin of the late M.P. for Kinsale, married to the late Lieut. John Crosbie Fuller Harnett, 27th Regiment, youngest son of Counsellor Fuller Harnett, a relative of John Crosbie, Earl of Glandore. This officer served through the Peninsular war.

Joseph Bullen's second marriage with the only sister of the late Lieut.-General Sir Thomas Raynall, Bart., K.C.B. (who was himself married to a daughter of the first Marquis of Waterford), was without issue.

Susan, Joseph Bullen's eldest daughter by his third marriage with Miss Wakeham, married to Noble Johnson, Esq., Rockenham, on the river Lee.

Christian, the youngest daughter, married to Joseph Martin, Esq., of Windsor Hill, County of Cork.

From the same branch, in a more distant line than that of Lord Tracton's mother, spring the Penroses, of Woodhill, county of Cork, and Sir Charles Wentworth Burdett, Bart., in the female line.

This gives the status and position of Lord Tracton's family by the mother's side. I have given her nieces and grand nieces *en suite* with her.

Lord Tracton's only sister's descendants, the Swift Dennis family, may give his male descent.

My grandfather, Joseph Bullen, was for some time heir in remainder, by Lord Tracton's will, to his estate until after the marriage of his nephew, Swift Dennis.

The late General Sir James Dennis, who was distantly related to me, must have been of his family.

It is curious the bull's head is still the crest of my uncle, Thomas Bullen (who, since the decease of his brother, Lieut. Joseph Bullen, H.M. 88th Regiment, represents the family), as it was that of the unfortunate Queen Anna: *vide* Miss Benger's *History* of that Queen. Her portraits at Warwick Castle and elsewhere bear a resemblance scarcely fanciful to present members of my family.

JOHN CROSBIE FULLER HARNETT,
Late Captain, 2nd W. I. Reg.

37. Upper Gloucester Street, Dublin.

THE MACAULAY FAMILY (2nd S. ix. 44. 86.)—I suspect that all attempts to connect the late historian's family with persons of aristocratic eminence will prove failures. Without denying that there may have been a landed man of the name, I must recall all speculators on this subject to the well-known fact, that the Macaulays, as a whole, were one of a number of tribes dependent on the Mackenzies of Kintail, latterly Earls of Seaforth: "hewers of wood and drawers of water," I have heard a Mackenzie call them, but that were perhaps too strong a term. Although an admirer of the late baron, I am wicked enough to suspect that, if he had had anything illustrious to look back to in his Highland pedigree, he would not have given quite so unhandsome an account of the Scottish mountaineers as he has done—a picture which could easily be shown to be more unfavourable than truth will warrant. The real turning-point of the genealogical history of Lord Macaulay was the accident of his aunt falling in with and marrying a young English gentleman of good position, for thereby was the gate of distinction opened to his father, and consequently to himself. It is remarkable of his Lordship, that, although he represented a Scottish city for several years in parliament, his general deportment to-

wards Scotland was unsympathising. I question if he ever made the personal acquaintance of twelve gentlemen of his large constituency here. He *shy'd* his Scottish connexion.

PHILO-BALEDON.

Edinburgh.

ELIZABETH BLACKWELL, M.D. (2nd S. ix. 78.)—As another precedent for the laudable and spirited conduct of this lady, I would mention the instance of Agnodice, who is thus noticed by Hofman in a quotation from Hyginus:—

"*Agnodice virgo medicinam discere cupiens abscissâ comâ, habitu virili sumpto, se Hierophilo cuidam tradidit in disciplinam, à quo probè edocta parturientium mulierum morbis medebatur, quas sexus sui clam certas faciebat. Tandem à medicis dolentitris, se ad fœminas non amplius adminos, in judicium pertracta, quod dicerent hunc esse illarum corruptorem, coram Areopagitis tunicâ alleatâ, se fœminam esse ostendit. Tunc Athenienses legem emendantes, artem medicam discere mulieribus ingenuis permiserunt.*"

X.

West Derby.

LONDON RIOTS IN 1780: LIGHT HORSE VOLUNTEERS (2nd S. ix. 198.)—The services of this regiment were so highly appreciated by the King and the authorities of the City of London, that His Majesty presented the corps with a standard of Light Dragoons, and the Common Council resolved on the 19th of June, "That a handsome pair of standards, with the city arms, be presented to the Light Horse Volunteers, and that the Committee of the City lands be directed to provide the said standards."

These standards were lodged in the Tower in 1829, and there await the loyal gentlemen of the City to be unfurled a third time in defence of their country.

TRETANE.

ROBERT SEAGRAVE (2nd S. ix. 142.) was of Clare Hall, Cambridge, B.A. 1714, M.A. 1718, and took orders in the Church of England. Watt enumerates only two works by him. Mr. Wilson (*History of Dissenting Churches*, ii. 559.) mentions two others, but seems not to have heard of those mentioned by Watt. Of one of the works mentioned by Mr. Wilson he gave the date, but not the place of publication. Of the other he gives neither date nor place of publication. We regret that Mr. SEDGWICK is not more specific as to Mr. Seagrave's various tracts. We shall be glad of the title of the hymn-book mentioned by your correspondent, and the dates of the various editions.

C. H. & THOMPSON COOPER.

Cambridge.

BURIAL IN A SITTING POSTURE (2nd S. ix. 44.)—In Clavigero's *History of Mexico* is a romantic tale of the burial of a princess in this posture; and I think other examples will be found in Peru.

F. C. B.

GRUB STREET AND JOHN FOXE (2nd S. ix. 163.)—Among the notes upon the history of Grub Street here given is the following passage:—"It was in Grub Street that John Foxe the Martyrologist wrote his *Acts and Monuments*." Now, seeing that the *Book of Martyrs* (as it is more commonly called) was published in 1563, and the second edition in 1570, the statement thus made is directly in contradiction to the following passage of the *Life of John Foxe* (edit. 1841, p. 194.) by Mr. Canon Townsend:—

"Many letters in the Harleian collection illustrate the influence of Foxe at this time. They are addressed to him in Grub Street; and must therefore, though no date appears on them, have been written after 1572. A letter from Foxe to one of his neighbours, who had so built his house as to darken Foxe's windows, is curious as a specimen of religious expostulation, for an injury which possibly he could not afford to remedy by law."

In the next page Mr. Townsend inserts a letter addressed "To the worshipfull and his singular good frende Mr. Foxe, dwellinge in Grubb Street, this be given with speed, from Oxford." And this is dated, "From Oxford the xx. of November, 1571;" thus, on the other hand, disproving Mr. Townsend's assertion, to which it stands opposite. Indeed, that biographer does not inform us why the letters addressed to Foxe in Grub Street, "must have been written after 1572." As far as I can conjecture, that notion may have been suggested to him by his imagining that Foxe was lodged in the mansion of the Duke of Norfolk until that nobleman's disgrace and execution in 1572. But such was not the fact; for, though he was sheltered by the Duke for a time, he seems long before that date to have had a house of his own. Altogether, it appears very doubtful when Foxe went to Grub Street, and how long he resided there.*

JOHN GOUGH NICHOLS.

B. H. C. will find, in the *Memoirs of the Society of Grub Street*, a good account of the origin and progress of the literary notoriety of that street. It is a singular work in two volumes, 12mo. 1737.

G. OFFOR.

THE MUSIC OF "THE TWA CORRIES" (2nd S. ix. 143.)—It is to be found in Alexander Campbell's musical work, Albyn's *Anthology*; also in a small privately-printed volume of R. Chambers's, *Twelve Romantic Scottish Ballads, with the Original Airs arranged for the Pianoforte*, 1844.

PHILO-BALEDON.

Edinburgh.

[* In our note on Grub Street we stated, on the authority of Elmes's *London*, that "the name was changed into that of Milton Street from a respectable builder so called, who purchased the whole street on a repairing lease." We are assured, however, by a gentleman who was present at the meeting when its nomenclature was discussed, that it was so named after the great poet, from his having resided in the locality.—ED.]

BOLLED (2nd S. ix. 28.)—The word בָּבֶל, *gerol*, in Exodus (ix. 31.) translated *bolled*, does not occur elsewhere in Hebrew, nor is it found in other Shemitic languages; but Andrew Muller contends that it is an Egyptian word meaning *exire* (Celsii, *Hierob.* ii. 283.). Although there is extant no authority for such various reading, I conceive that this word, *idem sonans*, may have been originally written בָּבִיל, *gerool*, meaning *end*,

terminus, from the same root as جَبَل, *jabil*, in

Arabic, meaning *thick, large*. The word *boll* or *bôle* in English appears, from Tyrwhitt's *Glossary to Chaucer*, to be from the Anglo-Saxon *bolleu* (passive participle of *bolge*), *swollen*. There is a general consent amongst the translators that it means in this passage *in seed*. "The small blue indented flowers [of flax] produce large globular seed-vessels divided within into ten cells, each containing a bright slippery elongated seed." (VEGETABLE SUBSTANCES, L. E. K. p. 8.)

T. J. BUCKTON.

Lichfield.

CHEVALIER GALLINI (2nd S. ix. 147.)—I was personally acquainted with three members of this family, persons of amiable and independent position: two of them built a chapel, and did other good works. The property also went through the ordeal of a Chancery suit. Before supplying farther details, I should like to see that the object is legitimate, and not to satisfy a prurient curiosity, which too often prompts the publicity of any remarkable details concerning a family to the annoyance of its existing members. What right has the public to personal matters as to a family, whether of Gallini, or Beau Nash, or any other private person?

NASH.

Adelphi.

OLIVER CROMWELL'S KNIGHTS, &c. (2nd S. viii. *passim*.)—By way of addition to your correspondents' communications on this subject, I have noted a list of knights made by the Protector upon a special occasion, which is to be found among the Harl. MSS., where the arms and crests are cricked:—

"Theis fifteen knights made by OMver as followeth when he dynd at Guildhall, which was 1653:—

"Sir Tho. Vyner, Kt.; Lord Mayor; Sir Chr. Pack, Kt.; Sir Rob. Tichborne, Kt.; Sir Rich. Combs (Hertf.); Sir Edw. Warde (Norff.); Sir Tho. Andrews; Sir Tho. Atkin; Sir Tho. Foote; Sir Hen. Ingoldsby, Baronet; Sir Rich. Cheverton, Lo. Mayor; Sir Hen. Pickering; Sir John Barksted (London); Sir John Dethick; Sir James Drax (of Woodhall in Yorksh.); Sir Hen. Wright, Baronet (Essex)."

The second part of the *Florus Anglicus*, by J. D. Gent, contains (pp. 256, 257.) a list of sixty-two persons who were by Cromwell created Peers of the land.

CL. HOFFER.

SIR BERNARD DE GOMME (2nd S. ix. 221.) — In a communication recently received from a gentleman at the Tower, whom I had asked for information about Sir Bernard, are given extracts from the Registry of Burials kept in the Tower chapel. Under the year 1685 occur these entries: —

"Lady Katherine de Gomme, Oct. 19th."

"Sir Bernard de Gomme, Surveyor of Ordnance, Nov. 30th."

The words "Surveyor of Ordnance" seem to have been written in different ink to the rest of the record, at a later date. I conclude Sir Bernard must have been buried *outside* the walls of the chapel, as his name does not appear among those buried *inside*. No tombstone, tablet, or monument can be traced to his memory.

D. W. S. and I have evidently the same object in view, and I hope he may pursue his inquiries to our mutual enlightenment. M. S. R.

Brompton Barracks.

CLERICAL INCUMBENTS (1st S. xi. 407; 2nd S. ix. 8. 73.) — Mention has been made in "N. & Q." of incumbents who have held their benefices for long periods, and I have directed my attention particularly to ascertain such cases: still I have not met with any well-authenticated instance equalling that of the Rev. Potter Cole, who died March 24, 1802, having been vicar of Hawkesbury seventy-three years, as stated by your correspondent LAMBDA, upon indubitable authority. Thinking it curious, and that it may interest your readers, I annex a list of such clergymen holding benefices prior to 1800, as are supposed to be now living; still it must be borne in mind that it may be only approximating rather than perfectly accurate, and that I may say in the words of Horace, Lib. i. Od. xi.,

dum loquimur, fugerit invida

Ætas."

Names of "the Rev.," the Incumbents		Benefices.
Joliffe, P. W. - - -	791.	Poole.
Oakes, James R. - - -	792.	Tostock.
Lloyd, G. W. - - -	793.	Gresley.
Cory, Jas. - - -	796.	Shereford.
Eyre, C. Wolff - - -	796.	Hooton-Roberts.
Guerin, J. - - -	797.	Norton-Fitzwarren.
Bromby, J. H. - - -	798.	Hull.
Allen, W. - - -	799.	Narburgh.
Holden, Jas. R. - - -	1790.	Upminster.

Richmond, Surrey.

The Rev. Robert Pointer, who died in 1838, and his father Rev. James Pointer, held the endowed vicarage of Southoe near St. Neots for ninety years.

At the restoration of Southoe church last year, a very fine stone to the memory of John de Clypeston, a former rector, was broken into fragments, which were inserted in the walls near the roof. The inscription, mentioned in the *Heralds' Visita-*

tion of 1613 as "cut in stone, very old," was as legible as if recently executed. See *Visitation of Huntingdonshire* published by the Camden Society, Lond. 1848, 4to. p. 42.

JOSEPH RIX.

St. Neots.

The late incumbent of Hedenham, Norfolk, was presented to that living in 1812, and died in December, 1858; his immediate predecessor was rector for nearly fifty years. To the rectory of Denton, Norfolk, George Sandby, D.D. was presented in 1750; he died in 1807, in which year William Chester, M.A. was presented; he died in 1838 (November), and the present rector, William Arundell Bouverie, B.D., was presented in 1839.

SELBACH.

SYMPATHETIC SNAILS (2nd S. viii. 503.; ix. 72.) — It was in the year 1850 that the question of sympathy between snails was discussed at Paris. Most people, of course, laughed at the whimsical theory. There were, however, real believers in the "telegraphic escargotique." I myself when at Paris heard a not undistinguished *savant* express his full assent to its possibility. The theory and *modus operandi* were, I believe, as follows. It was maintained as a positive fact that the result of juxta-location in some of the lower class of animals, such as snails, and of these that species especially called by the French *escargot*, was a complete sympathy, and a *quasi* identity of function and movement. If one, *ex. g.*, protruded its feelers, the other would immediately do the same. This sympathy, moreover, after the two creatures had been kept together for a certain time, would not be affected by separation or removal to any distance, even to the other side of the Atlantic! It would, therefore, only be requisite to arrange a preconcerted set of signals, and the telegraph would be established. Touch, for instance, the creature's head, thereby causing a movement or some kind of commotion at that spot; that might stand for A. Touch the tail, and let that stand for B; and so on. This being arranged, let any gentleman take one of these *escargots* to New York, leaving the other with his correspondent at Paris: the result would be a communication with the Paris Bourse, without troubling two great nations to employ their Agamemnons and Niagaras, and expending enormous wealth and appliances in laying down Atlantic cables! *Risum teneatis?*

JOHN WILLIAMS.

Arno's Court.

Your correspondent will find some account of sympathetic snails in *Letters on Animal Magnetism*, by the late Dr. Gregory, professor of chemistry in the Edinburgh University.

W. D.

FALCONER'S "VOYAGES" (2nd S. ix. 66.) — I would endorse the editor's assignment of this to Chetwood by recording the authority: *The British Theatre, containing the Lives of the English Dra-*

matic Poets, &c., 8vo. 1752. The compiler of this acknowledges great obligations to Chetwood, and under his name, besides the usual works ascribed to him, says "he wrote several pieces of entertainment, particularly *Faulkner's*, *Boyle's* and *Vaughan's Voyages*." Lowndes only notices the *Falconer* of 1724, leading to the conclusion that it was then first published. This was, however, the *second edition*: the first, in my possession, is a goodly octavo, with a frontispiece by Cole, representing the Indian preparing to burn a prisoner tied to a tree, printed for W. Chetwood, 1720, marking it as the earliest imitation of Defoe's *Crusoe*. The *Voyages and Adventures of Capt. Robert Boyle* is usually described as an octavo of 1724. I have that impression of the book, with a frontispiece by Vandergucht, but it bears on the face of it *second edition*. When was it originally published? And, finally, while upon the subject of these fictitious voyages, who wrote *The Hermit; or, the Unparalleled Adventures of Philip Quarll**, octavo, with a fine frontispiece of the *Hermit and Beaufidell*, Westminster, 1727, also in my library? There is a great family resemblance in all the books I have named; but, as the latter has been the most popular, there seems no reason why Chetwood should ignore it as one of his progeny.

J. O.

* **BOOK OF COMMON PRAYER**, 1679 (2nd S. ix. 197.)—The passage quoted by M. seems to be in part at least a misprint. As I have it in 1685, it reads:

"That it may please Thee to bless and preserve our gracious Queen MARY, CATHERINE the Queen Dowager, their Royal Highnesses Mary Princess of Orange, and the Princess Anne of Denmark, and all the Royal Family."

In the copy quoted by your correspondent, the printer appears to have transposed the words Mary and Katherine, and to have substituted *Mother for Dowager*. There is but one difficulty connected with this explanation, and it is the repetition of the blunder in the other prayers for the Royal Family.

With regard to the other point, the confusion of dates, I have a volume containing the Old and New Testaments and the Book of Common Prayer. The Old Testament is dated 1638, the New Testament 1664, and the Prayerbook and Psalms 1713. The latter date is no doubt correct; but the New Testament is printed on the same paper and with the same type as the Old. The volume is throughout uniformly ruled with red lines.

B. H. C.

THE JUDGE'S BLACK CAP (2nd S. viii. 130. 193. 238. 406.; ix. 132.)—That the question of the black cap worn by judges on special occasions is still undecided, appears by a recurrence to the same

[* The authorship of this work was inquired after in our 1st S. v. 372.—Ed.]

subject in "N. & Q.," and it appears strange it should remain so, as you must have many lawyers among your numerous readers—some of whom as antiquaries ought to be capable of settling all doubt concerning it. I believe that no explanation hitherto advanced has any proper bearing on the matter; but many years since I received an explanation which appears satisfactory from a gentleman, the author of the *History of East and West Looe* in Cornwall, who had been bred to the law, and who also was one of the best antiquaries of his day. This gentleman chanced to be in a court of law, I think in Westminster Hall, when a nobleman made his appearance for the purpose of executing some legal process; and when the noble lord was announced to the judge, the latter proceeded to take his black cap from its case and place it on his head, wearing it so long as the nobleman remained in court. This remarkable action attracted my friend's notice and led to inquiry, from which he learnt that the cap was not a special emblem of death to a culprit; that it formed a portion of the full dress of legal functionaries: the particular reason for putting it on when the awful sentence is pronounced being, that in performing such a solemn duty, it would be considered unbecoming to show anything short of the highest respect, by failing to be clothed in the fulness of official dress. The fact of wearing the hat in Jersey by the jurats is consistent with this explanation, although it may also refer to the practice of covering the head as a sign of mourning, as practised in some countries.

VIDEO.

Among the various reasons which have been given for this practice, no allusion had been made to what appears not unlikely to be the true one; simply that the judge in assuming to himself the highest function of power, that of taking away life, covers his head in token of then putting on the full dignity of the crown, whose representative he is. There seems some analogy between this custom and that of the highest powers of the universities, the vice-chancellor and proctors, remaining covered when seated in Convocation; and perhaps one may add that of the members of the House of Commons remaining covered while seated. It is curious that the proctors, when they "walk" at the conferring of a degree, uncover their heads as soon as they rise, (at least such is my recollection) just as members of Parliament do on leaving their seats.

VEBNA.

GROOM: HOLE OF SOUTH TAWTON (1st S. v. 57.)—If your correspondent, Mr. E. DAVIS PROTHEROE, will kindly favour me with his address, I believe I shall be able to afford him some information respecting the Devonshire families in which he is interested.

C. J. ROBINSON, Clerk.

Sevenoaks.

RADICALS IN EUROPEAN LANGUAGES (2nd S. ix. 63. 113.)—Vans Kennedy (*Res. Orig. princ. Lang. Asia, etc.*, 4to., Lond. 1828.) states that there are 900 Sanskrit words in the Greek, Latin, and Teutonic languages, 265 in Persian, 83 in Zend, and 251 in English. Of these 900 roots he allots 339 to the Greek, 319 to the Latin, and 162 to the German (leaving 80 for the remaining Teutonic languages). He says there are 208 Sanskrit roots in Greek not found in Latin, and 188 in Latin not to be met with in Greek, and many roots in Latin not in the Teutonic languages, and that 43 are found in German and not in English, and 138 in English and not in German. Perhaps, however, the Sanskrit roots in the English language would amount to between 300 and 400, which moreover may be discovered in composition of several thousand words (4 Sanskrit root-verbs alone being found in composition of 500 or 600 English words). Indeed, to such an extent is this the case, that we can hardly utter a sentence which does not contain 2 or 3 Sanskrit roots; so that most of us might be likened to the Bourgeois gentilhomme who had been speaking prose all his life without knowing it. These Sanskrit roots have come into our language in various ways. We have some directly, some indirectly through both the Latin and Greek, some through only one of those languages; others again, through the Persian, the Teutonic languages, and the various Celtic dialects. The Slavonic languages contain a large number of Sanskrit roots; the Hebrew and Arabic very few. The Latin may be reduced to about 800 or 900 words, from which the whole body of the language has been built up. More than half of these words may be traced to the Greek, and the remainder (after deducting those formed by onomatopoeia, and a few from the Arabic, Persian, Coptic, and the Celtic and Teutonic languages,) chiefly to the Sanskrit, Phœnician, and Hebrew.

R. S. CHARNOCK.

Gray's Inn.

EARL OF NORTHESK'S EPITAPH (2nd S. viii. 495.)—The only memorial to the late Earl of Northesk, in St. Paul's crypt, is as follows:—

"Sacred to the Memory of William, 7th Earl of Northesk, G.C.B., Admiral of the Red, Rear-Admiral of Great Britain, and Third in Command in the glorious Victory of Trafalgar.

"Born April 10, 1758.
Died May 28, 1831."

ANON.

SIR PETER CAREW (2nd S. ix. 143.)—There are in the Lambeth Library two MSS. relating to the life of Sir Peter Carew. The first is entitled, "The Life of Sir Peter Carew by John Vowell alias Hooker" (Lamb. MSS., 605. 1.), which was edited by me in 1857; and the second, "Part of Sir Peter Carew's Life, extracted out of a Dis-

course writ by John Hooker, 1575" (Lamb. MSS., 621. 35.) The latter is limited to that portion of Sir Peter's career during which he was connected with Ireland. In some few places there may be slight verbal differences from the first, as pointed out by ABRACADABRA; but, as well as I can recollect, they very nearly coincide. I imagine that your correspondent quotes from a transcript of the latter paper, which I think I have seen in the British Museum, although I cannot lay my hand on a reference to it. JOHN MACLEAN.

Hammersmith.

FLETCHER FAMILY (2nd S. ix. 162.)—A fletcher is an arrow-maker. Many such persons must have come over with the Conqueror; but as surnames were not then hereditary, the particular claim to be descended from any of those men depends on the amount of testimony the claimant can produce. As arrow-making was a trade from which many wholly unconnected families would derive their surname, one Fletcher being of Norman descent would not prove that another was. Herald's continually granted arms referring to the name of the grantee, as bows to Bowes; arrows to Fletcher; deer to Parker, &c.; so that the arms prove nothing. No mistake is more common than that of supposing that all families of the same name had a common ancestor. P. P.

OLD LONDON BRIDGE (2nd S. ix. 119.)—MR. WM. SYDNEY GIBSON has done well to point out Mr. Peter Cunningham's mistake about Isenbert, "Master of the Schools at Saintes," but his "curious facts" are well known, or at least ought to be, to most intelligent readers—and certainly to those of "N. & Q."

The Patent Roll of the third year of the reign of King John, was printed in the first volume of Hearne's *Liber Niger Scaccarii*, 8vo., 1771; and in the *Calendarium Rotulorum Patentium Turri Londinensi*, edited and published by the Rev. S. Ascough, and John Calcy, Esq., in 1802.

King John's "Letter Missive to the Mayor and Citizens of London" has also found its proper place in Mr. Richard Thomson's *Chronicles of London Bridge*, 8vo., 1827. It would be an act of injustice to the learned author of this charming volume to suppose, for one moment, that he had neglected any available information bearing upon the subject of his work. EDWARD F. RIMBAULT.

HOTSPUR (2nd S. ix. 65.)—I copy what follows from a learned paper upon the old heraldry of the Percies by Mr. Longstaffe, which is printed in the fifteenth Part of *Archæologia Æliana*, just issued:—

"Henry de Percy (Hotspur), his son and heir apparent, slain 1403: called Henry the Sixth (*Chron. Mon. de Alenwyke*), and more commonly Harry Hotspur." "Called by the French and Scots, Harre Hatespurre; because, in the silence of unseasonable night, of quiet sleep to others

who were at rest, he unweariedly took pains against his enemies as if heating his spurs, which we call Hatespurre." "For while others were given to sleep, he was wont to watch over the enemy" (Knighton, 2696, 2728.) "Henry Hatespur vulgariter nuncupatus" (2 Fordun, 405.). "For his sharp quickness and speediness at need, Henry Hottespur he was called indeed" (Peevis). "Quem Scotti vocaverunt Hatespur propter innatum sibi probitatem" (2 Lel. Col. 382.) — *Arch. Æl.*, vol. iv. N. S. 182.

E. H. A.

"THE SISTERS' TRAGEDY" (2nd S. ii. 129.)—This mononymous play was written by Captain Charles F. Thruston, R.N., who died in July, 1858. See an Obituary notice in *The Illustrated London News* of 21st Aug. 1858.

R. INGLIS.

THE SHAKSPEARE CONTROVERSY.

[The following Letter reached us after our arrangements for the present Number had been made:—

Brit. Museum, 26th Mar. 1860.

Sir F. Madden presents his compliments to the Editor of "N. & Q." The article on the "Shakespeare Controversy" is written in a tone of moderation which Mr. Collier would do well to imitate; but as in the opinion of Sir F. Madden and his friends there are several unfair and even untrue (no doubt unintentionally) statements in it, Sir F. Madden begs to ask whether the pages of "N. & Q." are open to the Replies of himself and friends, or whether it is to be merely a one-sided apology for Mr. Collier?

THE EDITOR will be glad to insert any proper contradiction or explanation of any unfair or untrue statements to which he may have fallen in his Article on THE SHAKSPEARE CONTROVERSY of the 24th Instant. Whether the pages of this Journal would be open generally to the Replies of Sir F. Madden and his friends would depend on their tone and spirit. The Editor has lately seen replies upon this subject of a kind which he would not have inserted—and if the Replies alluded to are to be written in a similar spirit he should (in the exercise of the right which every Editor must necessarily reserve to himself) decline to print them. Subject to this right our columns are open to Sir F. Madden.]

Miscellaneous.

NOTES ON BOOKS.

The Life and Labours of Sir Charles Bell, K.G.H., R.S.S. L. & E. By Amedee Pichot, M.D., Author of *Charles the Fifth*. (Bentley.)

It is strange that the man whose European reputation the French Professor whom he went to hear, dismisses us without a lecture, saying, "Gentlemen, enough for day; you have seen Charles Bell"—that that Charles Bell the Surgeon, Physiologist, and Artist, should have been laid in his grave for eighteen years before the world received any detailed account of his life and labours. They are now recorded by an accomplished French gen-

tleman; distinguished alike in medicine and in letters, and a more interesting Biography we have seldom read. But it has another claim to notice. We know no book more pregnant with useful lessons to the younger members of the liberal profession of which Bell was so distinguished an ornament as this graceful tribute to his memory. It is a book to be read and re-read by medical students.

BOOKS RECEIVED.—

Say and Seal. By the Author of "The Wide Wide World." (Bentley.)

What can better prove the interest to be found in a work of fiction than is contained in Mr. Bentley's own announcement, that of the cheap Popular Edition of *Say and Seal*, he is now issuing the Twentieth Thousand, and of the Library Edition the Fourth!

The Spectator. By Addison, Steele, &c. *Revised Edition, with Explanatory Notes and a Complete Index.* Parts I. to IV. (Routledge.)

It says much for the good taste of the reading public, that Messrs. Routledge are encouraged to issue a new edition of this great "well of English undefiled" in Sixpenny fortnightly Parts. The whole work, which is not only carefully revised but illustrated with explanatory notes, will be completed in Twenty-one Numbers. This is indeed at once good and cheap literature.

Devonshire Pedigrees recorded in the Herald's Visitation of 1720, with Additions from the Harleian MSS. and the Printed Collections of Westcote and Pole. By John Tuckett. Part III. (Russell Smith.)

We are glad to see that Mr. Tuckett is encouraged to proceed with this useful contribution to the Family History of Devonshire.

BOOKS AND ODD VOLUMES

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Notices to Correspondents.

We have been compelled from want of space to postpone several articles of great interest, among others a continuation of *The Gunpowder Plot Papers*; and a curious Series of Extracts from Treasury Records, by Mr. Hart.

NOTES AND QUERIES will be published at Noon on Thursday next in consequence of next Friday being Good Friday.

ANTICURIUS. Mr. Strong the bookseller emigrated to Australia some time ago.

W. W. H. (Bingham.) Is thanked for the Folk-lore, which is already recorded in "N. & Q."

J. T. (Gillingham.) *Torney's Heraldry* has been lately recommended by the highest authority we know.

S. M. W. P. W. The *Tyrconnell* hunting at Cumbmartin is noticed in our 2nd S. i. 453.

J. L. CURTIS. The poor enthusiast was as mad as a March hare.

E. G. L. Inquire of some second-hand bookseller, as so much depends upon the condition of the book.

Noting. Several articles on the present English branch of the Order of St. John of Jerusalem appeared in our 1st S. xii. 455; 2nd S. i. 197, 261, 290, 460; ii. 19, 137.

IGNORAMUS. The reference was to vols. ii. and viii. of our 1st Series not numbers.

ERRATA.—2nd S. IX. p. 229, col. ii. l. 31. for "Duna" read "Duna." Same page, col. ii. l. 49. for "Eown" read "Eown;" p. 233, col. i. l. 18 from bottom for "every" read "ever." Same page, col. ii. l. 5. for "Eccles" read "Eccles."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for Six Months forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DAVID, 186, FLEET STREET, W.C.; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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GLEANINGS FROM THE RECORDS OF THE TREASURY.—No. I.

In the year 1664, the celebrated John Evelyn was constituted one of the Commissioners for the care of the Sick and Wounded in the Dutch War, and in his Diary, under the date Oct. 27, we find this entry:—

"The same day at Council, there being Commissioners to be made to take care of such sick and wounded and prisoners of war, as might be expected upon occasion of a succeeding war and action at sea, war being already declared against the Hollanders, his Majesty was pleased to nominate me to be one, with three other gentlemen, parliament-men; viz. Sir William Dolly, Knt. and Bart., Sir Thomas Clifford, and Bullein Rheymes, Esq., with a salary of £1200 a year amongst us, besides extraordinaries for our care and attention in time of station, each of us being appointed to a particular district, mine falling out to be Kent and Sussex, with power to constitute officers, physicians, chirurgeons, provost-mars-hals, and to dispose of half of the hospitals through England."*

The next year provided no lack of employment for Evelyn in that service, as appears by several passages in his Diary, but the fearful pestilence which then swept over the face of the land rendered his occupation doubly onerous and perilous. He refused, however, to desert his charge, and in

a spirit of devotion and self-sacrifice not often matched, on his colleagues retiring from their posts, and leaving him without assistance, undertook the whole direction of this most trying duty. For this we have the testimony of his Diary (Aug. 28, 1665), where he says:—

"The contagion still increasing, and growing now all about us, I sent my Wife and whole family (two or three necessary servants excepted) to my brother's at Wotton, being resolved to stay at my house myself, and to look after my charge, trusting in the providence and goodness of God."*

By means of a document which I have recently passed over among the Treasury Records now at the Public Record Office, I am enabled to add to these accounts a few particulars from the narrative of John Evelyn himself; in fact, thereby to interpolate a page in his Diary, and a page too which will shed additional lustre on the truly Christian character of that excellent man.

This document is a petition presented by Evelyn to the Lords of the Treasury in March 1704 in reference to his salary as one of the commissioners of sick and wounded, and also his travelling charges.

The following is a copy:—

"To the R^t Hon^{ble} the L^{ds} Com^{rs} of his Mat^{ties} Treasury.

"The humble Petition of John Evelyn Esq^r.

"Shewing

"That having lately Exhibited to y^r L^{ds} an Acct^t of y^e charges incident to his Employ^{mt} as one of the Com^{rs} relating to y^e sick and wounded Seamen and Prisoners at War amounting to the sum of - £752

"During Six yeares Service and unexpectedly finding himselfe retrenched upon the Article of Travelling charges the sume of - 226

"And on that of his Salary - 225

"Amounting in both to - £451

And this being pass'd wth directions to the Clerks to be drawn up in order to a Declarac^{on}, w^{thout} having the favour of being called in to justify his p^{te}nce and satisfie y^r L^{ds} upon any Exceptions, w^{ch} might occur (induceing y^r L^{ds} to cut off so considerable a sume from y^r Pet^r) he thinks himselfe obliged (as well for his own Reputac^{on} as y^r L^{ds} Justice) to bespeake y^r favorable p^{mi}ssion of laying before you, what he should have sayd, viva voce, had he ben so hapy to have ben call'd in before y^r L^{ds} were risen & gon away.

"May y^r L^{ds} be therefore pleased to cause a Paper relating to this his humble Petic^{on}, to be read before y^r L^{ds}.

"And he shall pray, &c."

"To the R^t Hon^{ble} y^e L^{ds} Com^{rs} of his Mat^{ties} Treasury.

"May it please your L^{ds}"

"As to that of Travelling charges, a decent Coach wth four horses out of Towne is a known stated price at 20^s. a day to w^{ch} your L^{ds} have ben pleas'd to reduce the whole charge w^{thout} any allowance for lodging & diet for himselfe and Serv^t and oftentimes a Clerk wth him, besides other contingent Expences, upon y^e coming of Officers from the Ships, Hospitals & Prisons who had continual buisness wth him, and w^{thout} considerac^{on} of his having ben as by the Paper annex to his s^d ac^t

* Diary, vol. i. p. 385.

* Diary vol. i. p. 397.

appears) some hundred of times, oblig'd to repaire to London *, to visite y^e severall Hospitals, Prisons, and other places; besides the p^{er}petual danger he was hourly expos'd to, in passing thro' the whole City during the two first wars; necessitated to waite on the old Duke of Albemarle at the Cockpit †, constantly once sometimes twice, every weeke to receive Orders, and to p^{re}cure monys of the Receiver, and cary downe Slops, bundles of Linnen and other accomodacons, when Ten Thousand died weekly of the contagion; And that all his Bro. Com^{rs} shifted for themselves, and left him here alone to take care and charge of y^e Service, in w^{ch} they were alike concerned wth himselfe For they had all their peculiar Districts equally assing'd them. London & its Infected Skirts, was every ones Providence; But w^{ch} had hee deserted, or not p^{er}sonally supply'd, multitudes of poore sick and wounded Seamen of our owne and Prisoners of y^e Dutch must inevitably have perished. Two of his Martials employ'd at Leeds Castle & Chelmsley Prison (who had frequent recourse to him) dying of y^e Plague, and one who came to him wth the Tokens upon him: For all w^{ch} dangers and Services, and vncessant motions (vseing his owne Coach & Horses onely) he never put one peny to Acc^t levying it to your L^{ds} consideracon But to his Astonishm^t finding halfe his real charges at once cutt of w^{ch} had he vouched by particula^r Bills & Recorings of In-keepers & private houses where he was often forc'd to Lodge, during the Contagion and since, would considerably have surmounted the full of forty shillings p^{er} diem allowance to w^{ch} notwithstanding the Com^{rs} confined their Expences to p^{re}vent y^e least excesse Tho' he hopes he might (wthout imodesty) aledge that some favour might be had to the Persons then employ'd (of whom y^r Pet^r was the meanest) and most exposed Sr Thomas Clifford (afterwards L^d high Trear) Sr W^m D'Oyby Sr Geo. Downing Barts and others: who hardly could have travelled for 20^s a days allowance All w^{ch} consider'd it is humbly hoped your L^{ds} will wth some distinction have regard to the many hazards and fatigues of y^r Pet^r and not make him a precedent to those Gentlemen who may possibly hereafter be better husbands wth lesse danger.

"As to the Sallary of the last year (of w^{ch} your L^{ds} have abated three quarters) tho' the Warr and hostility were ended: Yet was neither his Journey's nor trouble

"Having taken orders with my marshal about my prisoners, and with the doctor and chirurgeon to attend the wounded enemies, and of our own men, I went to London again and visited my charge, several with legs and arms off; miserable objects, God knows!" (April 28, 1665.)

"16th May. To London, to consider of the poor orphans and widows made by this bloody beginning, and whose husbands and relations perished in the London frigate, of which there were fifty widows, and forty-five of them with child." (*Diary*, vol. i. p. 393.)

† "To London, to speak with his Majesty, and the Duke of Albemarle for horse and foot guards for the prisoners at war, committed more particularly to my charge by a commission apart." (June 5, 1665), *Diary*, vol. i. p. 394.

"I went again to his Grace, thence to the Council, and moved for another privy seal for £20,000, and that I might have the disposal of the Savoy Hospital for the sick and wounded; all which was granted." (June 8, 1665), *Diary*, vol. i. p. 394.

"I waited on the Duke of Albemarle, who was resolved to stay at the Cock-pit, in St. James's Park." (August 8, 1665), *Diary*, vol. i. p. 396.

"My Lord-Admiral being come from the fleet to Greenwich, I went thence with him to the Cockpit, to consult with the Duke of Albemarle," (September 25, 1665), *Diary*, vol. i. p. 397.

at an end whilst acct^s & arrears were to be examined & adjusted wth Deputy^s Chirurgeons, Martials, Nurses & others upon the places, til Mr Gibson was Comission'd by my L^d Trear to discharge what was owing at all the Ports, and requir'd y^r Pet^r's attendance. This therefore he presumed and well hop'd might reasonably have ben cast in, as some Recompence for his former services and Expences for which he also brought nothing to y^e Publi^c Acc^t during either War.

"May yo^r L^{ds} therefore be pleas'd in consideracon of the p^{re}misses not onely to allow of his full & just acct^s but so to rep^{re}snt it to his Gracious Mat^{ty} That the Fine of £150 for making up y^e p^{re}snt terme of his Lease for certain Lands near Deptford from the Crowne may be Install'd and defalked out of the Debt still remaining due from the Crowne, to y^r Pet^r's wifes Father Sr Richard Browne to whom the Inheritance of that Estate was solemnly p^{re}miss'd by his late Mat^{ty} King Charles the 2^d for his long faithfull and chargeable services abroad, during the space of Nineteen yeares in w^{ch} he spent his owne patrimonial Estate (as is well known to my L^d Godolphin Sr S^to Fox and the rest of the late L^{ds} Com^{rs}) and the remaining debt to be truly stated audited & allow'd and that by Warr from y^e L^d Trear to the auditor of y^e Excheq^r for paym^t thereof. But w^{ch} Sr Richards tedious sickness and death hindering his Application is still owing to y^r L^{ds} Petitioner.

"Due to y ^r Pet ^r 's wife as Heiress to her father Sr Richard Browne as p ^{er} acct ^s Audited & allow'd	5848	0	0
"To him more for his Sallary as Eldest Clerk of the Council, by grant und ^r y ^e Gr ^t Seale, &c.	587	10	0
"Due to y ^r Pet ^r for a Loane of 250 w th Interest as by Tally dated Nov. 1671 in all besides interest.	250	0	0
	6685	10	0

"Which two last Sumes were duely payd to all the rest of y^e Clearks of y^e Council excepting to Sr Richard Brown and y^r Peticoner."

This petition was submitted to the Lords of the Treasury on 6th March, 1703, and the result of their decision appears from the following note on the back of the document:—

"6 Mar. 1701.

"My Lords will allow him 30th a day for travell charges 'ut no Sallary after his Com^{on} determined."

Out of honour to the name, I have thus placed Evelyn's petition at the head of a series of historical documents selected from the old papers of H.M. Treasury, to which valuable class of records I have not unfrequently called attention in these pages, and which series I believe will be found interesting. Time will not allow me to do more than lay the documents themselves before the readers of "N. & Q.," with just such a notice of the more salient points as the necessity of the case may require; but if any one (and there are not a few) can and will kindly supply farther illustrations from other sources, such additional information will be as acceptable to me, as the documents themselves will doubtless be to those who have hitherto been strangers to them.

WILLIAM HENRY HART.

Folkestone House, Roupell Park, Streatham.

SUFFOLK FOLK LORE.

A few days since a friend put into my hands *The History of Stowmarket*, by the Rev. A. G. H. Hollingsworth, M.A., the Vicar, small 4to., Ipswich, 1844, pp. xii. 248. At the end of the book, in *Appendix No. 6.*, a series of notices of local folk-lore are collected together. If they have never been transferred to "N. & Q.," and I do not remember to have seen them in its pages, they well deserve a place amongst your stores of similar traditions. I have therefore extracted them: and in sending them to you, I feel it only right to say a word in commendation of the work from which they are taken. Local histories such as these, written by persons who have ready access to original documents, and patience to extract from them the grains of gold concealed in the bushels of sand, cannot fail to be interesting and useful to the archæologist. I trust that Mr. Hollingsworth will not think me guilty of petty larceny in transferring his curious notes to your pages:—

"I. WITCHES.

"1. An old woman named Wix was reputed a witch. She was drowned at night in crossing the river near the mill, and when found her body was swimming on the top of the water, which was thought a good confirmation of the suspicions.

"2. An old woman used to frequent Stow, and she was a witch. If as she was walking any person went after her and drove a nail into the print-mark which her foot left in the dust, she then could not move a step further until it was extracted. The same effects followed from driving a knife well into the ground through the footprint.

"3. The most famous man in these parts as a wizard was old Winter of Ipswich. My Father [*Sexton loquitur*] was in early life apprentice to him, and after that was servant to Major Whyte, who lived in Stow-upland at Sheepgate Hall. A farmer lost some blocks of wood from his yard, and consulted Winter about the thief. By mutual arrangement Winter spent the night at the farmer's house, and set the latter to watch, telling him not to speak to any one he saw. About twelve a labourer living near came into the woodyard and hoisted a block on his shoulder. He left the yard and entered the meadow, out of which lay a stile into his own garden. But when he got into the field he could neither find the stile nor leave the field. And round and round the field he had to march with the heavy block on his shoulder, affrighted, yet not able to stop walking, until ready to die with exhaustion, the farmer and Winter watching him from the window, until from pure compassion Winter went up to him, spoke, dissolved the charm, and relieved him from his load. (*Sexton*.)

"II. FAIRIES.

"1. The whole of the Hundred is remarkable for fairy stories, ghost adventures, and other marvellous legends.

"Fairies frequented several houses in Tavern Street about 80 to 100 years since. They never appeared as long as anyone was about. People used to lie hid to see them, and some have seen them. One in particular by a wood-stack up near the brick-yard; there was a large company of them dancing, singing, and playing music together. They are very small people, quite little creatures, and very merry. But as soon as they saw any-

body, they all vanished away. In the houses, after they had fled, on going up stairs, sparks of fire as bright as stars used to appear under the feet of the persons who disturbed them. (*Old Parish Clerk*.)

"2. Neighbour S. is a brother [sister?] of old B. the sexton. He died at 82; she is now near 80. Her father was a leather breeches-maker; and her mother having had a baby (either herself or her sister, she forgets which), was lying asleep some weeks after her confinement in bed with her husband, and the infant by her side. She woke in the night—it was dimmish light—and missed the babe. Uttering an exclamation of fear, lest the fairies (or feriers) should have taken the child, she jumped out of bed, and there, sure enough, a number of the little sandy things had got the baby at the foot of the bed, and were undressing it. They fled away through a hole in the floor, laughing as if they shrieked; and snatching up her child, on examination she found that they had laid all the pins head to head as they took them out of the dress. For months afterwards she always slept with the child between herself and husband, and used carefully to pin it by its bed-clothes to the pillow and sheets that it might not be snatched hastily away. This happened in the old house which stood where the new one now stands, on the south side of the vicarage gate.

"3. A woman, as she heard tell, had a child changed, and one, a poor thing, left in its place; but she was very kind to it, and every morning on getting up she found a small piece of money in her pocket. My informant firmly believes in their existence, and wonders how it is that of late years no such things have been seen.

"4. ONEHOUSE. A man was ploughing in a field, a fairy quite small and sandy-coloured came to him and asked him to mend his peel (a flat iron with a handle to take bread out of an oven). The ploughman soon put a new handle to it, and soon after a smoking hot cake made its appearance in the furrow near him, which he ate with infinite relish.

"5. A fairyman came to a woman in the parish and asked her to attend his wife at her lying-in. She did so, and went to fairyland, and afterwards came home none the worse for her trip. But one Thursday, at the market in Stow, she saw the fairyman in a butcher's shop helping himself to some beef. On this she goes up and spoke to him. Whereupon much surprised, he bids her say nothing about it, and inquires with which eye she could see him, for when in fairyland he had rubbed one of her eyes with some ointment. On pointing to the gifted eye, he blew into it, and from that time she could never see a fairy again.

"6. The house in which A. W. now lives was the scene of fairy visits and officiousness. A man lived there about 100 years since, who was visited constantly by a fairy (or ferrier, or ferisher). They used his cottage for their meetings. They cannot abide dirt or slovenliness, so as it was kept tidy and clean they cut and brought faggots for the good man, and filled his oven with nice dry wood every night. They also left a shilling for him under the leg of a chair. And a fairy often came to him and warned him not to tell any one of it, for if he did, the shilling, wood, and fairies would never come to him again. Unluckily for him he did tell his good luck, and then his little friends were never seen by him more. The fairy wore yellow satin shoes, was clothed with a green long coat, girt about by a golden belt, and had sandy hair and complexion.

"7. STOWMARKET, 1842. — S., living for 30 years in the cottages in the hop ground on the Bary road, coming home one night 20 years since, in the meadow now a hop ground, not far from three ash trees, in very bright

moonlight, saw the fairies. There might be a dozen of them, the biggest about three feet high, and small ones like dolls. Their dresses sparkled as if with spangles, like the girls at shows at Stow fair; they were moving round hand-in-hand in a ring, no noise from them. They seemed light and shadowy, not like solid bodies. I passed on, saying, 'The Lord have mercy on me, but them must be the fairies;' and being alone then on the path over the field, could see them as plain as I do you. I looked after them when I got over the stile, and they were there, just the same, moving round and round. I ran home and called three women to come back with me and see them. But when we got to the place they were all gone. I could not make out any particular things about their faces. I might be 40 yards from them, and I did not like to stop and stare at them. I was quite sober at the time."

These extracts are so pleasantly written, and the details, particularly of the dress and stature of the "good people," so quaint and curious, that I believe you will not grudge the space which they will occupy. In these days, when railway engines are driving fairies far away from merry England, it becomes a matter of no little interest to arrest the fleeting traditions about them, which seem likely to vanish very speedily.

W. SPARROW SIMPSON.

A WANT IN HERALDIC LITERATURE.

There is yet a book wanting in heraldic literature. Will somebody take the trouble to compile it? Such a book cannot be a duodecimo. It cannot be less than a thick royal octavo in Brevier, not leaded. In the pages of "N. & Q." we frequently see questions on heraldry asked; questions which no books on this subject yet published are calculated to answer. One correspondent has, perhaps, an old piece of plate in his possession, on which there is engraved an old coat of arms. He believes that this piece of plate was brought into the family by his great-great-grandfather's wife, and that it bears the armorial achievement of her maiden surname. He does not know what her maiden name was, but of course he is anxious to know. We will suppose that the arms on the plate are, argent, a bend wavy sable. He looks at this hieroglyphic, and would fain know whose name is pictured there; but as there is no published book that can tell him, he flies to "N. & Q.," as we all of us do now and then when we are in distress. He describes the coat by saying it is argent, a bend wavy sable, and begs some kind unknown, to tell him what family name it stands for. To this, some courteous unseen replies Wallop; and for the first time in his life he discovers he has Wallop blood in his veins. Another has several hall chairs of antique pattern, which he can remember ever since he can recall the first glimmer of daylight, on the backs of which are painted the following—azure, a

No person that he knows, and no book that he has ever seen, can inform him whose name is there concealed; so he flies in his despair to "N. & Q.," when somebody in reply suggests "Townshend." This sheds a new light into his mind, for he recollects that his grandfather was called John Townshend Smith, and that leads to the discovery that his great-grandfather married a Townshend. So he now knows where the old chairs came from. Another person buys a valuable folio volume at a second-hand book-stall. On examining it at home, he observes a book-plate inside the cover, bearing argent, on a cross, gules, five escalopes or. He wishes to trace the peregrinations of this book through the hands of its several possessors, before it came to him, and he is desirous of knowing what possessor bore those arms. There is the cross, and there are the escalopes, and there are the tinctures. With these leading features as guides, how is it we have no book that will tell? He applies as before, and obtains the name of Villiers. Again: suppose I am walking down Regent Street some afternoon in the season, and I see a handsome carriage which attracts my attention. On the panel I read argent, a saltier gules, surmounted by a coronet with five strawberry leaves. How is it we have no book on heraldry that would inform us that that carriage belongs to Fitz-Gerald, Duke of Leinster? We have plenty of books that tell us what coats of arms belong to what names, but none that tell us what names belong to what coats of arms. There is no lack of books wherein the family names are arranged alphabetically, to which are attached their several and sundry armorial bearings. But I want, the armorial bearings given, to find the names. This is just the contrary. Do I make myself understood? What we now have is—given, the name, to find the arms: what we lack is—given the arms, to find the name. To complete such a book would demand a considerable amount of planning, arrangement, and classification. I would begin with the Honourable Ordinaries, or principal charges. Every coat bearing a chief should stand under one head or chapter. Then, if we saw a shield whereon there appeared a chief, and wished to know the name of the family to which it pertained, we should only have to run our eyes down the columns under this head, and we should soon come to it. Every one bearing a pale under another chapter: every one a bend—a fess—a bar—a chevron—a cross, under another and another, and so on. Under the head "Bend" would be found the arms on the old piece of plate belonging to Wallop: and also all coats bearing other minor devices besides the bend, for every coat would be classified according to its principal device, and not according to its minor ones. Under

"Cross" the arms of Villiers: and under "Saltier" Fitz-Gerald.

Next, the subordinaries in rotation, following the order usually given to them by heralds. Then the common ordinaries. For instance, all shields having lions must come together. First, all those bearing one lion; then those having two; then those with three; then those with more. The same with birds, or fish, or all other animals; and lastly, devices of less pretence.

The frequent questions for names unknown, as pertaining to known arms, prove that such a Dictionary of Arms is needed. At one time I seriously contemplated the compilation myself; but in the way of arts and sciences and other hobbies, I have too many irons in the fire already. Any person possessed of the necessary amount of leisure, patience, and perseverance, could do it. It is not imperative that the compiler should have had a College education, though it would be well if he had some general knowledge of Heraldry. No new materials are required, but only a different arrangement of the old.

I should be sorry to close these remarks without taking this opportunity of thanking C. J. for his reply (2nd S. ix. 55.) to a question of the above nature put forward by me. And the correctness of his reply has been since corroborated by some passages in an old will recently discovered.

P. HUTCHINSON.

[Our correspondent will find exactly what he seeks in Mr. Papworth's *Ordinary of British Armorial*, publishing by subscription, and of which three numbers are now out. The method there pursued is somewhat simpler and easier than that proposed. All charges are taken in alphabetical order without regard to whether they be ordinaries or not. The principal charge is first to be sought, and then running the eye down the column the tinctures of the field, taken alphabetically, are found. Thus, if the coat be, or three annulets gules, look for the *principal charge*, "three annulets," which we find at page 5., and opposite to or we find the coat to be that of Hutton. If there be any charge in chief we look for it under the next head, 3 annulets *and in chief* a greyhound courant sable, which is the coat of Rhodes; if *in base*, under the next head. If the principal charge be *between* or *within* other charges under the next head, and so on as is described in the Preface. The work is entirely written, and is appearing in numbers. Particulars may be had of the Author, 14 A. Great Marlborough Street. We can very sincerely recommend it to our correspondent, and all our readers. Some idea of the labour and research bestowed on the book may be inferred from the fact that it contains about 50,000 coats of arms, all British or Irish.]

Minor Notes.

JUNIUS, BOYD, AND LORD MACARTNEY. — In 1800, George Chalmers published *An Appendix to the Supplemental Apology for the Believers in the Supposititious Shakspeare Papers: being the Documents for the Opinion that Hugh M'Auley Boyd wrote* &c.

copy "From the Author to Lord Macartney, as a mark of his sincere respect," is the following MS. note signed M., and most probably written by his Lordship himself: —

"Great industry, research, ingenuity, and critical sagacity are displayed in this treatise, and afford very plausible grounds for the opinion which Mr. Chalmers has formed. But a variety of circumstances prevents me from adopting it. Having been shut up in a small packet with Mr. Boyd during a four months' passage to India without once letting go our anchor, I had frequent opportunities of sounding his depth, and of studying and knowing him well. He was strongly recommended to me by some of my friends whom I wished to oblige; but previous to my Indian appointment, though I knew many of Mr. Boyd's connexions and relations, I was not personally acquainted with him. I do not say that he was incapable of writing to the full as well as Junius; but I say I do not by any means believe that he was the author of Junius.

"Mr. Boyd had many splendid passages of Junius by heart, as also of Mr. Burke's parliamentary speeches and political pamphlets, the style of all which he knew how to imitate. He was also a great admirer of Sterne, and often affected his manner in his private letters, and not unsuccessfully. The Whig and Antrim Freeholders seem rather to be imitations of Junius than productions of the same pen. Mr. Chalmers's argument would be stronger if any performance of Mr. Boyd previous to the appearance of *Junius* could be found, which indicated that Junius might be expected from such a writer.

"As far as I can venture to form an opinion upon the subject of Junius, I should think Mr. Dyer to have been the principal author. M."

The person noticed by Lord Macartney is Samuel Dyer, the friend and associate of the literati of the last century. Malone is the first, probably, who asserted that Dyer was the author of *Junius's Letters*. J. Y.

BUG: DAISY: FEAT. — Samuel Purkis, in a letter to George Chalmers, dated Brentwood, Feb. 16, 1799, notices the following provincialisms: —

"As I had some time since the honour of writing to you on etymology, I cannot help noticing two curious words, which in a letter I have just received from an ingenious friend in Lincolnshire are said to be in common use with the lower class of people in that county:

"*Bug*: conceited, proud. 'As he is very *bug* of it,' that is, he is very proud of it. 'A poor *bug* fool,' that is, a conceited blockhead.

[Richardson informs us, that "*Bug* is not an uncommon expression in the North. He is quite *bug*; i. e. great, proud, swaggering. 'Hunt. Dainty sport toward Dal-yell; sit, come, sit, sit and be quiet; here are kingly *bugs* words.'" — Ford, *Perkin Warbeck*, Act III. Sc. 2.]

"*Daisy*: remarkable, extraordinary, excellent: as 'She is a *daisy* lass to work,' that is, she is a good working girl. 'I'm a *daisy* body for pudding,' that is, I eat a great deal of pudding.

"As I am on this subject, allow me to remark, that in the Act of James I., cap. xxii. sect. 25., the word *feat* is used in a sense rather unusual. The passage shall here exercise the *feat* of my pen."

tery of a tanner, &c.' This is different from any modern acceptation of the word." J. Y.

ENGLISH MERCANTILE HISTORY: THE LEVANT.—There are many interesting facts relating to English intercourse with the Levant which have to be collected before the history of the individuals and events can be written, and for which the pages of "N. & Q." afford a convenient place of assemblage, as they have already proved valuable garners for various branches of history.

In the *Visitation of Yorkshire*, by Dugdale, published by the Surtees Society, is to be found—

"Marmaduke Wyvill, 1665, 'merchant in Scio,' second son of Sir Marmaduke Wyvill."

It is worthy of note that in those pedigrees cadets were found entered as "merchants."

Scio was two centuries ago, as now, a great centre of the trading Greeks. It is from this island that the great Greek firms of London, the Rallis, &c., have of late years spread.

In Arundell's *Seven Churches* are to be found materials for a list of chaplains of Smyrna and other factories, obtained from the Smyrna records.

The Rev. Jno. Greaves, who went to the East in 1638 to purchase MSS. for Archbishop Laud, affords in his *Miscellaneous Works* (London, 1737) a few names. In 1638, Sir Wm. Paston was at Cairo; in that year Mr. Greaves sent instruments to Bagdad, Smyrna, and Alexandria for observing an eclipse of the moon in December. In 1649 Mr. Pecket, jun., an English merchant at Constantinople known to Mr. Greaves in 1638, died in that city. The English ambassador's secretary at Constantinople in 1638 was Dominico, a Greek. Santo Sagherri appears to have been centred at Cairo.

Pietro della Valle, 1614, speaks of English passengers to Constantinople in the ship from Venice, and of the establishment of the English embassy there.

HYDE CLARKE.

Smyrna.

LONGEVITY.—

"Midhurst, a town in Sussex, containing only 140 houses and cottages, has at present 78 inhabitants, male and female, whose ages are above 70. Of this number, 32 are 80 and upwards, and 5 are between 90 and 100. What is also remarkable is, that of all the 78 persons there are only 4 who do not follow their ordinary business or occupations."—*Dublin Chronicle*, 2nd Dec. 1788.

ABHBA.

THE FEMININE AFFIX "Ess."—

"Our English affix *ess*, is, I believe, confined either to words derived from the Latin, as *actress*, *directress*, &c., or from the French, as *mistress*, *duchess*, and the like."—Coleridge, *Satyrane's Letters*, ii.

This is a mistake: e. g. *semstress* (and *semster*) from *seam*, which is from the A.-S.

Waitress is not so clear a case, though it is nearer to German than French. By-the-bye De

Quincy (*Autobiographic Sketches*, 1854, vol. ii. p. 188.) has this remarkable note on the word *waiter*:—

"Social changes in London, by introducing females very extensively into the office (once monopolized by men) of attending the visitors at the tables of eating-houses, have introduced a corresponding new word, viz. *waitress*!"

The fact is, it is no novelty at all. See Wiclif's *Bible*, Jeremiah, ix. 17.

CLAMMILD.

• Athenæum Club.

LORD HAILES.—Lord Hailes was punctilious as to propriety of expression, especially in judicial proceedings; and hence, in a *jeu d'esprit* of James Boswell's, well known in its day, called the "Court of Session Garland," in which the Judges then on the Bench are satirised, it is said:

"'To judge in this case,' says Hailes, 'I dont pretend. For justice I see wants the *e* at the end.'"

I have been lately shown a copy of a note of his Lordship's in a cause which depended before him. It is in the following terms, and seems to indicate that the joke of Boswell was not much misapplied:—

"The Lord Ordinary, observing that in the writing entitled, 'Answers for Messrs. Pringle & Hamilton,' and in the writing entitled, 'Answers for the Creditors of Nathaniel Agnew,' an innovation is attempted to be introduced into the Scottish Alphabet by the use of the letter 'z' instead of 's,' appoints the said writings to be withdrawn, and to be copied over and replaced in common orthography; in respect that this innovation if yielded to, may in the course of a few years produce a total change in the form of letters, and render the writing of one age unintelligible to another."

G.

Edinburgh.

Queries.

REV. D. II. URQUIHART.—Wanted some particulars of this gentleman, who is the translator of Anacreon. Is he the author of other poetical works published or in MS.?

R. INGLIS.

DANIEL COXE.—Can you favour me with any information respecting Daniel Cox, author of *A Description of the English Province of Carolina*, London, 1741. The author speaks of his father being "the present proprietor of the province," but does not say how it came into his possession. Is it known how long it was held by the family, and where, in England, they were originally settled?

C. J. ROBINSON.

LATIN VERSIONS OF THE BOOK OF COMMON PRAYER.—Where can I find any tolerably complete account of the various Latin versions of the English Prayer Book?

B. H. C.

HERALDIC QUERY.—Can any one of your heraldic correspondents in England or on the Continent inform me what was the *crest* of the Seig?

neurs of Châtres and Cannes (in the department of Indre), whose family name was *Brodeaux*, one of whom became Marquis de la Châtres in 1661-2, and who were compelled to sell their estates in 1692, being Huguenots? The title was subsequently alienated, and the family sought refuge in England. Or can the following crest be identified? —

On a wreath, two birds (doves or corbies) confronte or combattant; over them a coronet with four balls on long points (as in other earl's coronets), and with shorter points between them.*

It occurs on a seal, and its identification would complete a family history. B. B. WOODWARD.
Haverstock Hill.

ATHANASIAN CREED. — On Christmas Day I attended a church in Yorkshire where the whole Athanasian creed was read by the minister, the people repeating every verse after him. This was new to me, but it struck me that this mode was on several accounts far preferable to the usual one of the minister and people reading alternate verses. The Rubric, too, before the creed being the same as that before the Apostles' Creed, seems to support this method of reciting it. I should be glad to know whether there is any reason or authority for the alternate mode of reciting it save what may be derived from the cathedral practice of the two divisions of the choir singing the verses of the Psalms alternately. ETA B.

"SOUP HOUSE BEGGARS." — Where can I see a copy of this ballad, which was commonly sung about the year 1799? The refrain of the song was: —

"For there's no parish far or near makes soup like Clerkenwell."

W. J. PINKS.

JOHN COLMS. — Can any of your northern correspondents furnish a few particulars of John Colm, or Colms, the Pretender's poet laureat, circa 1746? J. Y.

A BOOK PRINTED AT HOLYROOD HOUSE. —

"Sure Characters, distinguishing a Real Christian from a Nominal: together with Certain Directions how to render the Baptismal Graces effectual; which Instructions, if truly observed, will undoubtedly Guide us to Eternal Happiness. Done originally in French by Father Cyprian de Gamaches, and Faithfully translated into English. Re-Printed at Holy-Rood House, 1687."

It is a duodecimo volume, containing 133 pages, and a Dedication to "The Right Honourable and Truly Noble, Her Grace the Duchess of Gordon," by "John Reid."

I cannot find any account of the above little volume in Lowndes, Watt, and other bibliogra-

[* See *Shakspeare's Plays*, by Malone and Boswell, edit. 1821, vol. iii. p. 28., for a long extract from this extremely rare and curious book. — Ed.]

phical works at my command, and I believe it to be a very rare book. Perhaps some of the contributors to "N. & Q." would be able to assist me in tracing out something of its history; also, who set up the (I presume *private*) press at Holyrood House, and what other works were issued from it? D. T.

REV. F. J. H. RANKEN. — The Rev. Francis John Harrison Ranken, B.A., Queen's Chaplain at Gambia, died 28th March, 1847. He was author of — 1st. *A Visit to the Whiteman's Grave* (Sierra Leone), 2 vols., 1834. 2nd. *The Man without a Soul*, a novel, 1838. He is also said to be the author of "The Possums of Aristophanes," a political dramatic sketch, published in *Fraser's Magazine* in 1836, vol. xiv. Can you inform me of what University Mr. Ranken was a member, or give me any farther account of him? R. INGLIS.

PERRONET'S "HYMNS." — If any of the readers of "N. & Q." possess a copy of the following book, it will confer a great favour on the inquirer by the loan of it for a few days: —

"A Small Collection in Verse; A Hymn to the Holy Ghost; Epitaph on John Perronet. By Edward Perronet, 1772."

DANIEL SEDGWICK.

Sun Street, City.

THE COGNIZANCE OF THE DRUMMONDS. — In *Blackwood's Magazine* for September, 1822 (vol. xii. p. 271.), it is stated in an anonymous list of the clans of Scotland, that the cognizance of the Drummonds is holly; whereas, according to a coloured print in my possession by W. Eagle, lithographed by J. Gellatly, Edinburgh, it is represented to be "wild thyme." Which is correct? Could there have been two branches of the clan? Will one of your readers, conversant with such matters, kindly inform me? SERPILUM.

PHYSICIAN ALLUDED TO IN "THE SPECTATOR." — In the 478th Number of *The Spectator*, said to be by Steele, there is a proposal for instituting a repository for fashions; and a list of the qualifications required in candidates for office in the society is given. The last qualification is, that they should be in fashion "without apparent merit." This note is added: —

"N.B.—The place of physician to this society, according to the last-mentioned qualification, is already engaged."

I wish to know if any particular physician is referred to in this note, and if so, who? J. E. M.
Trin. Coll., Cambridge.

NELSONICS. — I have in my possession a manuscript of the Order of Nelsonics, with their Rules, Lectures, &c. Can any of your readers inform me whether, at the death of Nelson, there was a Lodge dedicated to him by the Freemasons? or was there a distinct body formed under the title

of "Nelsonics," and does that now exist? I have a number of works on Freemasonry, but can find no account of such a Lodge. JOHN PEARSON.

18. Holywell Street, Westminster, S.W.

HON. CHARLES BOYD.—The Hon. Charles Boyd, second son of William, 4th Earl of Kilmarnock, died at Edinburgh 3rd Aug. 1782. This gentleman is noticed in Boswell's *Tour to the Hebrides*. In Douglas's *Scottish Peerage* it is said regarding him:—

"He received a literary education, possessed a familiar acquaintance with the best British and French writers, was master of no inconsiderable portion of humour, and had a turn for making verse."

Is anything farther known regarding Mr. Boyd's literary compositions? R. INGLIS.

Queries with Answers.

JOHN GISBORNE, published in 4to., London, 1797, *The Vales of Wever*, a local descriptive poem. A second edition in 1851. Can you give me any account of the author? Is he author of other poetical works published or MS.?

R. INGLIS.

[John Gisborne, the youngest son of John Gisborne of St. Helen's, Derby, and Yoxall Lodge, was born 26th Aug. 1770. In 1784 he became a scholar at Harrow, and entered St. John's College, Cambridge, in 1788. On the 13th Oct. 1792, he married Miss Millicent Pole, daughter of Col. Pole of Radborne. During his residence at Wootton Hall, he published his *Vales of Wever*, 4to. 1797; and on his removal to Darley Dale in 1819, a poem entitled *Reflections*. Mr. Gisborne died on the 17th June, 1851, and was buried at Breadsall near Derby. In 1852, his daughter, Mrs. Emma Nixon, published *A Brief Memoir of the Life of John Gisborne, Esq., with Extracts from his Diary*.]

FLEET STREET.—Can any of your numerous contributors oblige me with an account of the early history of Fleet Street—its churches, taverns, and its wonders of by-gone times? By so doing they will oblige one who was born in the street. T. C. N.

[There is no separate work on the History of Fleet Street; but the information required must be collected from such books as Cunningham's *London*; Timbs's *Curiosities of London*; Knight's *London*; Beaufoy's *London Tokens*; and *The Streets of London*, by J. T. Smith.]

SEARCHER.—When and how did this office originate; when was it abolished; what were the duties, fees, and emoluments of its incumbent?

F. R. S. S. A.

[These officers seem to have been first appointed during the ravages of the plague in the reign of James I. They are also recognised in the "Directions of Physicians for the Plague set forth by His Majesty's Command, 1665," in which instructions are given them for the discovery of that disease. In the Preface to the Collection of Bills of Mortality from 1657 to 1759, it is said that every parish appoints a Searcher; and in John Graunt's

Natural and Political Observations made upon the Bills of Mortality, 4to. 1662, p. 11., we are informed that "when any one dies, then, either by tolling or ringing a bell, or by bespeaking of a grave of the sexton, the same is known to the Searchers, corresponding with the said sexton. The Searchers hereupon (who are ancient matrons sworn to their office) repair to the place where the dead corpse lies, and by view of the same, and by other enquiries, they examine by what disease or casualty the corpse died. Hereupon they made their report to the parish clerk, and he, every Tuesday night, carries in an account of all the burials and christenings happening that week to the Clerk of the Hall. On Wednesday the general account is made up and printed, and on Thursday published at the rate of 4s. per annum for them." The appointment of searcher usually fell upon old women, and sometimes on those who were notorious for their habits of drinking. The fee which these official characters demanded was one shilling; but in some cases two proceeded to the inspection, when the family was defrauded of an additional shilling. The office was abolished by the Registration Act, 6 & 7 Will. IV. c. 86., which came into operation July 1, 1837.]

"SING OLD ROSE AND BURN THE BELLOWS" (2nd S. ix. 72.)—This saying may have its origin in the title of a song, "The History of old Rose and Bonny Bella," if such could be found. But I think the most probable solution is, that it arose from some forgotten anecdote of a blacksmith, who, in some fit of joyous excitement, singed old Rose (the cart-horse) and set fire to the bellows; or old Rose might have been the master blacksmith. That the blacksmith's bellows do sometimes catch fire I know from a laughable incident which occurred some years ago in "our village." The old blacksmith was enjoying his nap after dinner, leaving his apprentice to take care of the forge; instead of which the lad commenced a little flirtation with his master's daughter. Soon they discovered that the bellows had ignited; the flames ran into the kitchen exclaiming, "Come, father, come! here's the bellows afire!" "Bella Sophia," grunted the sleepy blacksmith; "I shan't stir for no Bella Sophias; and don't you bring none of your fine folk in my way, or I'll start 'em."

MAGOG.

[Walton says, "Now let's go to an honest ale-house, where we may have a cup of good barley-wine, and sing 'Old Rose,' and all of us rejoice together." The song alluded to by the worthy angler is the following, and occurs in Dr. Harington's Collection from a publication temp. Charles I.:—

'Now we're met like jovial fellows,
Let us do as wise men tell us,
Sing Old Rose and burn the bellows;
Let us do as wise men tell us,
Sing, &c.

"When the jowl with claret glows,
And wisdom shines upon the nose,
O then is the time to sing Old Rose,
And burn, burn, the bellows,
The bellows, and burn, burn, the bellows, the bellows."

The phrase, "Sing Old Rose and burn the bellows," appears as a Note and a Query, more than a century and a half since, in that delectable periodical *The British Apollo*,

1708-9, where the following rhyming explanation is offered:—

"In good King Stephen's days, the Ram,
An ancient inn at Nottingham,
Was kept, as our wise father knows,
By a brisk female call'd *Old Rose*;
Many, like you, who hated thinking,
Or any other theme but drinking,
Met there, d'ye see, in sanguine hope
To kiss their landlady, and tope;
But one cross night, 'mongst twenty other,
The fire burnt not, without great pother,
Till *Rose*, at last, began to sing,
And the cold blades to dance and spring;
So, by their exercise and kisse
They grew as warm as were their wishes;
When, scornng fire, the jolly fellows
Cry'd, *Sing Old Rose and burn the bellows.*"

This may be very diverting; but still it leaves us as much in the dark as ever as to the origin of the phrase. Perhaps our learned correspondent MR. CHAPPELL could throw some light upon it.]

'SHAGREEN.'—In a letter, dated 19th Nov. 1728, is the following sentence:—

"Bought 18 yards of very pretty white silk, something in the nature of *Shagreen*, but a better colour than they ever are; it cost sixpence a yard more—the piece came to three pounds twelve shillings."

Can you give any information as to this species of silk (or whatever material it was), here called by the name of "shagreen"? E. W.

[The term "shagreen," when applied to silk and not to the prepared skin of fish or beasts, was a kind of taffeta, and is an Anglicised form of the French *chagrin*, which is also used to signify a sort of silk, as well as pre-skin. Referring to silk, shagreen does not appear to indicate colour, or strictly speaking quality; but rather intimates the grained or pimpled fabric of the silk, resembling the sort of skin or leather which was called shagreen, and formerly much more used than at present.]

Replies.

THE TE DEUM.

(2nd S. viii. 352.)

MR. BOYS has already so well repelled the notion of an interpolation in this hymn (2nd S. ix. 31.) that any farther remarks must be merely corroborative of his. But it may be observed that there is a fallacy in A. H. W.'s ingenious remark, that "the versicles" [verses] "in the even places answer those in the odd places, so far as the three interpolated ones, after which those in the odd places answer those in the even." For he counts by verses, which are mere arbitrary divisions, and are independent of the real structure of the hymn. This is one of strict parallelism, after a model altogether scriptural: so strict, as to give an indication of a very ancient origin. If St. Ambrose was not the author, it seems more likely to have been composed before his time than after. It is not improbable that some hymn of the an-

cient church might have suggested the opening clauses: but it is too much at unity in itself, to justify the idea of interpolation. Take away the triple invocation of the Holy Trinity, and there is an abruptness and deficiency in the moral structure, which demands at the very place of the supposed interpolation a reiterated assertion of God's true nature, in terms more full and express than before: and this we accordingly find. The following stichometrical arrangement of this disputed part will perhaps serve to make clear the structure of the hymn thus far. Every one versed in these studies knows, that a passage containing introverted or alternate parallelism may be exhibited in more than one form, according to the ideas which are brought most prominently into relation: so artificial is the network of these compositions. Thus an *epanodos*, when contemplated at another point of view, is often reducible to cognate couplets, &c. But it is submitted, that according to the arrangement below, an alternation of clauses and a progression, in the successive designations of the Almighty, are observable, ending in a noble climax. After which follows a special commemoration of Christ, and then, as I am inclined to think, of the Holy Spirit, beginning at *Salem fac*, &c. The *Deum* and *Dominum* of the first distich are amplified in the *Sanctus*, &c. of the corresponding clause, and still more amplified in the lines considered as interpolations. It will be observed the triplet describing the praises of the heavenly powers, is in apposition to that describing the praises of the saints on earth.

"Te Deum laudamus:

Te Dominum confitemur:

Te æternum Patrem omnis terra veneratur.

Tibi omnes Angeli,

Tibi cœli et universæ potestates:

Tibi Cherubin et Seraphin incessabili voce proclamant:

Sanctus, Sanctus, Sanctus,

Dominus Deus Sabaoth:

Pleni sunt cœli et terra majestatis gloriæ tuæ.

Te gloriosus Apostolorum chorus,

Te Prophetarum laudabilis numerus,

Te Martyrum candidatus laudat exercitus:

Te per orbem terrarum sancta confitetur Ecclesia,

Patrem immensæ majestatis:

Venerandum tuum verum et unicum Filium:

Sanctum quoque Paracletum Spiritum."

Though unable to give A. H. W. the information he desires, I may as well call his attention to a very interesting analysis of the Te Deum, vindicating its unity, and ably exhibiting its structure on the plan of Scriptural poetry, in the *Irish Christian Examiner* for October, 1825; without, however, touching upon any of the points noticed above. And here I would beg to convert my Note into a Query, viz., Who was the author of the above critique? I have some idea it was by an excellent and able member of the Church in Ireland, many years dead: but I abstain from

mentioning what is a very vague idea, lest I should do injustice to some living critic. JOHN JEBB.

Peterstow, Ross.

THOMAS ADY: BOOKS DEDICATED TO THE DEITY.

(2nd S. ix. 180.)

Your correspondent has noted a remarkable book by a man who deserves well of posterity, inasmuch as he boldly thrust himself between cruel judges and the poor wretches they were sacrificing upon the absurd charge of witchcraft. While everybody else appeared infatuated, this respectable clergyman was looking on with horror at these judicial murders, and with a view to arrest such barbarities produced his *Candle in the Dark**, warning the responsible parties to whom it is addressed to pause before consigning helpless old men and women to death for impossible crimes!

Mr. Ady followed the enlightened example of Reginald Scot, but unhappily the impetus given to the belief in demoniacal possession by royal sanction, enforced by divers godly ministers, overpowered the humane attempts of the few; and the seventeenth century presents to us the humiliating picture of judges, juries, and people laying aside their common humanity, and under the guidance of the brutal *witch-finder* permitting atrocities more in accordance with the practice of savages than with those of Christian nations.

My copy of the *Candle* is an interesting one, having *J. Addison* on the title, and being a pleasant reminiscence of old-book hunting in the Tropics, but I now find it deficient in the address "To the Prince of the Kings of the Earth," with reference to which CATO asks if there are other examples of such dedications. The subject generally affords ample materials for a separate Note; but I confine myself at present to the direct question, by answering that this style of dedication is by no means uncommon, and I find the following at hand.

The dedication to the Rev. John Horne's *Divine Wooer*, 1673, begins, —

"Lord, I would dedicate this work to Thee,
For its Materials are mainly thine;"

and thereupon puts under the patronage of the Deity a farrago of 334 pages of very uninspired matter. The *Seraphical Shepherd*, by Cornelius Cayley, 1762, has a dedication to *Jesus Christ*, in verse; the *Scotch Psalms*, with the Notes and Comments of Neil Douglas, 1815, bears on the

* In allusion to the dark matter in hand, there is upon the title an emblematic cut representing an arm issuing from the clouds, bearing a lighted candle. The book was reproduced in 1661, under the title *A Perfect Discovery of Witches*. I can find nothing regarding the author, but assume that he was in holy orders.

title *Dedicated to the Messiah*, greatly amplified on the next page, *To Immanuel*. A metrical version of the Psalms, by John Stow, 1809, has a long address, *To THREE, O Jehovah!* &c. Poets, particularly spiritual song writers, are very fond of this questionable kind of practice; the following (all capitals in the original) I give in *extenso* from *Tetalesti, or the Final Close; a Poem*, 1794:

"To the most Sublime, most High and Mighty, most Puissant, most Sacred, most Faithful, most Gracious, most Catholic, most Sincere, most Reverend, and most Righteous Majesty Jehovah Emanuel, by indefeasible right Sovereign of the Universe, and Prince of the Kings of the Earth, Governor-General of the World, Chief Shepherd or Archbishop of Souls, Chief Justice of Final Appeal, Judge of the Last Assize, Father of Mercies, and Friend of Man, This Poem (a feeble testimony of his obligation and hopes) is gratefully and humbly presented by His Majesty's highly favoured but very unworthy subject and servant The Author (David Bradberry)."

J. O.

The practice of dedicating books on various subjects to "Almighty God" had in other instances prevailed in the older times, and that with the strictest feelings of reverential piety. Two or three examples at hand (in reply to CATO) may be shortly noted:—

"DEO VERO, ÆTERNO, VNI ET TRINO." A Latin Poem, *Henrici Smetii vitam complectens*, terminating his elaborate work *Prosodia*. Lygdvni, 1619.

"To the Honour and Glory of the Infinite, Immense, and Incomprehensible Majesty of JEHOVAH, the Fountaine of all Excellencies, the Lord of Hosts, the Giver of all Victories, and the God of PEACE, by J. O. Ley, a small crumme of mortality, Septemb. 23, 1648," in connexion with "The Civill Warres of England, Collected by John Leycester." London, 1649.

"THE DEDICATION to the Infinite, Eternal, and All-Wise God, Father, Son, and Holy Spirit,—L. N. *His unworthy Servant and Steward of the Sacred Mysteries of his Everlasting Gospel*, humbly devoteth these First-fruits of his *Small things, Most Glorious and Dread Sovereign*," &c. prefixed to "The VOICE of the ROE or GOD's Controversie pleaded with MAN. By L. N. *Φιλοκαλῆς, Ab Eremis meis*, Aug. 28, 1666, London, printed for Walter Dight, Bookseller in Exeter, 1668." 12mo. pp. 288.

The author, in "A Postscript to his Readers," informs them, —

"If anything in these sheets seem to be born out of due time, know that they have had a hard *Travail*. They were at first prepared for 1665, but through the astonishing difficulty of our late *Junctures*," &c. had suffered delay.

It would appear that the publication had been impeded both by the Plague and the Great Fire of London.

I will feel obliged to any reader of "N. & Q." who can furnish me with the *full* name of the writer of this rather learned and interesting dissertation. In reviewing the literature of the day, among some observations of a general kind, he says (p. 188.):—

"Good Books are another part of your Priviledge,

These are some of the golden streams that have refreshed and made glad the City of God. How wonderfully hath the Church flourished under these Dews, the *Pulpit* and the *Press* have been the two *Breasts* of the *Spouse*, or, as the Hands of *Sampson* on the Pillars of the Kingdom of Satan. 'Tis true these Breasts have been, and always are, molested with ill humours, and give Blood, nay sometimes Poyson, instead of Milk. But we have that *Glass* in our hands that will discover where the Poyson lies. *To the Law and to the Testimony,*" &c.

G. N.

I have before me a small volume entitled —

"A Covert from the Storm, or the Fearful encouraged in Times of Suffering. By Nathaniel Vincent, a Preacher and Prisoner of Jesus Christ. 1671."

The dedication is —

"To Him that is Higher than the Highest, and will shortly come to judge the world in righteousness.

Most Mighty Lord, &c. &c. &c.

Thine Eternally.—N. VINCENT."

The author was the son of a pious minister (John Vincent); he was admitted to the University of Oxford at eleven years of age: was Master of Arts at eighteen, and was ordained and fixed as rector at Langeley Marsh at twenty-one. From this place he was ejected, and came to London in the year after the Great Fire. He preached to a numerous congregation at Southwark for some time, but suffered great persecution for the truth. He died 21 June, 1697, and was interred in the burying-ground at Bunhill Fields.

J. A. B.

I have now before me a book published in 1654, which is also dedicated "to God;" the title is as follows:—

"The Dividing of the Hooff, or seeming Contradictions throughout Sacred Scriptures, distinguished, resolved, and apply'd.—For the strengthening of the Faith of the Feeble, Doubtful, and Weake, in wavering Times. By William Streat, Master of Arts, Preacher of the Word, in the County of Devon. 1654."

W. H. BURNS.

CATO asks: "Are any instances known of a book being dedicated to Almighty God?" An affirmative reply is given in the opening passage of *The Last Judgement*, a poem from the pen of an anonymous author.

W. G.—Y.

MEDAL FOR THE SIEGE OF GIBRAITAR, 1779-1783.

(2nd S. ix. 176.)

Only four *gold* medals were struck to commemorate this memorable siege, which were awarded by the king to Governor Elliott and the three German generals who assisted in the defence. (*Dodsley's Ann. Reg.* 1784-5, p. 236.) These were Renden, Lamotte, and Sydow.

In this limited distribution an unjust prefer-

ence was shown by George III. for his Hanoverian generals, to the exclusion of the gallant Lieut.-Governor Sir Robert Boyd, and the successful chief engineer, Sir William Green, both of equal rank, at least, to the favoured Germans.

By General Elliott's letter in "N. & Q.," 2nd S. ix. 176., it is evident that *silver* medals only were presented by him to the Hanoverian brigade, so that the gold medal in the British Museum must, I presume, be one of those given by the king to the four generals.

It is said by Major Heise, that "Lord Heathfield, as a token of gratitude, appropriated his prize-money towards casting medals in gold and silver, which, with the king's permission, he caused to be distributed to every officer and soldier who had the honour to serve under him." (*United Service Journal*, 1842, ii. p. 238.) As the major does not support himself by authority, I conceive he has erred; and I have good reason for saying so, having unavailingly tried to verify his statement.

Lord Heathfield's share of prize-money was about 2000*l.*, (see Drinkwater's *Siege of Gibraltar*); but, generous as the "Cock of the Rock" was known to be, his only outlay for medals, as far as discovery at present makes us aware of, appears to have been the sum of 500*l.*, more or less, to do honour to the Hanoverian contingent. And yet there is a stray ray of light dimly showing up a gift (about which there is no record) as co-extensive as the garrison itself.

A gentleman at Gibraltar named Francis has in his possession a medal (one of a number said to be cast from the copper taken from the junk-ships), which had been given to his father, Antonio Francia, a Portuguese, at that time a corporal in the soldier-artificer company, now Royal Engineers. As this Antonio Francia possessed no merit beyond that attaching in an equal degree to his fellows, and was not more conspicuous than they for those soldierly qualities which mark men out for distinction, it is natural to conclude that a similar honourable award was made to every defender of the fortress.

Of the junk-ship medal I have two drawings before me. In form it is unlike anything we have ever seen given for military services. Its shape is almost an oval ($1\frac{1}{8}$ inches by $1\frac{1}{4}$), with a projection at the top interrupting the line of curve, in which is a rectangular opening for a ribbon to pass through. The medal is about the thickness of a penny, and bears on its edge (so I am informed) the name of the corporal who received it. On the obverse, across the field, is this inscription —

GIBRALTAR OBSESSA
HISP. FRUSTRATA
FAVENTE DEO
ET
TE DUCE
G. AUG. ELLIOTT
1783

On the reverse, in the field, is a ship on fire, and within the legend line is the motto, URENS NON LUCENS. Under the ship is XIII. SEP., and in the exergue below A. Æ. C. MDCCLXXXII.

Can the junk-ship medals be those alluded to by Major Heise as made of the precious metals? Of the gold medals to the generals, and silver ones to the Hanoverians, there can now be no question; but of the issue of gold and silver medals to the entire garrison there certainly is great doubt, and so there is of the issue of copper ones; but the existence of one only is sufficient to give colour to the belief that there was a general distribution of the junk-ship sort.

There is, as you will see, much curious confusion about these medals which it would be worth while to investigate, since it seems there is no mention of the whole facts in any work with which the military world is acquainted. If it be established that medals were distributed to every officer and soldier at the siege, probably this is the first service so recognised in this country, by any general or government.

A friend whom I employed to make inquiries about this junk-ship medal informed me it was the only one he ever saw at the fortress; and from this I conclude it must be very rare.

M. S. R.

Brompton Barracks.

SHAKSPEARE'S JUG.

(2nd S. ix. 198.)

Having for many years been in the habit of preserving cuttings from magazines, newspapers, &c., from any scrap in which historical information relating to Shakspeare occurs, I have among my Shakspeariana the advertisement of the sale of the Shakspeare jug by auction at Tewkesbury on the 11th May, 1841. I have preserved also a copy of *A Few Remarks, Traditionary and Descriptive, respecting the celebrated Shakspeare Jug publicly exhibited at the Great Industrial Exhibition of 1853 by permission of Mrs. Fletcher of Gloucester*, written by the Firm of Messrs. Kerr, Binns & Co. of Worcester, Mrs. Fletcher having entrusted them with it to manufacture at their China Works a perfect facsimile. Messrs. Kerr & Co. give the following history and authentication of the jug:—

"As this interesting relic was never, until the last three years, out of the possession of the collateral descendants of the 'immortal bard of Avon,' it becomes necessary to trace its history. Its present possessor purchased it from a daughter of the late James Kingsbury, Esq., of Tewkesbury, whose wife inherited it from her mother. This lady, whose name was Richardson, was, through her husband, whom she survived, related to the Hart family, direct descendants of Shakspeare's sister Joan; and the Harts having fallen into depressed circumstances, gave up the Jug to their relative, Mr. Richardson, in compen-

sation for a considerable debt owing to him about 1787. Sarah Hart, who thus disposed of the Jug, was fifth in descent from Shakspeare's sister Joan, who married William Hart, of Stratford-on-Avon, and previously to this the Harts had constantly kept the Jug as brought into their family by Joan Shakspeare.

"It appears from Shakspeare's will, that he left his sister Joan all his wearing apparel, together with the house in which he was born, besides which, other property that had been Shakspeare's was devised to the Hart family by Lady Barnard, the granddaughter of Shakspeare, in whom the line of Shakspeare's own body terminated. It therefore becomes certain that various relics of Shakspeare were at one time in their possession. Of these, however, none appear to have been treasured with any care except this Jug, which was ever denominated Shakspeare's, as having truly belonged to the immortal bard.

"The subsequent history of the Jug is as follows:—It descended to Miss Richardson, who married James Kingsbury, Esq., of Tewkesbury, and from them it passed to her daughter, who sold it to Edwin Lees, Esq., of Fort-hampton Cottage, and thus for a period it passed out of the family. In May, 1841, it was offered for sale among Mr. Lees' other effects, and some members of the Hart family attended in the hope of getting back amongst them this interesting relic and link of connection between them and Shakspeare; but the price went higher than their means, and it was knocked down to Mr. James Bennett, printer, of Tewkesbury, for twenty guineas and the auction duty. Mr. Bennett sold it to Miss Turberville, a lady residing near Cheltenham, for 30*l.*, and in June last it was again offered for sale by auction among the other property of the last-named lady. Mrs. Fletcher, of Gloucester, who is descended from the Harts, was among the bidders for the Jug. Several other persons also attended for the purpose of purchasing it; but in consideration of the anxiety which Mrs. Fletcher evinced to get back into her family a relic which was so greatly prized, they withdrew their opposition, and allowed her to be the purchaser at 19 guineas and the auction duty. Now, Mrs. Fletcher and her husband are in that situation in life to whom the setting up a fraudulent and fictitious character for this Jug would be seriously injurious; but they are also not so affluent as to make it a matter of indifference that they should spend 19 guineas uselessly. Indeed, nothing but a strong feeling of family ties and pride of Shaksperian ancestry could have induced them to make such a sacrifice of money, which has been further very greatly increased by the handsome and elaborately carved case which they caused to be manufactured in order to preserve their cherished relic from accidental injury.

"The authentic history of this Jug, then, goes so far back as the lifetime of Sarah Hart, born in 1780, or thereabouts; previously to which time it had evidently been a household god in the Hart family. It is true the Jug is not mentioned in Shakspeare's will. It would be very surprising if it were; it had no intrinsic value. As well might we expect him to enumerate all his domestic utensils. Its value accrued after the great poet's death, and was prized because it had been Shakspeare's, and not from any preciousness of material or manufacture; and yet for the time at which it was made, it is an interesting artistic curiosity,—while the groups of Heathen divinities, with which it is surrounded, add to the regard in which it cannot fail to be held by any person at all familiar with the writings of the immortal bard, and who can call to mind the numberless mythological allusions with which his plays abound."

Should the editor of "N. & Q." receive no other and more authentic reply to the question of his

correspondent CLAMMILD, the above is forwarded by J. M. GURCH. Worcester.

An excellent facsimile of this jug is manufactured by Kerr, Binns and Co., and with it is given a *History of the Original*. Its antiquity is denied by Marryatt, in the *second* edition of his work on Pottery. He says it was certainly not made before the year 1700. GILBERT.

BURGHHEAD: SINGULAR CUSTOM: CLAVIE:
DURIE.

(2nd S. ix. 38. 106. 169.)

Two of your correspondents having taken the trouble to reply to my communication on this subject, I beg permission to make a few additional remarks.

My statement (2nd S. ix. 38.) that the "durie" is "a small artificial eminence," must be taken in close connexion with what immediately follows: "and interesting as being a portion of the ancient fortifications, spared probably on account of its being used for this purpose." In fact, it is merely a part of the innermost of three ramparts, chiefly of earth, that defended the entrance to the fort, and bears no resemblance either in structure or appearance to a "little tower" (2nd S. ix. 106.) The "circular heap of stones," or their modern substitute, the "small round column," might be so denominated with some propriety; but it is invariably to the mound of earth and stones that the term is applied. As compared with the whole extent of the promontory, the "durie" may certainly be said to be "near the point": still, it is at some distance from the actual extremity. These explanations are due to your correspondent, who has been led to suggest *turris* as its origin.

I am not aware that the two words requiring elucidation are ever used in such a relation to each other as their derivation from *Janus* (*Thor*) *Claviger* (2nd S. ix. 169.) would necessarily imply. The one simply denotes the blazing barrel carried in procession through Burghhead on the last day of the year, and the other the spot where it is finally deposited; otherwise, they are perfectly distinct. I may also venture to hint that it is by no means certain that a single Roman ever saw Burghhead, except perhaps from the decks of Agricola's fleet; far less that that people have left there any traces of their language and customs. In introducing the subject, I thought it right to state shortly the various opinions that have been brought forward regarding its fortifications; but it might also have been added, that by many who have made early Scottish history, their study doubts are entertained regarding the correctness of much of what has been written on the Romans in North Britain by Ray, Chalmers, and others.

So far as is now known, not a single vestige of anything indubitably Roman has ever been discovered at Burghhead. The fortifications and the well have, it is true, been both claimed as such, but scarcely one of those whose names give weight to what they have written speak from personal observation. In my former communication I noticed the way in which the latter had been made "a double debt to pay," by so respectable an authority as Stuart. The description of it furnished to Pinkerton, to which reference was at the same time made, is, I now find, both meagre and calculated to mislead; yet it was solely in consequence of the existence of "this singular reservoir" that he was induced, after writing very doubtingly regarding the progress of the Roman arms in Caledonia, to admit in the "Advertisement" the probability of their having been pushed as far as the Moray Frith. The tone of triumph in which the learned and indefatigable Chalmers (Preface, p. viii.) points to the discovery, "since Caledonia was sent to press," of this "Roman bath," as removing "a very slight doubt which remained whether the Burgh-head of Moray had been a Roman station," is highly excusable after his elaborate Commentary on the *Itinera* of Richard. The excavation, however, is nothing but a well, roughly and unsymmetrically hewn out of the sandstone rock, and apparently very unlike the handiwork of the "masters of the world." The inference sought to be drawn from the fortifications seems equally open to suspicion. On a recent visit to the village I found that a complete section of the remains, still considerable, of the north bulwark of the fort had been lately exposed by quarrying operations. The appearances it presents are somewhat difficult to explain, and in skilful hands might be made to reveal a lost page in the history of the stronghold; but they are, at all events it appears to me, totally irreconcilable with the supposition that any portion of the work was constructed by the Romans. The historical evidence in favour of a Roman occupation is as unsatisfactory as the archaeological. The latitudes and longitudes of Ptolemy, the only classical writer by whom mention is made of any portion of the Scottish mainland north of the Tay, with the solitary exception of *Ὀρκὰς ἄκρον* (Dunnet Head) noted by Diodorus Siculus, are quite insufficient for fixing the exact localities of the names in his tables, especially those of towns; and could this be successfully done, it is at best but an assumption to set them down as Roman stations. Regarding *Πτερωτὸν στρατόπεδον* (The Winged Camp), which some would identify with Burghhead, we merely learn that it was a town of the *Ὀυακομάγοι* (Vacomagi), situated, according to the common readings of his degrees, at some distance inland from the *Ὀυάπαρ ἐλκυσίς* (the Estuary of the Varar).

The genuineness of the *De Situ Britannie* has been so often questioned, particularly by the more recent writers on the Roman geography of Britain, that, till the matter is put beyond dispute, if that be possible, it were contrary to every canon of historical investigation to admit it as decisive evidence in favour of an opinion that, but for its supposed authority, would in all probability never have been broached. And, as Dr. Daniel Wilson has justly remarked, even were its genuineness established, its value to northern antiquaries must still be an open question.

I may embrace this opportunity to correct a misstatement in my former notice of Burghead, which I was led to make by want of access to Torfæus in the original. In stating (2nd S. ix. 38.) that "it is certainly the burgh or fort of Moray, said by Torfæus (*Orcades*) to have been built (circa A.D. 850) by Sigurd, a Norwegian chief . . . and which is elsewhere mentioned by him as a Norwegian stronghold under the name of *Eccialsbacca*," I presumed upon the correctness of what purports to be a translation of those portions of the *Orcades* that relate to the transactions of the Northmen on the mainland of Scotland, given by Cordiner as an Appendix to his *Antiquities and Scenery of the North of Scotland* (London, 1780). A friend having kindly sent me extracts of those passages in which Torfæus refers to the so-called fort, and to *Eccialsbacca*, I now find that they will by no means bear the construction which Cordiner has put upon them. He says:—

"*Tanta potentiâ, dignitate, opulentiâ, auctus Sigurdus, cum Thorsteino Rufo societate initâ, fines regni, ultra limitem insularum, quem Oceanus præscripsit, longè proliit: nam Cathanesiam et Sudurlandum, usque terminum Eckialdsbackam dictum, Scotiæ provincias, in ditionem simul conjunctis viribus redegerunt. Codex Flateyensis universam Cathanesiam magnamque Scotiæ partem, Rossiam et Moraviam subactam, oppidumque ab eo in australi Moravia exstructum, nomine omisso memorat.*"—*Orcades*, lib. i. cap. iv. p. 12.

Again:—

" . . . ad Dufeyras (Banff, probably,) oppidum Scotiæ navigat inde circa Moraviam ad Eckialdsbackam, exinde ad Atjoklas ad Comitem Maddadam profectus."—*Orcades*, lib. i. cap. xxvi. p. 113.

The town built by Sigurd was thus situated in the south part of Moray, and cannot have been Burghead; and *Eckialdsbacka* was distinct from either. Mr. J. J. A. Worsaae, whose decision will scarcely be disputed, remarks:—

"Sigurd, the first conqueror of Sutherland, is said to have extended his dominion as far as *Ekkjalsbakke*. As *bakki*, in the ancient language, signifies the bank of a river, there cannot be the least doubt that *Ekkjal* is the river Oykill, which still forms the southern boundary of Sutherland."—*Account of the Danes and Norwegians in England, Scotland, and Ireland*, p. 260.

This correction must not, however, be held as invalidating the opinion that Burghead was at one time in possession of the Northmen. It appears

that having in the beginning of the eleventh century defeated the Scots in a great battle fought near Kinloss, the Danes took the towns of Elgin and Nairn (Buchanan says Forres), putting the garrisons to the sword, and settled themselves along the coast. Soon after, they were in their turn overthrown at Mortlach, in Banffshire, by Malcolm II., and obliged to relinquish most of their newly-acquired possessions in Moray; retaining, however, Burghead, which they had greatly strengthened. But in the year 1012, Cnute (Canute), afterwards King of England, who had been sent by his father, Svend (Sweyn), with a large fleet and army to retrieve past disasters, being vanquished by the Scots at Cruden, on the coast of Buchan, where he had landed, a treaty was concluded, according to which the invaders agreed to abandon all former conquests, and to evacuate Burghead, which was thus the last stronghold they held in the Lowlands of Scotland. (*Account of the Danes, &c.*, pp. 214–217.)

At p. 83. of the work to which I have just referred, and which I regret I had not an opportunity of consulting till after my first Note was written, the following passage occurs:—

"Yule, or the mid-winter feast, was in the olden times, as it still partly is, the greatest festival in the countries of Scandinavia. Yule bonfires were kindled round about as festival fires to scare witches and wizards . . . and the descendants of the Northmen in Yorkshire and the ancient Northumberland, do not even now neglect to place a large piece of wood on the fire at Christmas Eve. Superstitious persons do not, however, allow the whole to be consumed, but take it out of the fire again in order to preserve it until the following year."

One cannot read this without being reminded of the embers of the "*Clävie*," "carried home and carefully preserved as charms against witchcraft" (2nd S. ix. 39.); but the Burghead ceremony has still peculiarities which render it worthy of special attention. In the Introduction to the Sixth Canto of *Marmion*, Sir Walter Scott alludes to the dances of the Vikings round their Christmas fires:—

"Even, heathen yet, the savage Dane
At Iol more deep the mead did drain;
Iligh on the beach his galleys drew,
And feasted all his pirate crew;

Then forth, in frenzy, could they hie,
While wildly-loose their red locks fly,
And dancing round the blazing pile,
They make such barbarous mirth the while,
As best might to the mind recall
The boisterous joys of Odin's hall."

But enough, I think, has already appeared in "*N. & Q.*" to establish the Scandinavian origin of the "*Clävie*": whether either of your correspondents (2nd S. ix. 106. 169.) has hit upon its etymology, or that of "*Durie*," I shall not presume to decide.

JAMES MACDONALD.

Elgin.

BISHOP HORSLEY'S SERMONS (2nd S. ix. 197.)—Your correspondent ALFRED T. LEE must have been misinformed respecting "the two Sermons on the Syrophœnician woman." They were published in 1812 in the third volume of the Bishop's Sermons, edited by his son the Rev. Heneage Horsley, then residing at Dundee. In the "Advertisement" prefixed he distinctly ascribes them all to his father, and they bear internal evidence of the bishop's authorship. I heard him preach both of them in the parish church of Bromley in Kent. My first visit in that neighbourhood was in the autumn of 1797; the bishop was translated to St. Asaph in 1802. It must, therefore, have been in one of my visits between those two periods that I heard them preached. EDW. HAWKINS.

In answer to your correspondent's Query regarding the descendants of Bishop Horsley, the George Horsley mentioned is the son of the bishop's half-brother George Zachary Horsley. Bishop Horsley's only child was the late Heneage Horsley, Dean of Dundee, by whom all the editions of the bishop's works were prepared for publication. Any mistake in the MSS. is, therefore, extremely improbable. M. C. II.

JESUIT EPIGRAM (2nd S. ix. 161.)—In the Sutherland "Clarendon," in the Bodleian Library, tom. iii. pt. III. p. 198., is an engraving of the decapitation of Charles I.; the head is falling off: on which some Jesuit at the time wrote the following epigram:—

"Præjicit in ventum caput, Angla Ecclesia! cesum
Si caput est, salvum corpus an esse potest?"

See Evelyn's *Memoirs*, vol. ii. p. 98. *sqq.* 4to. E.

KING DAVID'S MOTHER (1st S. viii. 539., ix. 42.; 2nd S. ix. 82.)—The words of Jerome (on 2 Kings [Samuel] xvii. 25.), where Abigail is called the daughter of Nahash, are "Est etiam Naas, qui et Isai pater David, sicut in Paralipomenon demonstratur, ubi enumeratis filiis Isai, legitur quorum sorores fuerunt Saruia et Abigail." The only authority, therefore, on which Jerome relies for the identity of Nahash and Jesse is the passage (1 Chron. ii. 13. 16.) where Abigail is stated to be the daughter of Jesse. And as he furnishes no evidence, from tradition or otherwise, that Jesse had two names, we may infer with Tremellius and Junius, that Nahash was the mother of Abigail. The facts stated in Scripture are that Abigail was David's sister and Jesse's daughter (1 Chron. ii. 13. 15, 16.), and she was also the daughter of Nahash (2 Sam. xvii. 25.). Further, the number of Jesse's children being not more than eight sons (1 Sam. xvi. 10, 11., xvii. 12—14.) and two daughters, when Samuel passed the sons in review for the selection of one of them for king, we may reasonably infer that Jesse had only one wife, and that wife was Nahash, consequently

David's mother. This inference is preferable to that of Jesse being also named Nahash. Kennicott, in his instructions to Buns for collating Hebrew MSS. of the Old Testament, directed special attention to the word *Nahash* (2 Sam. xvii. 25.) supposing that some copies might read *Jesse* in the place of *Nahash*, but no such reading could be found (Eichhorn's *Repert.* xiii. 221.). I cannot discover in the Talmud or Koran any allusion to David's mother. T. J. BUCKTON.

Lichfield.

SPIRITING AWAY (2nd S. ix. 96.)—This practice appears to have prevailed even after the act for its suppression was passed. *The Beauties of England* (Oxon. p. 300.) quotes an anecdote on the subject, to illustrate the integrity and good talents of Sir John Holt as Lord Chief Justice of the Court of King's Bench, to which he was appointed in the first year of William III.:—

"There happened in his time a riot occasional by the practice of decoying young persons to the plantations, who were confined at a house in Holborn [Query, which, and to whom did it belong?] till they could be shipped off. Notice of the riot being sent to Whitehall, a party of military were ordered out, but before they marched an officer was sent to the Chief Justice to desire him to send some of his people with the soldiers. Holt asked the officer what he intended to do if the mob refused to disperse? 'My Lord (replied he) we have orders to fire on them.' 'Have you so? (said Holt;) then observe what I say: if one man is killed I will take care that you and every soldier of your party shall be hanged. Sir, acquaint those who sent you, that no officer of mine shall attend soldiers; and let them know likewise, that the laws of this land are not to be executed by the sword. These things belong to the civil power, and you have nothing to do with them.' So saying he dismissed the officer, proceeded to the spot with his tipstaves, and prevailed on the populace to disperse, on a promise that justice should be done, and the abuse remedied."

S. M. S.

MOTTOES OF REGIMENTS (2nd S. ix. 221.)—"Nec aspera terrent" is the motto of that noble regiment the 3rd (or King's own) Light Dragoons. They have, or had, it upon everything; standards, plate, table-linen; even upon the wine decanters; and I well remember, many years ago, dining at their mess, where an ancient gentleman, a guest, asked Captain Gubbins (a noble fellow, killed shortly after at Waterloo, in the 13th Dragoons) very gravely, "Pray, Capt. G., what means this motto on your glass?" "It means, Sir," said Gubbins, with equal gravity, "Never mind how rough the port is." This was before the mess-days of champagne and claret, which, amongst other regimental follies, have created a scarcity of cornets. φ.

SOUTH SEA HOUSE AND THE EXCISE OFFICE (2nd S. vi. 326.)—No satisfactory reply has as yet appeared to my Query, Who were the architects of these buildings? I have the pleasure of stating, however, that a gentleman connected with the

latter named building has very kindly searched the books in the office, and was enabled to inform me that the Excise Office, Old Broad Street, was designed by William Robinson. This confirms the memorandum I mentioned as having been found amongst my father's papers. This W. Robinson, no doubt, at that time held an appointment in the Board of Works. While lately looking into the "Crowle Pennant" in the Print Room of the British Museum, I found a print of the building, with "W. Robinson, Archt.," and "Engraved by J. Robinson," upon it, which is corroborative evidence. Of the South Sea House, I have not obtained any information as to its architect.

WYATT PARWORTH, Archt.

LONDON RIOTS, 1780 (2nd S. ix. 198. 250.)—In reply to your correspondent MORIGERUS, allow me to subjoin a list of the militia regiments aggregated in the metropolis on the occasion of the above tumults:—

Regiments.	Commanded by.
Cambridge - -	Lieut.-Col. Commandant, Thomas Watson Ward.
North Hampshire -	Hans Sloane, M.P., F.R.S.
South Hampshire -	Sir Rich. Worsley, Bart., M.P.
Hertfordshire -	James Viscount Cranbourne, M.P.
Northampton -	Henry, Earl of Sussex.
Northumberland -	Lord Algernon Percy, M.P.
Oxford - -	Lord Chas. Spencer, M.P.
Warwick - -	Francis Viscount Beauchamp, M.P.
1st West York -	Sir George Savile, Bart., M.P.
North York -	Sir Ralph Milbanke, Bart., M.P.

The above were summoned up in aid of the regular forces, which were:

The Horse Guards.
The Horse Grenadier Guards.
The three Regiments of Foot Guards.
3rd (King's Own) Dragoons.
4th (Queen's Own) Dragoons.
7th Light Dragoons.
16th Light Dragoons.
2nd Regiment of Foot.
18th Regiment of Foot.
22nd Regiment of Foot.

The militia regiments, with the exception of the Warwick and 1st West York, were encamped in Hyde and St. James's Parks. The Warwick were stationed in Southwark, and the 1st West York were in camp in the gardens of the British Museum.

It is curious to contrast the little preparation existent at that period, for encountering both our foreign and domestic enemies, with that which prevails at the present moment. We then numbered, successively, eighty-four regiments of foot, which were thus distributed:—

In America - - - -	43
In Great Britain - - -	17
In Ireland - - - -	14
At Gibraltar, the West Indies, Minorca, &c. -	10

The effective strength of each of these regiments was designated at—those on foreign ser-

vice at 804; those serving in Great Britain at 670; and those in the Irish establishment at 474. But when we consider the nature of their services and various circumstances considerable subtractions must be made in many instances from these numbers. The militia was then most advantageously constituted, upon the plan enacted at the commencement of the reign of George III.; and the men being balloted for, all deficiencies of complement were immediately replaced by fresh recruits. The system of qualification by freehold property in the respective counties being required of the field officers and captains (the last to the value of 200*l.* per annum), made the service very popular, and much desired by persons of rank and influence in the different counties.

The newspapers of June, 1780, mention the following regiments of militia as being quartered in Hyde Park on the above occasion:—

Cambridge.	Oxford.
Southwark.	Northumberland.
North Hants.	And one of York.

The Warwickshire also arrived in London from Plymouth.

GILBERT.

MEDAL OF JAMES III. (2nd S. ix. 144.)—I am glad to be able to give some information upon the occasion on which this and other medals were struck. It is worthy of remark that on one medal the sails are filled with a fair wind, and the other with an adverse wind.

No. 1. A ship with sails set, and a fair wind. Legend, "JAC. 3. D. G. M. B. F. ET. H. REX." Rev. St. Michael and the dragon. Legend, "SOLI. DEO. GLORIA."

No. 2. A ship with sails set, and the wind adverse. Legend, "JAC. III. D. G. M. B. F. ET. M. R." The reverse the same as No. 1.

Nos. 1. and 2. were struck to present to such persons as came to the nominal king to be cured of scrofulous affections by his touch.

W. D. HAGGARD.

NAVAL BALLAD (2nd S. ix. 80.)—The ballad of which MR. PEACOCK gives a fragment was most probably never in print at all; and as it refers to the exploits of the "Kent" Capt. Thomas Mathews (not Sir Thomas) in the action fought by Sir George Byng with a Spanish fleet of superior force off Messina in the year 1718, it is probably forgotten by the present race of old sailors. There may, however, be found some veteran in Greenwich Hospital, or elsewhere, who can remember to have heard it in his youth, and who may be able to supply what is lacking; but, judging from the fragment quoted, it would hardly be worth the trouble. By far the greater number of songs which in my younger days were popular with seamen owed their origin to some fore-castle laureate, and never existed in print. It is quite a mistake to suppose, as many persons do, that

the so-called sea songs of Dibdin were ever generally accepted by sailors; they abound too much with nautical blunders and absurdities. The popular ditties in my time were about as rude as the specimen given by MR. PEACOCK, and generally celebrated the adventures or exploits of a favourite vessel or hero, who otherwise probably would not have found a "sacred poet." An ordinary writer of songs or ballads would, in the case before us, have most likely sung the glorious victory gained by the fleet, and have taken the admiral commanding for his hero; but the crew of the "Kent" had good reason to be proud of the share which their ship took in the action; she was the fastest sailer, and ran through the thick of the enemy's fleet, of which two ships, the "St. Philip," 74 guns, and the "St. Carlos," 60 guns, struck to her alone. And I have no doubt that one of her crew composed the song in question in honour of her and of her gallant captain. It was on the occasion of this action that the most laconic dispatch on record, next to the famous "veni, vidi, vici," was received by Sir G. Byng from Captain Walton, whom he had detached from his main body with six ships to cut off a Spanish squadron which had tacked in shore to escape from him:—

"Sir,—We have taken or destroyed *all* the Spanish vessels which were upon the coast, number and description as per margin.

"I am, &c.

"G. WALTON."

These ships "as per margin," comprised three line-of-battle-ships, five frigates, three bomb vessels, and a store ship!

S. H. M.

Hodnet.

PÊTS DE RELIGIEUSES (2nd S. ix. 90. 187.)—This ridiculous name is not peculiar to the French. The Germans have their *Nonnen-fürze*, but made differently from the articles described by F. A. CARRINGTON, which, however, are still served at some tables. They are equally made of thin batter, but it is dropped into the frying-pan through a funnel, and made in long light strips, crossing over one another, and forming a very palatable dish, which has often been partaken of by

F. C. H.

CHALKING THE DOORS (2nd S. ix. 112.)—A curious instance of this custom is recorded in the *Spiritual Quixote*, where the Jacobite Barber takes Jerry Tugwell

"Into a long Gallery which led to the principal Bed-chambers, on the doors of which the Quartermaster with chalk (and afterwards traced over with white lead by way of curiosity) the names of the Prince, Lord Ogilvy, Pittligo, and other Rebel Chiefs who, in their way to Derby, having halted one night in Ashbourne, had been quartered in this Gentleman's house."—Vol. iii. p. 90.

W. H. LAMMIN.

Fulham.

EARTHQUAKES IN THE UNITED KINGDOM (2nd S. ix. 142.)—According to the *Europische Mercurius* for the months of October, November, and December of the year 1690, the common of Strathleford*, in consequence of an earthquake, was crushed by the fall of a mountain. This happened in November of the said year. Sixteen persons were reported missing; one had lost his wits; a number of cattle and horses were killed; and the locality where the mountain had stood was changed into a pool three miles in circumference.

J. H. VAN LENNEP.

* Zeyst, near Utrecht, Feb. 28, 1860.

DR. DRYSDUST will find an account of some of these phenomena in a small volume by Doolittle, *Earthquakes Explained and Improved, occasioned by the late Earthquake, Sept. 8, 1692, in London, 1703*. It also contains an account of an earthquake April 6, 1580, with prayers on the subject, and especially that of 1692.

G. OFFOR.

"HIGH LIFE BELOW STAIRS" (2nd S. ix. 142.)—The last edition of the *Biographia Dramatica* (1812), which MR. WYLLIE does not seem to have consulted, attributes this farce to Townley, with the following remarks:—

"This piece has been often ascribed to Mr. Garrick; but, as we now know, without foundation. Mr. Dibdin, who professes some particular knowledge as to this subject, says that Dr. Hoaddy had a hand in it; and there were other persons who were in the secret, but who conceived the subject to be rather ticklish.

"We believe that we have now, however, duly assigned the authorship of this piece absolutely to Mr. Townley; of which fact the late Mr. Murphy became satisfied before his death, from the testimonials of James Townley, Esq., of Ramsgate and Doctors' Commons, the author's son; and it was Mr. M.'s intention to have corrected the fact, in a second edition of his *Life of Garrick*."

Possibly some of your correspondents may be able to afford information as to the nature of the testimony given by Mr. Townley, jun., in support of his father's claim.

W. H. HUSK.

DOMINUS REGNAVIT À LIGNO (2nd S. viii. 470. 516.; ix. 127.)—Perhaps it may be pertinent to note how this text stands in Cardinal Mai's lately published splendid edition of the Vatican Codex, 'Ο Κύριος ἐβασίλευσεν καὶ γὰρ κατάρθρωσε τὴν οἰκουμένην. This slightly differs from the present text of the Septuagint by retaining the *ν* in ἐβασίλευσεν before a consonant. Considering this difference, is it not an indication that a vowel originally followed it? This, of course, would be ἀπὸ τοῦ ἐυλοῦ. In fine, St. Justin's accusation is, I think, conclusive evidence that this originally formed part of the text; and, if so, it must have been a very common Latin text, until the translation of the Hebrew Scriptures by St. Jerome; for although the *Itala* was the prevailing version, yet in fact, as

* Sutherland.

Lamy observes, Latin versions were then "innumerable." I think it is highly probable that the very ancient copy of the Greek Scriptures lately discovered by Tischendorf contains this clause.

By the way, I have not yet seen in "N. & Q." any reference to this most interesting and important addition to Biblical treasures—the result of Prof. Tischendorf's researches in the East, in virtue of a commission from the Emperor of Russia. This learned Professor has succeeded in finding a great number of MSS. of very high antiquity; but foremost stands the priceless treasure to which I have alluded—a perfect copy of the Greek Scriptures, both Old and New Testaments, which Tischendorf pronounces to be as old as the beginning of the fourth century, and therefore synchronous with the first general council of Nicæa. He found it in a monastery on Mount Sinai. As some of the readers of "N. & Q." have probably communications with St. Petersburg, it would be conferring a benefit on Biblical science, and a pleasure on many of your readers, if they could obtain from their correspondents, and transfer to your pages, any information on this and other passages that have given rise to Biblical controversy. Among the rest, it would be very interesting to know if the celebrated text of the Three Witnesses (1 John. v. 7.) is to be found in the newly-discovered Codex. JOHN WILLIAMS.

Arno's Court.

COCKADE (2nd S. vii. 304. 421.)—There are two questions in connexion with this subject upon which I should be glad to elicit some farther information.

1. Whether peers of the realm have any right to the use of the cockade in virtue of their patents?

2. Whether the widows of deputy-lieutenants, or of officers of either service, are entitled to the cockade equally with the livery and armorial bearings of their deceased husbands? G. B.

In a letter to me, dated 6th March, 1860, Sir J. Bernard Burke (Ulster), author of the *Peerage*, &c. &c., says, "I have no hesitation in saying that commissioned officers of volunteer corps are entitled to the privilege of having cockades in their servants' hats." This may probably settle the question discussed several times of late in "N. & Q." As respects noncommissioned officers and privates, there can be no question that they are not entitled to the privilege: W. II.

BOCASE TREE (2nd S. viii. 498.)—In the remarks made upon my Query about the meaning of the name *Bocase*, as applied to a stone now standing, and a tree that once stood, in Brigstock Forest, Northamptonshire, a quotation is introduced from Cox's *Magna Britannia*, referring to a tree in the same forest called "King Stephen's

Oak," and implying that perhaps this may have been the tree about which my inquiry was made. But they were two different trees, as I was already aware, and will now show. King Stephen's oak, to which the *Magna Britannia* alludes, and which gave to one of the ridings in the forest the name of "Stephen Oak Riding," is now quite gone; but an old woodman (only dead about four years since) knew and often pointed out to my informant the exact spot on which it stood, as he remembered when some portion of it still remained. This was a mile and a half, or rather more, from the site of the Bocase stone and tree. This fact rather interferes with the otherwise ingenious explanation of "Buck-case," as denoting the spot where the buck was *cased*, or flayed: as one can hardly suppose that, having shot a deer on one spot, they would carry it a mile and a half to flay it at another. They would either flay it where it was killed, or carry it home at once for the operation. So that I should be glad if your etymological readers would still consider my Query as open to another solution. II. W.

TIPCAT (2nd S. ix. 97. 205.)—

"The four chief sins of which he was guilty were dancing, ringing the bells of the parish church, playing at tipcat, and reading the history of Sir Bevis of Southamton. . . . In the middle of a game of tipcat he paused, and stood staring wildly upwards with his stick in his hand."—Macaulay's *Biographies*, "John Bunyan," pp. 30, 31.

I saw the game played last Saturday in Francis Street, Walworth. R. W.

REV. N. BULL (2nd S. ix. 172.)—Z. is informed that the Rev. Alfred N. Bull, B.A., the author of the *Brief Memoir of Nicholas Bull, LL.B.*, has selected and inserted in the memoir fifty-six pages of poems, hymns, and translations, *but no dramatic pieces*. D. SEDGWICK.

IDENTITY OF ST. RADEGUNDA AND ST. UNCUMBER (2nd S. ix. 164.)—It occurs to me that this identity is not so well established by the circumstance that Queen Radegunda left her husband, King Clothaire IV.,—with that husband's consent too,—and that St. Uncumber relieves weary ladies of *their* mates, as by the following incident in the life of the Thuringian patroness of the Trinitarian order abroad, and of the members of it at Thellesford Priory, founded by Sir William Lucy of Charlecote. The incident to which I have alluded is to this effect. Queen Radegunda was one day walking in the gardens of her palace, when she heard groans proceeding from captives on the other side of the wall. They were weeping, and imploring pity, encumbered as they were with heavy fetters. The good and pious queen wept too at hearing those sounds of woe. "She could not see the sufferers, but she could pray for them; and her prayers were so

efficacious that the captives were miraculously disencumbered of their fetters, and found themselves free. In the pictorial representations of this worthy queen and saintly lady she is figured, crowned and veiled; a captive is kneeling at her feet, but in gratitude; for he is unencumbered, and his broken fetters are in Radegunda's hands.

J. DORAN.

BUMPTIOUS AND GUMPTION (2nd S. ix. 125. 188.)

Sir E. L. B. Lytton, in *My Novel*, gives an amusing disquisition on the words *gumption* and *bump-tious* :—

"She was always—not exactly proud like—but what I call gumptions."

"I never heard that word before," said the Parson. "Bumptious indeed, though I believe it is not in the dictionary, has crept into familiar parlance, especially amongst young folks at school and college."

"Bumptious is bumptious, and gumptious is gumptious," said the landlord. "Now, the town beadle is bumptious, and Mrs. Avenel is gumptious."

"She is a very respectable woman," said Mr. Dale.

"In course, Sir; all gumptious folks are: they value themselves on their respectability, and look down on their neighbours."

"Parson. 'Gumption—gumption. I think I remember the substantive at school; not that my master taught it to me. Gumption,—it means cleverness.'

"Landlord. 'There's gumption and gumptious! Gumption is knowing; but when I say that sum un is gumptious, I mean—though that's more vulgar like—sum un who does not think small beer of hisself.' You take me, Sir?"

W. C.

When the question about *gumption* was first started, it at once struck me that it was connected with *gaum*, and *gaumless*; at the same time the word *bump-tious* suggested itself as being a corruption of *presumptuous*, to which it in the main corresponds.

J. EASTWOOD.

Gumption, heedfulness, carefulness, acuteness of observation. It is still in use in the South of Scotland; from A.-S. *gyman*, *geman*; from which, to come, still in use in South of Scotland (but not found in Jamieson's Scottish Dictionary), to observe, take heed, *gemen* (*Anceren Rime, passim*).

Bumptious, in common use in Lincolnshire, presumptuous, pertinacious. In Holloway's *Dict. of Provincialisms* it is, "apt to take unintended affronts; petulantly, and arrogantly."

J. MN.

* **A ROSTE YERNE** (2nd S. ix. 178.)—Is *roste yerne* written for *rosterne*? Rostrum would of course be perverted into *rosterne*. As the *lectern* (lettern, lettron, lectorne, lettrone, lutrin, lectries, lettires) made after the shape of an eagle, with outspread wings, was and is used for reading the lesson, so would the *rosterne* be used as the pulpit from which the people might be addressed.

W. C.

Would not *rusty iron*, or even a corruption of *rostrum*, be as good an explanation of this phrase as the one stated by your correspondent to be "doubtless" the correct one?

J. EASTWOOD.

CELEBRATED WRITER (2nd S. ix. 144.)—The writer alluded to is probably Robert Hall, the Baptist minister at Cambridge, whose widow died at the end of February last. Cottle records this incident of Hall: "He stated... that he had arisen from his bed in the middle of the night two or three times when projecting his 'Sermon on Infidelity' to record thoughts, or to write down passages that he feared might otherwise escape his memory." (*Early Recollections of Coleridge*, 1837, vol. i. p. 107.)

"Such," as Johnson says, "is the labour of those who write for immortality." The practice I should think was and is common. No author who cares for intellectual economy should neglect it. The poet Campbell wrote part of his *Lothiel* in the middle of the night, after being "bedded."

My late lamented friend Mrs. J. W. Loudon told me that she devoted some hours of every night, after having retired to her bed, to reading.

Having alluded to Cottle, I will finish this note with a Query. Is Joseph Cottle still alive? If not, when did he die? *

CLAMMILD.

Athenæum Club.

HERALDIC DRAWINGS AND ENGRAVINGS (2nd S. viii. 471.; ix. 53.)—ACHE appears to have confused a print of the death-warrant of King Charles I. with the original document. In Porny's *Elements of Heraldry*, 1795, p. 23, is the following passage :—

"The first instance I have met with (of indicating tinctures in engraving) for English coats of arms, is in a print of the warrant for the execution of King Charles I. in which the tinctures of the arms, in several of the seals, are expressed with the lines now used. All the publications of English heralds, before that period, having in their cuts the tinctures of the arms denoted only by their initial letters: as O. for or., A. argent, &c., which may be seen in the works of Upton, Camden, Dugdale, Leigh, Milles, and others."

F. L.

DINNER ETIQUETTE (2nd S. ix. 170.)—Like your correspondent CI-DEVANT JEUNE-HOMME I have a distinct recollection of having seen the ladies go out of the drawing-room first in single file, followed by the gentlemen in the same order. My impression is that the system of *hooking*, like the dancing of quadrilles, was not introduced till after the Peace in 1814.

MELETES.

HOLDING UP THE HAND (2nd S. ix. 72. 189.)—The form of administering an oath in the French courts of police involves the holding up the hand, — a custom probably to be traced, together with other forms, to the usages of the old Roman law. The man to be sworn listens to the oath, which an officer of the court recites, and then holding up his right hand exclaims, *Je jure!*

W. C.

[* Mr. Joseph Cottle died at his residence, Firfield-house, Knowle, near Bristol, on June 10, 1858, in his eighty-fourth year.—Ed.]

BRIGHTON PAVILION (2nd S. ix. 163.)—"The carefully-executed outline etchings of interior views of apartments in the Brighton Pavilion" belong to a private work on the Pavilion, prepared by order of George IV. Mr. Nash, the architect, had the management of it, and engaged his friend the elder Augustus Pugin (father of A. Welby Pugin) to make the drawings and superintend the engravings. The work consisted of copper-plate engravings printed in colours, and afterwards carefully finished by hand. The impressions in the possession of W. W. are probably some proofs of the etchings before coloured. M. Pugin often related in my hearing the following anecdote connected with his employment on this work. He was engaged at the Pavilion in one of the galleries colouring a view; deeply intent upon his drawing he did not observe that somebody had entered the apartment, but on looking round saw to his surprise the king, who was then advancing towards the spot where he was sitting. Pugin had scarcely time to rise when the king passed by him, and, not perceiving a stool on which the colour-box was placed, accidentally overthrew it; he stooped instantly, picked it up, and presented it to Pugin with an expression of apology. Pugin as a Frenchman fully appreciated this act of condescension.

The work in question consisted entirely of coloured engravings unaccompanied by text; and though, during the lifetime of the king, it was distributed exclusively to his friends, yet upon his majesty's death many copies remained, and were then published in the ordinary manner.

BENJ. FEIRCEY.

A PENNY "ROBINSON CRUSOE" (2nd S. ix. 178.)—If J. O. regards Thomas Gent as guilty of so high a crime against literature for melting down *Robinson Crusoe* into a twopenny pamphlet, what would he say to a penny version of *The Life and Adventures of Robinson Crusoe, written by Himself*? which bears the imprint, "Marsden, Printer, Chelmsford,"—a copy of which I purchased some forty years ago for my personal (and of course, juvenile,) oblectation, and still retain as a curiosity in literature? B. B. WOODWARD.

Haverstock Hill.

Miscellaneous.

NOTES ON BOOKS.

Arrest of the Five Members by Charles the First. A Chapter of English History rewritten. By John Forster. (Murray.)

What Hallam has declared to be "the single false step which rendered his (Charles the First's) affairs irretrievable by anything short of civil war, and placed all reconciliation at an inseparable distance," and which he goes on to describe as "an evident violation not of common privilege but of all security for the independent existence of Parliament," forms the subject of the chapter of our national annals here rewritten by a gentleman to

whom English history and English biography are already largely indebted. The materials for the history of this eventful incident, which Mr. Forster has derived from the State Paper Office, are entirely new, and are worked up by him with great skill. His style is clear and flowing, and his narrative extremely interesting; and the result is a volume which all will read with pleasure, and which adds most materially to our knowledge of the stirring period to which it relates.

The Season Ticket. (Bentley.)

This Season Ticket is obviously a First Class Ticket. *Aut Slickius aut Diabolus*, we felt inclined to exclaim at some of the smart things scattered through its pages; and although we may have been wrong in so doing, we would make a pretty considerable guess that the author was raised not far from Slickville.

BOOKS RECEIVED.—

Some Account of the Family of Smollett of Bonhill, with a Series of Letters hitherto unpublished, by its Author. Arranged by J. Irvine. (Printed for Private Circulation.)

An interesting monograph, which throws new light not only on the history of the Smollett family generally, but upon the biography of its most distinguished member, Dr. Tobias Smollett.

The Romans in Gloucestershire. By the Rev. Samuel Lysons, M.A. (Hamilton, Adams, & Co.)

An extremely interesting lecture, which our readers, we are sure, will not be the less pleased with when we tell them that the profits from the sale of it are to be applied to the restoration of a District Lending Library.

The Life and Times of Samuel Crompton, Inventor of the Spinning Machine called the Mule, &c. By Gilbert J. French, F.S.A. Second Edition. (Simpkin & Marshall.)

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Notices to Correspondents.

4. We shall be obliged by a sight of the poem and epitaph mentioned by our correspondent.

T. E. H. (West Derby.) We quite share our correspondent's feelings. Such oversights will not, we trust, occur again.

J. G. T. (Ryde.) Will send many notices of books chained in churches in vols. viii. x. xi. and xii. of our 1st Series.

JAYDEB is thanked. Attention to the matter shall be called in the proper quarter.

ERRATA.—2nd S. ix. p. 218, col. ii. l. 7, for "rouvare" read "rouvare"; p. 250, col. ii. l. 16, for "dolentibus" read "dolentibus"; and l. 17, for "admiror" read "admiror."

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Notes.

THE GUNPOWDER-PLOT PAPERS.*

Amongst the numerous papers relating to the Gunpowder Plot preserved in the State Paper Office, is a curious document, undated and without signature, endorsed by Salisbury "*Touching Faux.*"

It is no doubt one of many other similar letters sent to the Secretary of State after Fawkes' arrest, and probably has escaped destruction by accident. The following is a copy of it:—

"Some two months since or thereabouts one who named himself Faulkes came and took a lodging at one Mr. Herbert's House a widowes that dwells on the Back-side of St. Clement's church near the arch near the well called St. Clement's Well. She was then a widow but since she is married to one Mr. Woodhouse; to whom Percy the two Wrights Winter and Catesby and some others whose names she knows not did often repair and had with him in his Chamber much secret conference the summe of which was only known to themselves yet knowing them to be papistes she did much dislyke his being there suspecting him to be a priest: which he soon perceiving made show of preparing himself for a Journey into Yorkshire and so departed, leaving order that if Thom Wright came for his trunks they should be delivered to him which about some fortnight after he did receive.

"He was as they of the house described him a tall man with a Browne hair and an auborne beard was in good Clothes and full of money and while he laye there did fly from the acquaintance of all the Gentlemen that

lay in the house conversing only with those above named and their companions when they came to him." *

On the morning of the 6th of November, Fawkes, under the assumed name of John Johnson, was examined for the second time before the Lords of the Council at the Tower. This examination does not appear to have been read at the trial, and as it has not been published, is but little known. I give it here in its original spelling:—

'The Examination of John Johnsonne the 6th of November 1605 before twelve of the clock in the morning.

What tyme was it that Mr. Tho^s. Percy gave order for the making of a mine down into the Cellar where the powder was?

"He saythe about the middle of Lent his master gave order to make a mine into the Cellar that he might have a narrow way out of his own house into the Cellar.

"How long was the Powder in the Cellar before that tyme?

"He saith there was no powder in the Cellar at that tyme but that it laye in his Master's own house.

"How long after the mine was made was the powder carried out of his master's house?

"He saith some three or four days after.

"Who helped you to bring the powder out of the house into the Cellar?

"He saith he did it himself.

"Whether did you remove it in Barrells or otherwise?

"He saith in Barrells.

"In what place did it lye in the house?

"He saith in a lowe Room.

"He confeseth he made a frock like a Carter to wear over his apparrell.

"He confeseth he hath been a recusant about these xx years.

"Being demanded where he laye on Wednesday at night last,

"He answereth he hath forgotten.

"Being demanded where he laye on Thursday at night?

"He saith he hath forgotten.

"Being demanded where he laye upon Friday and Saturday?

"He answereth he knows not.

"Being demanded when he had gotten the Brewer's slings and for what purpose he had them there (in the cellar)?

"He answereth he did not use the slings to bring in the Powder but to remove it.

"Being demanded whether he thinks if his Master Mr. Thomas Percy had been acquainted with the Plot he would have suffered the E. of Northumberland to have perished?

"He saith He thinketh his Master would have been loath to have done him hurt by saying he was bound unto him.

"Whether do you know one Griffin that liveth over against Shorebridge (?) or thereabouts?

"He saith He neither knows him or ever was in his house.

"What letters have beene directed to you of late from beyonde the seas?

"He answereth None.

"When you were beyonde the seas what speech had you with Sir Edmonde Baynham and Sir W^m. Cobb.

"He answereth He saw them not.

"Who helped you to remove the Barrells of Powder seeing you were not able to remove them alone with the slings with which you confessest you did remove them?"

"He answereth He cannot discover the party but he shall bring him in question.

"With whom did you leave the key of the Cellar in your absence when your Mr. caused the Billets to be layed in in the Cellar?"

"He answereth he left the keye with his Master.

"When you were over in the Lowe Countries whether had you conference with one Mr. Hugh Owen or no?"

"He answereth He had none but ordinary Salutation when he found him in other Company."

John Johnson.

"Being demanded whether the Billets that were laid into the Cellar were laid in before the Powder or after He saith that part were laid in before and part after and that those as were laid in before the powder were laid in by himself: the rest were laid in when he was absent in the Lowe Countries which was between Easter and September.

"Being asked where he lighted when he came out of the Country and when?"

"He saith He lighted at the Chequer in Holborn upon Saturday last in the day light towards night.

"Being demanded upon his sowle as there had been some which must have brought this Realme to be subdued by some foreign prince of what foreign prince he and his companions would have wished to have been governed one more than another?"

"He doth protest upon his sowle that neither he nor any other with whom he had conferred would have spared the last drop of their Blood to have resisted any foreign princes whatever.

John Johnson.

"Nottingham. Suffolk. Devonshire.
H. Northampton.
Salisbury."

On the fly-leaf of this Examination are these words in Coke's handwriting:—

"You would have me discover my friends.

"The Giving warning to one overthrow us all."*

This examination was taken, as the endorsement expresses it, "before twelve of the Clocke in ye morning." James then issued his warrant for the application of the torture, written entirely in his own handwriting, and annexed to it a series of questions to be answered by Fawkes. The warrant apparently was issued about noon of the 6th of November, and in the afternoon of the same day the following "answers" were returned to it. The Interrogatories will be found in "N. & Q." (2nd S. viii. 369.) The figures in the Answers refer to the questions contained in the warrant.

"To the 1st he sayth his name is John Johnsonne.

2. he was borne in Yorkshire in Netherdale.

3. his fathers name was Tho. Johnson* his mothers Edith daughter of one Jacksonne.

4. his age xxxvi years.

5. he hath liued in Yorkshire first at schoole ther and then to Cambridge and after in sundrye other places.

6. his maintenance was by a farme of xxx^l per ann.

7. his skarrs came by the healing of a pleurasye.

8. he neu^r serued any before he serued Mr. Tho. Percie.

9. he procured [Mr. Percies service only by his owne means, being a Yorkshireman about Easter was twel-month.

10. his Mr. hyred the house about Midsum^r. was twel-month.

11. About the Christmas followinge he began to bring in the Gunpowder.

12. He did learne to speake frenshe first here in England and increased y^t at his last being beyond the seas.

13. The letter that was founde about him was from a Gentlewoman maryed to an Englishman called Bostock in Flanders.

14. The reason why she calleth him by another name was bycause he called himself Faukes.

15. He sayth he was brought upp a Catholique by his parents.

16. He was eu^r a Catholique and neu^r converted. That he went out from Dover amongst strangers and there landed againe at his retorne.

"Jhon Jhonsone."

(Endorsed) "6th November, 1605.

"The Examination of Johnson
to ye k's Article, in the
Afternoon."

This was the last examination Fawkes signed under the *alias* of Johnson.

The letter alluded to as found on his person, and addressed to him by the name of Fawkes, was in reality from Ann Vaux, and contained certain expressions which ultimately gave rise to great suspicion against the writer, who underwent a long examination on the subject. The material part has been preserved in a quaint note of Sir Edward Coke, and was as follows:—

"Fast and praye that the ppose may come to pass and then Totnam shall be turned French."†

Amongst the many other letters sent to Salisbury concerning the Gunpowder Plot, are two written by persons whose names are probably better known now than they were in 1605—Ben Jonson and Francis Bacon. Jonson's letter has been already published.

Bacon with his letter sends also the following Examination:—

"Yt may please yor lp

"I send an Examinacon of one was brought to me by the principall and ancients of Staple Inn concerning the words of one Beard suspected for a Papist and practizer being generall words but badd and I thought not good to neglect any thing at such a tyme; So with signification of humble dewty I remayn.

"At yo^r ls hon. com^t

"Most humbly,

F. Bacon.

"Enclosing

The exam of J. Drake servant to Tho. Reynolls shoemaker dwelling in Holborn near Graies Inn Gate Yard taken this 6th of November 1605.

He saith that the morning of this present day he repayed to the lodging of one Mr. Beard in the house of one Gibson in Fetter Lane and against the new Church Yard to take measure for new Boots and it was in the

* "Gunpowder-Plot Book," No. 19.

† Domestic Series, James I., vol. xvi. p. 7.

morning about seven of the Clock and fynding him a bedd Mr. Beard asked him whether they were watching and warding abroad, to which this examine sayd that the nyght before there was much watching and searching for papists and recusants and named one Percy.

"And this Examine sayd further that it was the most heynous treason that ever was wch was intended, to which the said Beard sayd *It had bene braiue sport if it had gone forwards*, and this speech he spake as muttering to himself, so as the last words were scarce heard, and not in any laughing or jesting manner.

"The sayd Reynolds being present at this examⁿ saith that he hath served the said Beard of Boots these two years space and that he used to lodge at Mr. Myers house at the upper end of St. Johns street who is reported to be a Recusant and to bring up recusant Children which are there to learn but removed to Gibsons howse about half a year gone.

"John Drake.

"The mark x of T. Reynolds.

"Ex per F. Bacon."

W. O. W.

MOTTOES ON SUN-DIALS.

Many hundred persons now living must remember the vertical sun-dial with a very remarkable motto, on the front of a building at the Temple in London. But most of them probably never heard of the curious tradition, probably a true one, respecting the motto. When, a few years ago, the building was taken down and rebuilt, it is likely the Benchers were either ignorant of the tradition, or had forgotten it, else they would probably have restored the sun-dial with its motto. Perhaps they may even yet be induced to do so.

The tradition is this:—That when the sun-dial was put up, the artist inquired whether he should (as was customary) paint a motto under it? The Benchers assented; and appointed him to call at the library at a certain day and hour, at which time they would have agreed upon the motto. It appears, however, that they had totally forgotten this; and when the artist or his messenger called at the library at the time appointed, he found no one but a cross-looking old gentleman poring over some musty book. "Please, Sir, I am come for the motto for the sun-dial." "What do you want?" was the pettish answer; "why do you disturb me?" "Please, Sir, the gentleman told me I was to call at this hour for a motto for the sun-dial." "*Begone about your business!*" was the testy reply. The man, either by design or by mistake, chose to take this as the answer to his inquiry, and, accordingly, painted in large letters under the dial—"BEGONE ABOUT YOUR BUSINESS."

The Benchers when they saw it decided that it was very appropriate, and that they would let it stand—chance having done their work for them as well as they could have done it for themselves.

Anything that reminds us of the lapse of time

should remind us also of the right employment of time in doing whatever business is required to be done.

A similar lesson is solemnly conveyed in the Scripture-motto to a sun-dial: "The night cometh when no man can work."

Another useful lesson is conveyed in the motto to a sun-dial erected by the late Bishop Copleston in a village near which he resided: "Let not the sun go down upon your wrath."

Sometimes the unlearned are puzzled to understand the meaning of mottoes, especially when expressed in the learned languages. A person (who, by the bye, was not ignorant of Latin,) was at a loss to understand the meaning of a motto which he had seen on a sun-dial, "*Septem sine horis*." The signification doubtless is, that there are in the longest day *seven hours* (and a trifle over) during which the sun-dial is useless.

There is a sun-dial at one of the colleges in Oxford with the motto, "*Pereunt et imputantur*;" signifying that we shall be accountable for the moments that are passing away. Once, when a party of strangers were visiting the curiosities of Oxford, a lady of the company asked one of the gentlemen (as gentlemen are always by courtesy supposed by ladies to understand Latin) to interpret the motto for her. He replied that it signified that, "They perish and are not thought of!"

ANON.

Minor Notes.

CURIOUS DISCOVERY. — I send the enclosed cutting from the *Morning Chronicle* of the 24th March, thinking that such a discovery (if true) must be interesting to your readers:—

"Some workmen, last week, who were employed on the estate of John de Montmorency, Esq., of Knockleer Castle, county Kildare, were engaged in removing the remains of an old castle in the demesne, when they came upon a walled chamber, containing the skeleton of a man in perfect preservation, in a recumbent position. In his hand was a sword with a handsome jewelled hilt, and beside him was a breastplate and helmet, together with a drinking cup. A box was found near him containing some coins of the reign of King John, a small cross, and some parchment papers with writing upon them, which has not yet been deciphered. The whole has been temporarily removed to the residence of Michael Walshe, Esq., Newtown-house, county Kildare, who has devoted much time and attention to antiquarian pursuits, and who has kindly offered to show these interesting relics to any who may wish to examine them.—*Carlow Sentinel*."

ANON.

BIOGRAPHICAL NOTES FROM DUGARD'S REGISTER OF MERCHANT TAYLORS' SCHOOL. — I submit a few more extracts of names which may be of interest to your readers:—

1. *Joseph Frost*, 3rd son of Gualter Frost, gent., born at Cambridge in the parish of S. Andrew, 18 March, 1629; admitted 8 July, 1644.

(Gualter Frost was secretary to Oliver Cromwell's Council of State.)

2. *John Hall*, only son of the Rev. John Hall, M.A., minister of Bromsgrove, co. Worc., born at Bromsgrove 29 Jan. 1633; admitted 20 June, 1644.

(He was afterwards Bishop of Bristol.)

3. *Thomas Viner*, 2nd son of William Viner, gent., born at Warwick 27 June, 1629; admitted 16 August, 1644.

(Afterwards Canon of Windsor, Dean of Gloucester, &c.)

4. *Edward Swinglehurst*, eldest son of Richard Swinglehurst, secretary to the Company of London Merchants trading to the East Indies, born in parish of S. Martin's Outwich, London, 2 June, 1632; admitted 7 Jan. 1644.

5. *Philip Constantine*, eldest son of Philip Constantine, gent., born in parish of S. Katherine Cree Church, London, 22 Sept. 1631; admitted 14 April, 1645.

6. *James Calamy*, 3rd son of Edmund Calamy, B.D. and rector of Aldermanbury, London, born there 1652; admitted 4 Nov. 1661.

7. *William Sclater*, only son of Will. Sclater, B.D. and rector of S. Peter Poor, London, born at Exeter, 22 Nov. 1638; admitted 12 March, 1650.

C. J. ROBINSON.

NAPOLÉON I.: HIS TESTIMONY TO THE DIVINITY OF CHRIST.—The following statement is to be found at p. 171. of Arvine's *Cyclopædia of Moral and Religious Anecdotes*, but without reference to any authority. I should like to be informed whether it rests on any respectable foundation:—

"I know men," said Napoleon at St. Helena to Count de Montholon, "I know men, and I tell you that Jesus is not a man! The religion of Christ is a mystery which subsists by its own force, and proceeds from a mind which is not a human mind. We find in it a marked individuality, which originated a train of words and actions unknown before. Jesus is not a philosopher, for his proofs are miracles, and from the first his disciples adored him. Alexander, Cæsar, Charlemagne, and myself founded empires; but on what foundation did we rest the creatures of our genius? Upon force. But Jesus Christ founded an empire upon Love; and at this hour, millions of men would die for Him. I die before my time, and my body will be given back to the earth, to become food for worms. Such is the fate of him who has been called the Great Napoleon. What an abyss between my deep misery and the eternal kingdom of Christ, which is proclaimed, loved, adored, and is still extending over the whole earth! Then, turning to General Bertrand, the emperor added, 'If you do not perceive that Jesus Christ is God, I did wrong in appointing you a general.'"

J. II.

APOLLO BELVEDERE STATUETTE.—While paying a visit to the Museum of Avignon a short time back, I noticed among the Roman antiquities a well-preserved bronze statuette of the Apollo Belvedere. Unlike that of the Vatican, however, the right fore arm touches the side and hip.

There may be other minor differences, but I, having only my memory to guide me, did not notice them. The small scale of the figure, which is not, I should think, more than six inches high, would cause any slight dissimilarities to be easily overlooked. The highest authorities have agreed in condemning Montorsoli's restoration of the Apollo, without being able, so far as I know, to show how it should have been restored. May not this statuette throw a light on the matter? I forward this Note in the hopes that some of your readers, better judges of such things than I, may have noticed the figure to which I refer; or if not, that they may do so at the next opportunity, as I cannot but think that a good sketch or scientific description of it would be interesting to the artist-world. S.

BREAKNECK STEPS.—In Lord Macaulay's article on Oliver Goldsmith, in the new edition of the *Encyclopædia Britannica*, we are told that "Goldsmith took a garret in a miserable court, to which he had to climb from the brink of Fleet Ditch by a dizzy ladder of flagstones called Breakneck Steps. The court and the ascent have long disappeared; but old Londoners well remember both." The court and the ascent are still there, at the end of Old Bailey, opposite the prison, and the place is still called by the same name, "Breakneck Steps." J. E. J.

Queries.

DIBDIN'S SONGS.

If S. H. M. (2nd S. ix. 273.) be right as to what he terms "the so-called sea-songs of Dibdin," in saying they never "were generally accepted by sailors," and "abound in nautical blunders and absurdities," I should wish him to account for some facts connected with these songs, and suggest the following Queries:—

1. Why did Mr. Pitt encourage Dibdin to go among the sailors during the mutiny at the Nore?

2. Why did George III. give Dibdin a pension?

3. Why has our beloved Quén (as I am told) granted a pension to his daughter?

4. Why did Lord Minto patronise an edition of the songs for the use of the Navy?

5. Why was a bust of Dibdin erected at Greenwich Hospital by Admiral Sir Joseph Yorke and others?

6. Why do old sailors often quote "Poor Jack," "Tom Bowling," &c., with enthusiasm?

As to the "nautical blunders," &c., I am no judge of sea-slang (nor indeed of any other), but I would suggest that if S. H. M. would point out the errors he speaks of, his emendations might be added in the form of foot-notes to future editions of Dibdin's *Songs*, which I doubt not the public will continue to buy.

I cannot say I have been a diligent student of Dibdin's songs, though I am a very near kinsman to him; but I have always been a lover of justice and truth, the claims of which have hardly been extended by S. H. M. to these "so-called sea-songs." I need say nothing of the implied censure upon all those who have ventured to think differently as to their merits.

FARPLAY.

RAPER.—Can anybody tell me anything respecting M. Raper? Is he known as an editor or commentator on Shakspeare? N. B.

R. WILLIS.—Can you give me any account of the author of *Mount Tabor, or Private Exercises of a Penitent Sinner*, by R. W., Esq., published in the year of his age seventy-five, Anno Dom. 1689, 12mo.?* In the catalogue of the library of Dr. Bliss, the author is said to be R. Willis.

R. INGLIS.

HERALDIC.—Can I be informed through "N. & Q." of the following arms on a tomb in Exeter Cathedral? viz. three bars between ten bells—four, three, two, and one.

ANON.

THE TRAGIC POET.—

"When the tragic poet drew the revengeful elder brother pursuing the younger from youth to old age, discovering him through his disguise, and, about to put him to death, setting out in a long speech the signs by which he knew him, it was a great stroke of art to make the younger brother reply briefly: 'And I knew you by our family wickedness.'"—Preface to *The Cid*, translated from the French of M. Corneille, by T. H., Gent.: London, 1704.

Who is the poet? And what is the tragedy?

W. D.

REV. GEORGE WATSON (2nd S. viii. 396.)—Can any of your readers give me any information concerning the birth, parentage, and early education of the Rev. George Watson, before he became a Fellow of University College, Oxford? I cannot find his name in any biographical work that I have consulted. His life was short; but his writings, as both Mr. Jones and Bishop Horne state, were extraordinary for taste or classical literature, and all works of genius, and for a deep knowledge of the inspired writings, &c., &c. My inquiry respecting his works has been satisfactorily answered, and is another proof of the value of obtaining information through the medium of "N. & Q."

J. M. GUTCH.

Worcester.

"JACK."—Can you or any of your numerous readers explain the origin of the above term as applied to a flag; as, hoist the "Jack?" Why *Jack*?

G. B.

[* See *Shakspeare's Plays*, by Malone and Boswell, edit. 1821, vol. iii. p. 28., for a long extract from this extremely rare and curious book.—ED.]

JOSEPH CLARKE.—Can any of your correspondents in Hull give me any biographical particulars regarding Joseph Clarke, Esq., an eminent literary antiquary of that town? I am not certain of the date of Mr. Clarke's death, but I think it must have been within the last thirty years.

R. INGLIS.

CORNWAL FAMILY.—Can any correspondent of "N. & Q." say what was the maiden surname and paternal residence of Elizabeth, the wife of Humphrey Cornwall of the city of London, Salter? She died in 1711, and was buried at Waltham St. Lawrence, Berks: or give any information about Thomas, their eldest son? he was born in 1684. On Mr. Humphrey Cornwall's grave with the arms of Cornwall (erm. a lion rampant regardant gu. crowned or, within a border sa. bezantée); on the sinister side of the shield are quartered a bend between three roundels, colours not shown.

R. WARD.

CATTLE TOLL AT CHETWODE.—In Chetwode, co. Bucks, the lord of the manor exercises a singular privilege of taking toll at the rate of 2s. per score of all cattle driven through the parish of Chetwode and several of the adjoining parishes between the 30th of November and the 7th of November annually.

Tradition relates that this privilege was bestowed on an ancestor of the family in recompense for his having killed a wild boar. Can any of your readers throw light upon this, or mention similar customs?

BUCKS.

BERTHOLD'S POLITICAL HANDKERCHIEF.—Can any of your readers inform me how many numbers were published of Berthold's *Political Handkerchief*, a weekly sheet of which at least three numbers (I have the third) appeared in or about September, 1831. It was printed on calico to evade the paper duty.

G. M. G.

"HIS PEOPLE'S GOOD," ETC.—

"His people's good before his eyes,
The pious Emperor, mild and wise,
Heath of their souls and bodies studying,
Dragooned the dealers in black-pudding;
Put salt and cowich in their beds,
And scourged their backs and shaved their heads,
Confiscated their goods, and sent
Them to perpetual banishment."

From *Allantapolides, a Sequel to the Oxford Sausage*, London, 1778, pp. 16.

Does the above relate to fact or fiction? E. C.

PORTRAIT OF SIR HENRY MORGAN, THE BUC-CANEER.—In the account of Jamaica by Charles Lesley, published at Edinburgh in 1740, is the following passage:—

"I have seen here," viz. in Jamaica, "a curious picture of Sir Henry, done at his own desire; he is drawn at length, and there appears something so awful and majestic in his countenance, that I'm persuaded none can

look upon it without a kind of veneration." As he was only at first a servant to a planter in Barbadoes, and tho' that state of life is the meanest and the most disgraceful which a white man can be in, yet he never disowned the fact, yea so far to the contrary, that the chain and pothooks are painted by his own order in the picture I spoke of just now."

Now this portrait, if not destroyed by fire or otherwise, seems so capable of identification, that I trust some of your readers may be able to favour me with a clue to its discovery. C. E. L.

"THE SIEGE OF MALTA."—Who is author of this tragedy, published by Murray, London, 1823?

R. INGLIS.

MILTON'S AUTOGRAPH (2nd S. v. 115.)—Will LEODIENSIS do me the favour to send to Mr. Henry Wright, 8, Little Ryder Street, Piccadilly, London, S.W., a careful tracing of each of the signatures in his book, together with a brief description and history of the book? D. D.

"IL SFORTUNATO FORTUNATO."—

"*Il Sfortunato Fortunato*, translated from the Spanish of Malagon, has just been put upon the stage, and is very popular. To a Protestant the mixture of low jokes with a sacred subject is offensive; but the audience is pleased and respectful. The hero is Pontius Pilate, who is converted to Christianity in the last act, and before killing himself gives some ingenious theological reason why he should do so." (Letter dated Naples, Jan. 10. 1789.)—*Letters written in Italy and Switzerland*. London, 1790. 8vo., pp. 368.

Can any of your readers help me to an account of the play or its author, who is not mentioned by Ticknor or Schack? E. C.

TART HALL, ETC.—What can have been the origin of the name of "Tart Hall?" and why did Lady Arundel keep house there in her husband's lifetime. Walpole always uses the name 'Tart Hall.' Dallaway says that that is the vulgar term for Stafford House.

Whence, too, the name of Burton's Court, near Chelsea Hospital? of Homer's Terrace, and of Cook's ground? T. H.

ADMIRAL JOHN FISH.—Wanted, any information about this gentleman with such a very appropriate name? Did he marry? If so, whom, when, and where? His death is recorded in the *Gentleman's Magazine* and *Naval Biography*, but I can find no account of his services.

JOHN RIBTON GARSTIN.

Dublin.

Queries with Answers.

THE REPUBLIC OF BABINE.—Stated in the *Annual Register* for 1764 (p. 213.) to have been instituted at the Court of Sigismund Augustus, by Psomka and Peter Cassovius. Its object was to put proper restraints upon conversation. Can any of your obliging correspondents inform me

where I can obtain farther information respecting this remarkable society? G. R.

[There is a very extensive lordship near Lublin in Poland, which has been long in possession of the House of Psomka; the eldest branches of which are called Lords of Babine, the name of the estate. At the court of Sigismund Augustus, a gentleman of the family of Psomka, in concert with Peter Cassovius, Bailiff of Lubin, formed a society, which the Polish writers call the Republic of Babine, and which the Germans denominate the Society of Fools. This society was instituted upon the model of the republic of Poland; it had its king, its chancellor, its councillors, its archbishops, bishops, judges, and other officers: in this republic Psomka had the title of captain, and Cassovius that of chancellor. When any of the members did or said anything at their meetings which was unbecoming or ill-timed, they immediately gave him a place of which he was required to perform the duties till another was appointed in his stead; for example, if any one spoke too much, so as to engross the conversation, he was appointed orator of the republic; if he spoke improperly, occasion was taken from his subject to appoint him a suitable employment; if, for instance, he talked about dogs, he was made master of the buckhounds; if he boasted of his courage, he was made a knight, or, perhaps, a field-marshal; and if he expressed a bigotted zeal for any speculative opinion in religion, he was made an inquisitor. The offenders being thus distinguished for their follies, and not their wisdom, gave occasion to the Germans to call the republic The Society of Fools, which, though a satire on the individuals, was by no means so on the institution. It happened that the King of Poland one day asked Psomka if they had chosen a king in their republic? To which he replied, "God forbid that we should think of electing a king while your Majesty lives; your Majesty will always be King of Babine, as well as Poland." The king was not displeased with this sally of humour, and inquired farther to what extent their republic reached? "Over the whole world," says Psomka, "for we are told by David, that all men are liars." This society very soon increased so much that there was scarce any person at court who was not honoured with some post in it, and its chiefs were also in high favour with the king. The view of this society was to teach the young nobility a propriety of behaviour, and the arts of conversation; and it was a fundamental law that no slanderer should be received into it. The regiment of the Calot, which was some years since established in the court of France, is very similar to the republic of Babine.—*Gent. Mag.*, xxxiv. 111., 1764.]

THE 'TRANSLATORS' ADDRESS IN THE BIBLE (2nd S. ix. 198.)—I have a Folio Bible with Beza's notes, printed at Amsterdam by Joost Broerst, dwelling in the Pijl Street at the sign of the Printing House, which contains "the Address of the Translatours to the Reader." The date is partly effaced. Is this edition scarce? I have never seen a description of it. Information will much oblige, GILBERT.

[This is the first edition of a series of English Bibles with the text of our present version (1611), having the tables and marginal notes of the Puritan or Genevan translation, but without the Dedication to Elizabeth, the Preface to the Reader, and the Supputation of years. The date is 1642. The printer's name to the Bible, Joost Broers, and to the New Testament, Joost Broersz. The title-pages are engraved on copper plates. My series are 1642, 1649, 1672, Amsterdam, and London, 1679, 1683,

1708, and 1715. The edition of 1642 is not noticed by Dr. Cotton. It is scarce, but not rare. — G. OFFOR.]

EDITIONS OF THE PRAYER BOOK PRIOR TO 1662 (1st S. vii. 323.) — In addition to those named, I have a copy not in that or any of the subsequent lists of "N. & Q.," viz. "The Booke of Common Prayer," concluding with twenty-two Godly Prayers, imprinted by the Deputies of Christopher Barker, 1588. It is a thin edition, small quarto, bound up with a bible of 1589, and with two Concordances. The preface to these have the date of 1578, also printed by Barker, and "The whole Booke of Psalmes" by Thomas Sternhold, John Hopkins, and others, with apt Notes to sing them withall;" printed for the Assignees of Richard Day, 1588.

As in the Prayer Book of 1578 named by Mr. LATHBURY (1st S. viii. 319.), the word *priest* does not once occur in a single rubric, but, in its place, minister. May I ask if it is a rare edition? ANON.

[MR. OFFOR informs us that *The Booke of Common Prayer*, 1588, with the Geneva Bible, is not rare, but that a perfect copy is a valuable addition to an ecclesiastical library. Mr. Stephens, in *The Book of Common Prayer, with Notes Legal and Historical*, vol. i. p. 407., states, that "The Church of England, in the last Review of the Liturgy (1662), inserted the word 'priest' instead of 'minister,' which was in Edward VI.'s Second Book, and in Queen Elizabeth's, in order that no one might pretend to pronounce the Absolution but one in priest's orders."]

Replies.

DRUMMONDS OF COLQUHALLIE.

(2nd S. ix. 84.)

R. S. F. is kindly thanked for the extract he furnished in "N. & Q." from the *Perthshire Courier* of 27th October last, relative to the Drummonds of Colquhalzie, though it throws no light on the main question of connexion with the Earl of Perth family. As R. S. F. has by his Note manifested an interest in the Query by the correspondent in "N. & Q." who inquired about the Colquhalzie family, perhaps he will farther oblige him with information, or put him in the way of obtaining it, on the following point: —

Which of the Drummonds, of the Perth, or Colquhalzie, or other family, married, about 1720 or 1725, a daughter of old Lawrence Oliphant of Gask, from which union sprung a daughter, who married John Macaulay of the Ardincaple house, who, at the early age of nineteen, fell by the side of Colonel Gardiner at Preston in 1745?

It may be interesting to a correspondent of "N. & Q." (MR. J. IRVING of Dumbarton) to learn that the bereaved widow (then *enceinte*) carried her dead husband's body off the field; and that the posthumous child was the late Mr. John Macaulay of Leven Grove, Dumbarton, — representative of Ardincaple and of the ancient house of

Macaulay—a very handsome man, and father of a long train of comely daughters. Many years ago, in Edinburgh, Mrs. Smollett of Bonhill told the writer of this Note emphatically that one of them she named was the toast of the county. Burns, in one of his letters to the father, confirms this or as much.

The Cardross family, from whom the late Lord Macaulay was descended, was on the other hand remarkably plain—the daughters being of sandy complexion, "farnie tickled," and splay-footed, and went by the sobriquet of the "Macaulay Dumps," as low in stature, but at the same time intellectual, and of blue-stocking celebrity. Their father, the minister, was addicted to whist-playing; and sometimes so eager at it as to be hard to draw from the table on Saturday nights in time to prevent desecration of the Sabbath.

The arms of the two families are identical, viz. a dagger in a hand raised as if to strike (I speak from recollection only), with the motto, "Dulce periculum," — a fact which goes some way to establish a connexion more or less distant.

The Macaulays were never more than a sept, not clan, as assumed by Mr. IRVING; but I shall look with much interest for the salient points in their history which he has promised us in an early number of "N. & Q." I. M. A.

Kennaquhair.

SHAKSPEARE MUSIC.

(2nd S. viii. 285.)

Some additional matter regarding music to Shakspeare's poetry may now be offered. The serenade in the *Two Gentlemen of Verona* ("Who is Sylvia?") has had music put to it by Sir H. Bishop, but only in *pasticcio* fashion, the first movement being from an air of his own, and the second from one in *Midas*; the whole arranged as a glee. "Who is Sylvia?" has been set as a song by William Linley (*Dramatic Songs of Shakspeare*), and also by Richard Leveridge, who, in 1727, published a collection of his own compositions in two small volumes, and in the first of these volumes (which has a frontispiece by Hogarth) will be found this serenade. It curiously illustrates the manner in which error makes its way, that a music-publisher of our own time has issued an arrangement of this very composition of Leveridge, and has altogether ignored poor Richard, by assigning his melody to Dr. Arne. It should be more generally known than it is that R. Leveridge was the composer of "Black-eyed Susan."

"It was a Lover and his Lass" (*As You Like It*) will be found, excellently set, as a solo, in Mr. Chappell's collection of old English music. It has also been set by R. Stevens as a glee, by Sir H. Bishop as a solo, and by W. Linley as a duett

for the two pages, according to the situation in the play.

"Sigh no more, Ladies" (*Much Ado about Nothing*) has been set as a glee by R. Stevens, as a song by W. Linley, with the burthen, and by J. C. Smith, in *The Fairies* (1754), without the burthen, being sung by Master Reinhold in the character of Oberon. Dr. Arne has also set it to be sung by Mr. Beard in *Much Ado about Nothing*. In this setting (published 1740) there is an unpleasant change of the burthen, "Hey nonny, nonny," into "Hey down derry," with "bonny" turned into "merry" for the rhyme.

"Orpheus with his Lute" (*King Henry the Eighth*) has been set at least four times as a solo, and by Mr. G. Macfarren as a four-part piece.

Respecting these words, and his own setting of them, Mr. William Linley has thus written:—

"The beautiful words, 'Orpheus with his Lute,' were set many years ago by the Editor's late much-lamented father, but he grieves to add that the score and parts of the song were destroyed when Drury-lane Theatre was burnt down, and he has not the slightest vestige of it remaining, and but a very imperfect recollection even of the subject. It was composed for the late Mrs. Crouch. As the poetry of the song in question is deserving of the highest efforts of a musical mind, the author is particularly disappointed that he has not been able to find a setting of them in any of the works of the old English masters. He has taken all the pains in his power with them, but is satisfied he has not done them the justice they deserve, and deeply regrets that his father's composition cannot so much more effectively fill the space in this volume."—*Dramatic Songs of Shakespeare*, 1816.

Although Mr. Linley had not met with compositions to these words, yet two at least had existed long before the time of his writing. One of these was by C. J. Smith, one in his opera of *The Fairies*, and the other by Dr. Maurice Greene. It is in one of the Dr.'s little collections, entitled "A Cantata and Four English Songs," published in 1741.

ALFRED ROFFE.

Somers Town.

ENGLISH ETYMOLOGIES.

(2nd S. ix. 176.)

1. *Jean*, pronounced *Jane*. Your correspondent JAYDEE is perhaps not aware that the female name *Jane* is generally so written in Scotland.

2. *Rumble*. This I have heard called a "rumble tumble," and I always thought *rumble* to be merely an abbreviation, like *bus*. These seats when, as formerly, not on springs, must have communicated a good deal of motion to their contents, animate or inanimate. A closed *boot* when empty, the carriage being in motion, makes a kind of drumming noise: in a small way, not unlike the *rumbling* of distant thunder.

While on the subject of carriage seats, I may perhaps be allowed again to allude to the

hammer, or hammock-cloth. I regret that your correspondent Q. (2nd S. viii. 539.) should think me too presumptuous; and, no doubt, I ought to have subjoined "in my opinion" to "there can be no doubt," &c. Bailey I see gives a Saxon derivation to hammock, when used to denote the *hanging* bed of a sailor. What does this Saxon word mean? I had fancied it in some way taken from its being *hooked* up to the beams of the deck above: Lat. *hamus*, French *hameçon*. The sailor's hammock itself is called *hamuc* or *branle* in French; *hangematte* or *küngematte*, in German; *amaca* or *leito pensile*, in Italian; *hamaca*, Spanish—explained, "cama suspendida en el ayre." The French carters use the word *branle* for a small oblong frame hung down below the axle of the carts or waggons in France and Germany, in which they usually put fragile things, and which their dog often selects as easy riding, by comparison. The term *box*, as applied to a driving seat, is not, I apprehend, taken from a chest, whether to hold hammers or anything else. Germany seems to be the fatherland of carriages, whether berlins, landaus, or britsckas; and there it is called "kutscher *bock*." See Göthe's *Hermann und Dorothea*:—

" bequemlich
Sitzen viere darin, und auf dem *Böcke* der Kutscher."

Bock, besides its primary meaning of a *buck*, is used, as my little dictionary says, for a block, bar, beam, a stand or support for scaffolding, a contrivance for bearing or propping anything, *heaving-block*, *cross-block*: and in this way may easily have come to mean a stage or seat for the driver.

3. *Splinter-bar*. Had I not received a lesson so lately on laying down the law, I should say the *Imperial Dictionary* must be wrong. As it is I will only say, as a coachman of some forty-five years' standing (or sitting), that I never heard "a cross-bar in a coach which supports the springs" called anything but a *spring-bed*. Adams, in his work *On English Pleasure Carriages* (Chas. Knight & Co., London, 1837), says: "the *splintre-bar* is bolted to the fore-end of the feetshells, and secured by two branching stays, one at either end, connecting it with the axletree bed." And again: "on the *splinter-bar* are fixed the roller bolts for fastening the traces."

Felton, an older author (my copy is 3rd edition, 1805), says (vol. i. p. 50.): "The *splinter-bar*, a long timber to which the horses are fastened." And again (vol. i. p. 220.): "Splinters, or *splinter-bars*, are the short bars which are hung to a hook at the end of the pole when leading horses are required: there are three used, hung to each other," &c. Swingle-trees and whipple-trees are provincial names for the same things as used with ploughs, harrows, &c.; heel-bar is also used. Stage-coachmen, on the true English abbreviation principle, used to speak of the *box* as well, in acc.

Whipple-tree, says: "pommel-tree is a longer bar [the main bar of the coachman] on which the whipple-trees are hooked when two horses draw abreast;" and in *voc.* Swingle-tree quotes an author of 1688 who uses the word for *leading-bar*.

J. P. O.

HENRY SMITH.

(2nd S. viii. 254. 330. 501.)

I have before me a small 4to., containing the Sermons of Henry Smith, of a different edition from any yet mentioned in "N. & Q." The volume opens with a title-page containing the following:

"Two Sermons preached by Maister Henry Smith; with a Prayer for the morning thereunto adjoining, And published by a more perfect Coppie then heere-to-fore: At London, Printed for William Leake, dwelling in Paule's Churchyard, at the signe of the Holy Ghost, 1605."

There is no pagination. The contents are:—

"1. The Sinner's Conversion. 2. The Sinner's Confession. 3. A Prayer for the Morning."

Then follow, also without page marks:—

"Two Sermons of *Jonah's* Punishment: Preached by Maister Henry Smith. And published by a more perfect copie then heretofore: London, Printed by T. C. for Cuthbert Burby, 1605."

Next follow "Foure Sermons" by the same printer, and the same date as the "Two Sermons." The "Contents" are:

"1. The Trumpet of the Soule. 2. The Sinfull Man's Search. 3. *Marie's* Choyse. 4. *Noah's* Drunkennesse. 5. A Prayer to be said at all Times. 6. Another Zealous Prayer."

There are no paginal marks. Each sermon commences with a separate title, and appears as a complete pamphlet. Nos. 4, 5, and 6. are wanting. So far every page is enclosed in a border.

The next title-page is —

"God's Arrow againste Atheists. By Henrie Smith. At London, Imprinted by R. B. for Thomas Pavier, and are to bee sold at his shop entring into the Exchange, 1607."

No borders. Title-page and page of contents, pp. 1—100.

"Three Sermons made by Master Henry Smith:—I. The Benefit of Contentation. II. The Affinitie of the Faithfull. III. The Lost Sheepe is Found. At London, Imprinted by W. K. for Nicolas Ling, and are to be sold at his shop in S. Dunstan's churchyard, 1607."

The last sermon of the three is prefaced with a "Declaration," and followed by "Questions," pp. 1—56.

"Foure Sermons," published by William Leake, 1605, are prefaced by a Dedication to the "Lord Edward, Erie of Bedford," signed "W. S.," who represents himself as an intimate friend of the author while he lived. The sermons are —

"Two Sermons of the Song of Simeon. The Third, of

the Calling of Jonah. The Fourth, of the Rebellion of Jonah."

The remainder of the volume appears to have been a separate edition of Smith's *Sermons*. There is no date or title-page: the collection commencing with "A Preparative to Marriage" on p. 9. The ornamental head to p. 9. contains the initials "E. R." The contents are as follows:—

"A Preparative to Mariage, pp. 9—47. A Treatise of the Lord's Supper, in Two Sermons, 48—92. The Examination of Usurie, in Two Sermons, 92—116. The Christian's Sacrifice, 116—132. The True Triall of the Spirits, 132—148. The Wedding Garment, 149—160. The Way to Walke in, 160—167. The Pride of Nebuchadnezzar, 168—180. The Fall of Nebuchadnezzar, 180—191. The Restitution of Nebuchadnezzar, 191—203. A Dissuasion from Pride, and an Exhortation to Humilitie, 203—215. The Yong Man's Taske, 215—229. The Triall of the Righteous, 230—245. The Christian's Practise, 246—254. The Pilgrim's Wish, 254—267. The Godly Man's Request, 267—283. A Glasse for Drunkards, 284—298. The Arte of Hearing, in Two Sermons, 298—320. The Heavenly Thrift, 320—336. The Magistrates Scripture, 336—351. The Trial of Vanity, 352—368. The Ladder of Peace, 368—384. The Betraying of Christ, 385—397. The Petition of Moses to God, 397—406. The Dialogue between Paul and King Agrippa, 407—426. The Humilitie of Paul, 426—438. A Looking Glasse for Christians, 438—452. Fooles for New-borne Babes, 452—469. The Banquet of Job's Children, 469—481. Satan's Compassing the Earth, 482—493. A Caveat for Christians, 494—502. The Poor Man's Teares, 502—516. An Alarum from Heaven, 516—526. A Memento for Magistrates, 526—535. Jacob's Ladder, or the Way to Heaven, 535—556. The Lawyer's Question, 556—566. The Law-giver's Answer, 567—582. The Censure of Christ upon the Answer, 583—589. Three Prayers: One for the Morning, another for the Evening, the Third for a Sicke Man. Whereunto is annexed a Godly Letter to a Sicke Friend; and a comfortable Speech of a Preacher upon his Death-bed, Anno 1591, 590—600."

SPECTACLES.

Daily Herald, Cleveland, Ohio, U.S.

Amidst the interesting notes on this excellent man which have appeared, I have not observed any reference to the following allusion, which Quarles makes (in *Divine Fancies*, lib. II, No. 38.), to the high value in which his Sermons were held. These, as is stated by Brooks in his biography of H. Smith (*Lives of the Puritans*, ii. 108-111.), "were for many years used as a family book in all parts of the kingdom."

"On Chamber Christians.

"No matter whether (some there be that say)
Or go to church or stay at home, if pray;
Smith's dainty Sermons have in plenty stored me:
With better stuffe than Pulpits can afford me:
Tell me, why pray'st thou? Heav'n commanded so.
Art not commanded to his Temples too?
Small store of manners! when thy Prince bids come
And feast at Court; to say, I've meat at home."

S. M. S.

FLAMBARD BRASS AT HARROW.

(2nd S. ix. 179.)

The verses are indeed grotesque, and I don't think an Œdipus can be found who can clear up the enigma beyond cavil. For the sake of comment, I will here reproduce them :—

"Jon me do marmore Numinis ordine flam tum'lat' ·
Bard q'3 verbere stigis E fun'e hic tueatur."

MR. GOUGH's translation of the second verse is clearly inadmissible. He has strangely committed the double blunder of translating *hic tueatur* — *is here kept!* Neither do the suggestions of Mr. GOUGH NICHOLS, in my opinion, unravel the difficulty. On the contrary, they are forced; and, as not warranted by the context, they are, I think, merely conjectural and fanciful. *Fumus* does not mean death; *stigis* is genitive to *verbere*, and not to *funere*, as I will show; and the substitution of *cujus* for *quoque*, which, I think, is the right reading, both by its accord with the sense and the metre of the verse, would entirely interfere with the run of the hexameter; for although there are two false quantities in the verse — *stigis ē* — yet they might be easily made; but no one with the slightest knowledge of prosody could put *cujus* between *Bard* and *verbere* in a hexameter verse beginning with *Bard*.

Allow me, then, to try my hand at untying the knot. My chief difficulty is *me do*. As it stands, it is perfectly incomprehensible. I suggest, therefore, that an *o* on the brass has been mistaken for an *e*; which, if the inscription be indistinct from age, is quite possible. If I am right, then the word is *modo, nov.* This would entirely tally with the sense, and, moreover, leave the verse a correct hexameter.

Bard is in the accusative case, governed by the deponent *tueatur*; the nominative to which is *Numen*, understood. Moreover, I think that by the whimsical separation of the syllables of the name, *Flam* is intended to stand for the body, and *Bard* for the soul. *Fumus* means the rites, prayers, and ceremonies of interment; and not only on the day of the obsequies, but the continuance for a considerable time — in some cases for years, according to the will of the testator — of the celebration of masses, burning of wax lights round the tomb, and other funereal devotions; to which, particularly the continual offering of the Eucharistic sacrifice, the Catholic church attaches great importance, in delivering the soul from the pains of purgatory. *Stigis* does not necessarily mean the hell of the damned, but like the word *inferi* — *descendit ad inferos* (Apostles' Creed) — means the lower regions, or the lower world, whether hell, purgatory, or limbo.

As the *E* is a capital letter, it may possibly stand for *Eques*, the rank of the deceased. If so, the short quantity would be right; *funere*, more-

over, not requiring the preposition *e*, according to my interpretation of the inscription; though it also admits it. I think the meaning is — by virtue of the funeral prayers, rites, and sacrifices. With these preliminary explanations, I offer the following translation; that of the second verse somewhat paraphrastically :—

"John Flam is now entombed within this marble by the ordinance of God: may He here by the virtue of the funeral rites, prayers, and sacrifices, defend Bard from the pains of purgatory" (*verbere stigis*).

JOHN WILLIAMS.

Arno's Court.

SAMUEL DANIEL (2nd S. ix. 152. 208.) — A reduced facsimile of the inscription on the monument in Beckington church, Somersetshire, is on p. 34. of *Selections from Daniel's Works*, by Mr. John Morris of Bath, published in 1855, and also in Collinson's *Somersetshire*, vol. ii. p. 201. As this differs widely from that given by your correspondent, and also bears internal evidence of being the composition of that very celebrated lady* who caused the monument to be erected, it is subjoined. From what collection in three volumes did C. J. ROBINSON transcribe what you have already inserted? —

"Here lyes, expectinge the second comming of Our Lord and Sauour Jesus Christ, y^e Dead Body of Samuell Danyell, Esq., that Excellent Poett and Historian who was Tutor to the Lady Anne Clifford in her youth: she that was sole Daughter and heire to George Clifford, Earle of Cūberland, who in Gratitude to him erected this Monument in his memory a long time after, when she was Countesse Dowager of Pembroke, Dorsett, and Montgomery. He dyed in October, 1619."

E. D.

THE CROSSING-SWEEPER (2nd S. ix. 20.) — With the kind permission of the writer, I request your insertion of the following Note in correction and confirmation of the story of the crossing-sweeper :

"THE CROSSING-SWEEPER OF ST. JAMES'S.

"To the Editor of the 'Birmingham Daily Post.'

"Sir, — The 'Mr. Simcox' alluded to in the above notice was not engaged in the nail trade, but was a large brass-founder in this town, of the firm of Simcox and Pemberton, Livery Street.

"His name was George Simcox, and he died in 1831. Having died when I, his grandson, was young, I have never heard him tell the anecdote; but, I know that every word of the narrative is true, as I have heard of it from other members of my family.

"I am, Sir, yours obediently,
"Harborne, January 18.

HOWARD SIMCOX."

SAMUEL BACHE.

Edgbaston.

I well remember years ago hearing a story similar to that told by Mr. BACHE, and singularly enough a few months ago I heard a lady relating my version of it, which was this :—

There was a young lady who was courted by a gentleman prepossessing in person and manners,

and evidently of large fortune. After a time she consented to marry him, he promising she should have everything she wished on one condition, which was that she should never attempt to discover his profession, or he would go away, and she would never see him more. To this she agreed, and all went on happily till her mother came to stay with her, and with excusable curiosity the old lady did her best to discover the secret. Every day did the gentleman drive forth in his cabriolet, and return to dinner. The groom was questioned: he could not say where his master went, for he always drove to the livery stables, and left the cab there. At last, in spite of her daughter's entreaties, the mother sallied forth to follow her son-in-law; but it was of no avail, she always lost him at one point, and again and again returned home foiled. At last, one dir'y day she was picking her way across the street, when a ragged sweeper held out his hand for alms; she looked in his face, beheld her son-in-law, uttered a scream, and fell down in the mud in a fainting fit. The sequel I do not remember or never heard, but I think it was always wrapped in mystery; for I always longed to know whether the husband fulfilled his threat of running away, or whether he put an end to the ladies à la Blue Beard, or whether he forgave the curiosity of his mother-in-law, and they all lived together happily to the end of the story. Perhaps if MR. BACHE could ascertain whether MR. SIMCOX's friend had a wife and family, it would set my mind at rest as to the conclusion of this wonderful story, which I have often heard from the lips of my old nurse.

MAGOG.

LEGEND OF JERSEY: THE SEIGNEUR DE HAMBIE (2nd S. viii. 509.)—This suggested a tale, printed in two volumes, 12mo., *La Hogue Bie de Hambie, a Tradition of Jersey; with Historical, Genealogical, and Topographical Notes*, by James Bulkeley, Esq., 1837.

J. G. N.

RONALDS' "ELECTRICAL TELEGRAPH" (2nd S. ix. 26. 73. 133.)—Neither the Editor of "N. & Q.," nor E. R. (who gives the reference, p. 73.), could have remarked that E. R. only repeats me at the second reference. A. A., at the first reference asks for particulars of Ronalds' experiments. I now give them, as the work in which they are described is scarce: *Descriptions of an Electrical Telegraph, &c.*, 1823:—

(1.) "Upon a lawn or grass plot at Hammersmith I erected two strong frames of wood at a distance of 20 yards from each other, and each containing 19 horizontal bars. To each bar was (*sic*) attached 37 hooks, and to the hooks were applied as many silken cords, which supported a small iron wire (by these means well insulated) which (making its inflections at the points of support) composed in one continuous length a distance of rather more than 8 miles."

(2.) "When a Canton's pith ball Electrometer was connected with each extremity of this wire, and it was

charged by a Leyden jar, both electrometers appeared to diverge suddenly at the same moment; and when the wire was discharged by being touched with the hand, both electrometers appeared to collapse as suddenly."

(3.) "A trench was dug in the garden 585 feet in length, and 4 feet deep. In this was laid a trough of wood 2 inches square, well lined in the inside and out with pitch, and within this trough thick glass tubes were placed, through which the wire ran. . . . The trough was then covered with pieces of wood screwed upon it while the pitch was hot; they also were well covered with pitch, and the earth then thrown into the trench again."

(4.) "A light circular brass plate, divided into 20 equal parts, was fixed upon the seconds' arbor of a clock which beat dead seconds. Each division was marked with a figure, a letter, and a preparatory sign. The figures were divided into 2 series, from 1 to 10, and the letters were arranged alphabetically, leaving out T, Q, U, W, X, and Z. Before or over this disk was fixed another brass plate, capable of being occasionally moved by the hand round its centre, which had an aperture of such dimensions that, whilst the disk was carried round by the motion of the clock, only one of the letters, figures, and preparatory signs upon it could be seen through the aperture at the same time."

(5.) "In front of this pair of plates was suspended an Electrometer of Canton's pith balls from a wire which was insulated communicated (*sic*) with a Cylindric Electrical machine of only 6 inches diameter, and with the above-described wire buried and insulated by the glass tubes and trough in the garden."

(6.) "Another similar Electrometer was suspended in the same manner before another clock, similarly furnished with the same kind of plates and Electrical Machine. This second clock and machine were situated at the other end of the buried wire, and it (*sic*) was adjusted to go as nearly as possible synchronically with the first."

The *modus operandi* I need not extract. It is obvious. Besides the telegraphic arrangements above described, Mr. Ronalds had a *telegraphic dictionary* to facilitate the transmission of messages.

CLAMMILD.

Athenæum Club.

"QUARTER" (2nd S. ix. 143.)—Your correspondent Δ., quoting Ben Jonson's First Witch,

"I have been all day looking a'ter,
A raven feeding upon a quarter,"—

adds, doubtingly: "'Quarter,' in this connexion, is, I presume, equivalent to field or cultivated enclosure?"

The word offers, if an uglier, a more witch-like meaning. The sentence of a traitor was to be hung, drawn, and quartered.

A raven, feeding on the exposed quarter of a traitor might well attract a witch's attention. She goes on suitably:

"And, soon as she turn'd her beak to the south,
I snatch'd this morsel out of her mouth."

Compare the Seventh Witch:

"A murderer, yonder, was hung in chains:
The sun and the wind had shrunk his veins.
I bit off a sinew, I clipp'd his hair,
I brought off his rags that danc'd i' the air."

L. X. R.

COL. HACKER (2nd S. ix. 124. 216.)—I find, in *Thoroton's History of Notts*, that the Hacker family first settled at East Bridgeford, in that county, about the time of Elizabeth; when Lord Sheffield sold an estate in the above-mentioned place to John Hacker, who died in 1620, leaving four sons—Francis, Richard, John, and Rowland.

Francis was the Col. Hacker of regicide notoriety, and suffered in the succeeding reign, when his estates were forfeited. They were, however, restored to his youngest brother Rowland "by favour of his R. H. the Duke of York," Rowland having "served under the King during those troubles," and was still living in Thoroton's time. Thomas Hacker, another brother, was slain near Colston-Basset fighting for the King. Richard settled at Flintham, and John at Trowel. The Bridgeford property still remains with a representative of the family through the female line.

M. E. M.

Thomas Nicholas Perry Hacker, of Churchill, Oxon, a descendant of a brother of Col. Hacker, died in or about 1768, and is buried in the churchyard of Ascot, a neighbouring village. He devised his estates to the family of Bulley of Sarsden, with remainder in default of male issue to Nicholas Marshall of Enstone, in either case on condition of taking the name and arms of Hacker. The Buleys died without male heirs; and the eldest son of Nicholas Marshall succeeded to the property in or about 1818, and died unmarried. His brother, the Rev. Edward Marshall Hacker, with whom the use of the name ceased, died and was buried at Iffley, near Oxford, in 1839, leaving issue. The connexion of the family of Marshall with that of Hacker is traced to the marriage of Anne Hacker with one of that family in 1660, who, with her husband, is buried in Great Tew churchyard. Compare *History of Enstone*, by Rev. J. Jordan, Oxford (Alden), 1856.

The Hackers, I presume, were a Nottinghamshire family; but I do not know more of their connexion with that county than that a brother of Col. Hacker was allowed to purchase and retain the family estates there, when confiscated at the Restoration. With the descent of this property I am unacquainted.

Arms. On a field azure between two mullets or pierced of the field, a cross argent bearing five fisks vair.

Crest. On a fess a moor-cock proper, resting the dexter claw on a fusil of the shield.

The arms were exemplified at the Heralds' Office when licence was granted by the crown for the change of name.

E. M.

REFRESHMENT FOR CLERGYMEN (2nd S. ix. 24. 189.)—In illustration of vestry hospitalities in the city of London the following quotation may be made. The scene is the church of St. Law-

rence near Guildhall, where Bishop Warburton was engaged to preach a sermon for the London Hospital, and the date not far from 1770:—

"I was introduced by a friend into the vestry, where the Lord Mayor and several of the governors of the hospital were waiting for the late Duke of York, who was their president, and in the mean time the Bishop did everything in his power to entertain and alleviate their impatience. He was beyond measure condescending and courteous, and even graciously handed some biscuits and wine on a salver to the curate who was to read the prayers. His lordship, being in good spirits, once rather exceeded the bounds of decorum, by quoting a comic passage from Shakspeare, in his lawn sleeves, and with all his characteristic humour; but, suddenly recollecting himself, he so aptly turned the inadvertence to his own advantage as to raise the admiration of all the company."—*Memoirs of Joseph Cradock, Esq., M.A., F.S.A.*

J. G. N.

SEA BREACHES (2nd S. ix. 30.)—There is an account of these in the *Life of William Smith, of Deanston*, whose genius prompted a remedy which, after three years of combat against ignorance and prejudice, he persuaded the landowners to adopt. In 1801 seventy parishes were in danger; now we never hear of any inroad of the sea. Also, the *Life of Archbishop Parker* contains some sad accounts of irruptions which took place while he was Bishop of Norwich, and which led him to memorialise government on the subject. On traversing the fens between Happisburgh and Yarmouth, thirty-five years ago, my impression was that the land had, within the existence of man on it, lain at a higher level; I tried to make myself mistress of its history, but tools were wanting; the old chroniclers did not aid me. Subsequent observations have strengthened my opinion; perhaps I ought to say "theory." In Horsey Broad is a tuft of trees called "Sanctuary island;" this is now quite uninhabitable, and the broad belt of reeds around it shows subsidence. How a criminal could reach it in former times I cannot imagine. How could the church be built with water rising within six feet of the surface, as it now does? If E. G. R. knows this parish, he will, I think, see other circumstances in favour of my opinion, which would take too much room here. One fact is adverse to me—the absence of wild flowers; the few hedges there are wholly uninteresting; but, strange enough, I found the hlop in one spot, and this is in my favour. The cotton grass grows freely in one meadow between Somerton and Horsey. I beg pardon for so long a Note, but one word more. Remembering the submerged forest of the Lincolnshire coast, may we not think that the former loss of land at Cromer is due as much to subsidence as to the disintegration of the cliff by land springs and high tides? I hope E. G. R. will prosecute the subject of our eastern fens.

F. C. B.

Norwich.

"COCK AN EYE" (2nd S. viii. 461.)—I am in the same situation as MR. EASTWOOD, at whose explanation of this phrase I have just "cocked my eye." Not having read Mrs. Stowe's work, I have not the benefit of the context to guide me in offering an answer to the Query. "To cock," however, may be generally defined as "to turn up." Thus, a horse is sometimes said to cock his ears, or his tail. I do not here intend any allusion to a "cocktail" horse, or one in the slightest degree removed from thoroughbred. *Dresser* seems to be the corresponding French word; and as that is said to originate in *direxare*, or *dirigere*, MR. EASTWOOD may have authority for the synonym "direct." But to my mind, "to cock" conveys a more especial meaning than "to direct." It seems to imply a knowing expression, as when one says: "I say, old fellow, do you see any green in my eye?" Ash defines, to cock—"to strut," to "walk proudly." Again, a cocked hat is a hat of which the brim is turned up. A cock of hay is hay turned up into a heap. I am not quite prepared to admit that "cock-eyed" means, generally, "squint-eyed;" though the term may be applicable to a description of squint in which the axis of the eye is directed upwards. The view of MR. EASTWOOD may derive some support from a song, which used to be sung by the late Charles Matthews, beginning:

"Manager Street was four feet high,
And he looked very fine when he cocked his eye,
For he squinted just so —"

accompanied by the ludicrous illustration of a powerful squint with both eyes inwards, or towards the nose. It may be supposed, however, that the squint thus caricatured by the singer was intended as the habitual position of the manager's eye-balls; and if so, he must indeed have looked "very fine," as may be easily imagined, when he attempted to cock them, or in other words to give them an unusual direction.

R. S. Q.

KING BLADUD AND HIS PIGS (2nd S. ix. 45. 110.)—The following epigram on the "Bristol Hogs," is by the Rev. Mr. Groves of Claverton:—

"When Bladud once espied some Hogs
Lie wallowing in the steaming bogs,
Where issue forth those sulphurous springs
Since honor'd by more potent kings,
Vex'd at the brutes alone possessing
What ought t' have been a common blessing
He drove them thence in mighty wrath,
And built the stately Town of Bath.
The Hogs thus banished by their Prince,
Have liv'd in Bristol ever since."

CLAMMILD.

Athenæum Club.

"WALK YOUR CHALKS" (2nd S. ix. 63. 152.)—A very simple explanation of this expression may be given. I believe that certain ale-house frequenters, when they have been drinking long

enough to "make a boast of being sober, and to dispute the point with each other, will chalk a long straight line on the ground, and then endeavour one after the other to walk upon it without swerving to right or left. Those who succeed are adjudged to be sober, i. e. to have "walked their chalks."

A witness on a trial in Buckinghamshire, about the year 1841, made use of this expression, and a barrister immediately explained it in the above manner to the puzzled court.

This "walking the chalks" is, however, not peculiar to Bucks, and may be witnessed in London.

Addressed to a person whose company is no longer desired, as cited by your correspondent C. J., the expression "walk your chalks" would thus mean, "walk straight off." T. E. S.

TRUE BLUE (2nd S. iii. 329. 513.)—In Stuart's *Lays of the Deer Forest*, Edinburgh, 1848, 12mo. (vol. ii. p. 383.), is a note on this expression, from which it appears that blue was adopted by the Covenanters in distinction from red, which was the colour of the king's party. The writers of the note referred to suppose the Covenanters to have derived their use of this colour from the precept of the Mosaic law (Numbers xv. 38.), as previously mentioned in "N. & Q." (2nd S. iii. 513.) There seems to be no doubt that, in the language of flowers, blue denoted truth or fidelity; and it is more probable that the Covenanters wore "true blue" as an emblem of their fidelity to their principles.

L.

BLUE BLOOD (2nd S. ix. 208.)—Mr. Meyrick, in his excellent little book on the *Church of Spain*, describes the distinction still kept up at Granada between the "castes" of that city. Each caste, there are four of them, except the lowest, has its own proper *café alameda* and costume. The "blue blood, or *sangre azul*, is that of the old families who can trace up their pedigrees beyond the time of the Moorish conquest, and can prove, on paper, that their ancestors during the whole time have never married out of the order of their Peers, and have never departed from *la fé Católica*."

Next to the blue rank the red blood. Then comes the white blood. Last and lowest are the black blooded unbelievers in *la fé Católica*: there being, however, a distinction drawn between the black blood non-stinking, which flows in the veins of Gentile heretics and infidels, and that black blood which stinks, and which is found only in the veins of the Jews.

W. C.

TAYLOR CLUB (2nd S. ix. 196.)—The suggestion of S. WMSON. is well worthy of consideration. I feel assured that a Society formed with a definite object in view, such as the publication of the works of any one or more authors, and where the expense can be readily estimated, is much more

likely to receive the cooperation and support of the literary public, than where the continuance of the Society is unlimited, or its full purport is not previously marked out.

The *Works* of John Taylor the Water Poet, although in number pretty considerable, would occupy but a few volumes; and from their peculiar style and tone, as well as their rarity, it is surprising that they have not already been selected for republication by some of the existing or defunct Printing Clubs. I venture to suggest that the selection of these as the first experiment of the kind would be generally acceptable, and the ready assistance of your readers who possess any of Taylor's works by the loan of them, as well as the interest they will take in procuring a sufficient number of subscribers for the reprints, seems to place the success of the attempt beyond a doubt.

First, let a complete list of Taylor's undoubted productions be prepared and agreed upon, for many works are assigned to him on slender grounds; and if two or three of your eminent literati will take the matter up, aided by your assistance, the project would be carried out at a trifling expense if 100 subscribers could be obtained. The anonymous works, which are attributed to the pen of Taylor without any sufficient authority might, if so agreed, be added as a supplemental volume.

Some few years ago, a Paper of Notes respecting Taylor, from the pen of a well-known and much respected author (Mr. J. O. Halliwell), was read by him before some meeting in Gloucestershire (of which county Taylor was a native), but I am not aware that these Notes have appeared in print. If, then, assistance can be obtained from this quarter, it will be invaluable for the projected purpose. R.

POLITICAL PSEUDONYMES (2nd S. ix. 198.) —

"Hermodactyl	-	The Earl of Oxford.
Codicil	-	Lord Harcourt.
Leud Gambol	-	Visc. Bolingbroke.
Will Wildfire	-	Sir W. W——m (Windham?).
Matt. Rummer	-	Matt. Prior.
Bungey	-	Dr. Henry. Sacheverell."

I furnish the above from the copious Indexes to the *High German Doctor*, 1719, where will be found most of the nicknames and slang phrases of and relating to the Jacobites of the period. My authority does not, however, supply *Peter Brickdust* and *Zechariah*. J. O.

REV. EDWARD WM. BARNARD (2nd S. iv. 251.; ix. 12. 94.) — I beg leave to say that I met the Rev. E. W. Barnard at the chambers of a mutual friend in London, at the end of 1817. They had been at Harrow School together previous to the great rebellion there of 1805—1806, and had gone, after they had left Harrow, to the sister

Universities, Mr. Barnard having graduated at Cambridge, where, however, owing to his great distaste for mathematics, he did not attain any honours. In 1817, Mr. Barnard did publish, anonymously, a small book of poems, "not a collection of translations from Meleager," but, as he calls them in his title-page, which I have before me: —

"Poems, founded upon the Poems of Meleager.

Μούσας καὶ σφετέρης πρῶτα λευκῶια. *

London: Printed for J. Carpenter and Son, 14. Old Bond Street, By J. McCreery, Black Horse Court, 1817. 8vo. 38 pages."

I met him afterwards, in 1818, at my friend's chambers, and also at Mr. Barnard's own lodgings; and I know that he published a second edition of his *Poems*, and that he dedicated it to Moore, the poet. My avocations calling me out of town in that year, we never met again; but I since learnt that he was presented to a living in Yorkshire, and that he then married a daughter of Archdeacon Wrangham, the editor of Langhorne's *Plutarch's Lives*. Mr. Barnard himself was the gentlest, most modest, and most loveable creature imaginable, with a slight tinge of melancholy by constitution; but I have heard that he made a most exemplary parish priest, and that he was lost to the world by death some twelve or fifteen years ago.

I have no doubt your correspondent, SENEX, is right—that Cave Castle, Yorkshire, was the place of his living: for I perceive, in Lewis's *Topographical Dictionary*, it is said to belong to a gentleman of the same name, and that he has the patronage of the church there.

I have running in my mind that the Rev. Edward Barnard was in some way connected with the authorship of another book, *The Protestant Beadsman*: and I feel confirmed in this by the following brief notice in Lowndes's *Bibliographical Manual*: —

"BARNARD. 'Protestant Beadsman,' 1822. Only twelve Copies printed. Sir M. M. Sykes, 330. But I think it was afterwards published in a popular form."

I can give SENEX no clue to his means of procuring a copy of the *Poems from Meleager*, as they are no doubt long out of print; and I value my copy too much to part with it. No doubt, however, a copy of it may be seen at the British Museum. SENESCHENS.

CHEVALIER GALLINI (2nd S. ix. 147. 251.) — This successful *maitre de danse* built the Hanover Square Rooms, and bequeathed a liberal fortune to his two daughters, who built and endowed the handsome Roman Catholic chapel in Grove Road, St. John's Wood, called "Our Lady's Chapel," together with two wings: one a residence for themselves, and the other for the priest, the Very Rev. Canon O'Neil. The remains of the two ladies lie in the vaults beneath the chapel. S. II. H.

THE REV. CHRISTOPHER LOVE (1st S. xii. 266.; 2nd S. iv. 173. 259.; ix. 160.) — The widow of Christopher Love did not long remain disconsolate, having married Mr. Edward Bradshaw, of Chester, within three years of her late husband's execution. I find no trace of her having had any children by Mr. Love: possibly a reference to the memoir of him in No. 3945. of the Sloane MSS.* in the British Museum, would clear up that point. Mr. Edward Bradshaw was a mercer at Chester; and married, for his first wife, at St. Peter's Church in this city, Dec. 5, 1631, Susanna, daughter and heiress of (perhaps his old master) Christopher Blease, mercer, and alderman of Chester. By this lady he had twelve children; the eldest son and heir, James, becoming afterwards Sir James Bradshaw, Knt., of Risby, co. York, through his marriage with the sole daughter and heiress of Edward Ellerker, of Risby, Esq. On the death of his first wife, Susanna, Mr. Bradshaw married Mary, relict of the Rev. Christopher Love, and thus, in the words of the dedication referred to by B. L., "caused a mournful widow to forget her sorrows." Seven children were the fruit of this double second marriage. Edward Bradshaw served the office of mayor of Chester in 1648, and again in 1653; in addition to which I find him churchwarden of St. Peter's parish in 1636-7. He died, aged sixty-six, on the 31st of October, 1671, and was buried in St. Peter's church, Chester, where a monument exists to his memory, erected by his son, Sir James. *Christopher* seems to have been a favourite name with Mr. Bradshaw, for he married the daughter of one Christopher, the widow of another, and had by his first wife a son Christopher, baptized at St. Peter's in the year of his first mayoralty, Sept. 3, 1648. What was Mary Bradshaw's maiden name, and whether she died a wife or a widow, are still, so far as I am concerned, matters for further investigation. By the way, who was the William Taylor who dedicated his edition of Love's *Sermons* to Mr. Bradshaw?

T. HUGHES.

Chester.

ORDER OF PRAYER IN FRENCH (2nd S. ix. 199.) — M. THG. has met with a copy of the Order of Prayer published at London, in Latin and in French, in February, 155½ (and again at Frankfurt in 1555), by Valerandus Pollanus, superintendent of the church of French and Walloon refugees, or "strangers," settled in London and at Glastonbury. The book is of some rarity, but there are copies of the Latin editions in the Bodleian; and a Latin edition (1551), and a French one (1555), are in the University Library at Cambridge.

Mr. Procter (*Hist. of Common Prayer*, Cam-

[* The MS. treats more of Mr. Love's ministerial labours than of his personal biography, and closes abruptly at page 67.—Ed.]

bridge, 1856, p. 45.) notices this work of Pollanus, which some have thought furnished hints to the revisers of the Book of Common Prayer, in some additions made in 1552 to the ancient services. The title of the book set forth in 1552, and dedicated to King Edward, is:—

"Liturgia sacra seu Ritus Ministerii in Ecclesiâ peregrinorum profugorum propter Evangelium Christi Argentinæ. Adjecta est ad finem brevis Apologia pro hac Liturgia, per Valerandum Pollanum Flandrum. Lond., 23 Februar, Ann. 1551 (=1552)."

Farther information will be found in Strype, *Crummer*, ii. 23.; *Ecclesiastical Memorials*, Ed. VI., i. 29.; Laurence, *Bampt. Lect.*, p. 210. And for an account of these refugees, I would refer your correspondent to

"A History of the French, Walloon, Dutch, and other Protestant Refugees settled in England, from the Reign of Hen. VIII. to the Edict of Nantes. By J. S. Burn. Lond., 1846."

Johannes Palaberus (*Jean de la Bère*), the former owner, probably belonged to the communion for whom this Form of Prayer was framed, and some information respecting him may perhaps be found in the registers of Foreign Protestant Churches in England, now deposited in the Office of the Registrar General. G. W. W. MINNS.

MAWHOOD FAMILY (2nd S. v. 61.) — Perhaps the following extract may interest T. M. H., and furnish a clue to further discoveries respecting the Mawhoods:—

"This lady (Mary, daughter of Dr. Comber, Dean of Durham) when very young married the Rev. Thomas Brooke, M.A., rector of Richmond in Yorkshire, by whom she had several children of both sexes, though only two of them left issue, viz., 1. William; 2. Anne.

"1. William Brooke, M.D., of Field-head in the West Riding of the county of York, married Alice Mawhood of an ancient family (and doubly related on her mother's side to the celebrated Alexander Pope), by whom he had issue, 1. William, 2. John Charles, 3. Mary, 4. Margaret, 5. Jane." — *Comber's Life of Comber*, p. 424, Appendix.)

E. H. A.

INN SIGNS PAINTED BY EMINENT ARTISTS (2nd S. viii. 236., &c.) — I am enabled, on good authority, to add the following example:—At that part of the Great North Road between Stilton and Wansford, called "Kate's Cabin,"—with Chesterton on the one hand and Alwalton on the other, stood a well-known public-house called "the Dryden's Head." The head, of course, was that of the poet, who was accustomed to visit this neighbourhood, where dwelt his "honoured kinsman, John Dryden, Esq. of Chesterton in the county of Huntingdon;" and the poet's head was painted upon the sign by no less an artist than Sir William Beechey. Sir William was at that time a journeyman housepainter, and was employed for some time on the decorations of Alwalton Hall,—a very fanciful erection, now demolished. Several doors and panels were there painted by Sir Wil-

liam with figures, fruit, flowers, and conventional ornaments in a superior style. On the demolition of the hall, they were purchased by a gentleman for the decoration of his drawing-room; where, having become the worse for wear, and their owner being ignorant of their artist, they were painted over. Thus their owner, when he speaks of his gallery, can boast of possessing several Beecheys, although he is unable to display them, as their forms are concealed by two coats of paint, and an over-coat of varnish. CUTHBERT BEDE.

LONDON RIOTS IN 1780 (2nd S. ix. 198. 250. 272.)—Will your correspondent H. GILBERT excuse me if I surmise that from a misprint in his communication, or some such cause, we should read South Hants, for Southwark Militia? The former was commanded by Sir Richard Worsley, Comptroller of the King's Household. And I am the more confirmed in my suspicion, by having read an account of a most superb ball and supper given by him on Wednesday, 28th June, when the riots which had caused such devastation and slaughter, in the early part of that month, had happily terminated; that the ball was held at the Encampment in Hyde Park, an elegant building having been erected for the purpose.

Hyde and St. James's Parks were shut, and by the 8th of June 10,000 men were encamped in the former; and temporarily it appears no persons were permitted to pass through them; but subsequently this order must have been relaxed, as a paper of the day says, "It is now become as much of course to give a shilling to enter into either of the Parks as into the gardens at Vauxhall." Previous to this calamitous revolt there existed an unfortunate division and estrangement between Geo. III. and his brothers Wm. Henry Duke of Gloucester, and H. Frederick Duke of Cumberland; but the former, who was Colonel of the 1st Guards, lost no time in writing to the king, to be immediately employed in defence of his majesty's person and authority; and it gave universal satisfaction that the most cordial reconciliation of the three was the result.

Brackley Kennet*, the Lord Mayor, was the subject of much vituperation, for what in the mildest terms was called "supineness and inactivity;" still it must be conceded that no public magistrate had ever, in England, been placed in circumstances of greater difficulty, and it may be said with Virgil,

"Non omnia possumus omnes."

We have all been accustomed to admire the impulsive energy and decision of the Duke of

Wellington, but even he, perhaps, might have hesitated what measures to adopt in such an emergency: still promptitude and unflinching severity might have been humanity in the end.

The 4th (Heavy) Dragoons, usually styled Carpenter's Dragoons (Lt.-Gen. Benjamin Carpenter being Colonel), seem to have been the most actively employed during the insurrection.

I subjoin a *jeu d'esprit* of which the Lord Mayor was the subject:—

"The Lord Mayor's Dilemma.

"The Riot quite confus'd the May'r;
But where's the wonder, when it
Was such a critical affair,
His lordship could not *Ken-it*."

FIDELIS.

PEERS SERVING AS MAYORS (2nd S. ix. 162.)—The following examples from the Mayors' Roll of Chester will show that the practice was not confined to Liverpool:—

"1668. Charles, Earl of Derby (two years after serving the like office in Liverpool).

"1691. Henry, Earl of Warrington.

"1702. William, Earl of Derby.

"1807. Robert, Earl Grosvenor."

Of the instances quoted by MR. BRENT, those in 1585, 1625, and 1668, are not cases in point, the noblemen in question not being peers of the realm at the dates of their mayoralty. I ought to say also that there was no *Frederick* Lord Strange in 1585: the name is no doubt a misprint for *Ferdinando*, afterwards Earl of Derby, who met his death by poison in the year 1594. T. HUGHES.

Chester.

In Mr. Skimin's *History and Antiquities of Carrickfergus* the following noblemen are recorded as having served the office of Mayor of Carrickfergus in the period from 1523 to 1822:—

"Arthur, second Earl of Donegal, 1685; Francis Lord Conway, 1729; Arthur, fifth Earl of Donegal, 1765-1768; and the Marquess of Donegal, 1803, 1805, 1813, 1815, and 1817."

ABHBA.

I do not know whether his lordship ever served the office of mayor, but the borough of Appleby in Westmorland numbers amongst its aldermen William Earl of Lonsdale, and also two clergymen. Another clergyman is one of its Town Councillors. What other examples have we of clergymen holding these civic dignities? WM. MATTHEWS.

Cowgill.

"DICKY" FOR "DONKEY" (2nd S. ix. 232.)—Knowing that F. C. H.'s acquaintance with Norfolk is both far more extensive, and of far longer standing than my own, I promptly withdraw the statement I made in p. 131.; as to the "universality" of this phrase here. But in so doing I must add my own experience, viz. that during nearly four years' residence in East Norfolk (near the coast) I have *never* heard from man, woman, or

* He died within two years after these riots, and was buried in Putney Church. Mr. Bray, in his continuation of Manning's *Surrey*, vol. iii. p. 293., says he was Lord Mayor of London at the time of Lord George Gordon's riots, and was severely censured for want of spirit.

child amongst the lower classes any other name than a "dickey" applied to a donkey; while a donkey-cart is here always called "a dickey-an cart." Before I myself adopted the phrase, I found on more than one occasion that the village children *did not know what I meant* when I spoke to them of a "donkey." Nearly all over England *what a donkey* is called by a "pet name" at all, he is called "Neddy:" but I doubt whether, "a neddy," is the ordinary designation for the animal (as I think F. C. H. will allow that "a dickey" is, amongst the Norfolk poor), or "a neddy-cart" for a donkey-cart. The Query, thrown in at the end of a reply to another correspondent, was perhaps a trivial one; yet Mr. Rix's communication (p. 229.), which might be greatly enlarged, shows how much of instruction often lies concealed under our vernacular phraseology. ACHE.

Let me add to the familiar names of this much-abused animal, *Cuddy* (i.e. Cuthbert), which I have heard in the county of Durham, and *Jenny*, the usual name for the female ass in South Yorkshire.

I may add also, in connexion with this, that when the spinning-jenny was superseded by the much more powerful machine now in use, the latter received the name of *mule*. In like manner the machine which spins the wool into a state ready for the mule (*slubbing* is the technical term) is called a *Billy*; so when a certain much-enlarged form of scribbling or carding machine was first introduced it was called *Big Ben*. Perhaps also the name *Willy*, applied to the machine which tears the wool to pieces in the first process connected with cloth making, is of similar origin. J. EASTWOOD.

THE DE HUNGERFORD INSCRIPTION (2nd S. ix. 49. 165.)—I would refer your correspondents upon this subject to Lansd. MS. 901., wherein is a good account of the De Hungerford family. To the pedigree the following memorandum of Sir Robert is added:—

"S^r Rob^t de Hungerford. 1 Edw. 1. He was a Comiss^r to enquire into y^e estates of Hugh Le Despenser and his son. 8 Edw. 3. He gave lands to Ivy church in Wilts, also to y^e Hospital of St. John at Caln for a mass for the soul of Joan his wife. Likewise lands in Hungerford and elsewhere for a mass in y^e church of St. Lawrence at Hungerford for the soul of himself, his wife Geva or Joan, and divers others, and dying s. p. (for his brother was his heir) 28 Edw. 3. was buried in a chap. on r^e S. side of Hung. ch. His effigies in stone, cross legged, lay against y^e wall, but is now removed and much defaced. The following inscription remains on a yellow marble abt 2 ft sq^r fixed into y^e wall. The arms on y^e stone are his mother's and not those of his father. [Here follows a draught of the monument with the arms in colours in the centre of the lower arc of the quatrefoil.] S^r Will. Dugdale by mistake says this inscription is in a glass window."

The copyist of this inscription has given it nearly the same with your correspondents, ex-

cepting that he appears to have turned *Eveques* into *Pisques* (line 5.), and *quei* into *quel* (line 6.).

ABREACADABEA.

EPIGRAM ON HOMER (2nd S. ix. 206.)—In the "Greek Anthology" edited by Mr. Burges, London, Bohn, 1852, occur three Epigrams on Homer in connexion with his birth-place, but none of them to the same purpose as Heywood's. Indeed the first is an Epigram only in the primary sense of the word, viz. an *Inscription* merely:—

"Seven Cities contend for the origin of Homer, Cymé, Smyrna, Chios, Colophon, Pylos, Argos, Athens."—P. 6. No. xix.

The authorship of the above is stated to be uncertain. The following note is appended:—

"A. Gellius in *Noct. Attic.* iii. 11. has Σμύρνα, 'Ρόδος, Κολοφών, Σαλαμίν, 'Ιος, 'Αργος, 'Αθήναι."

The next is by Antipater of Sidon, and is thus rendered by Mr. J. H. Merivale:—

"From Colophon some deem thee sprung;
From Smyrna some, and some from Chios;
These noble Salamis have sung,
While those proclaim thee born in Ios;
And others cry up Thessaly,
The mother of the Lapithæ.
Thus each to HOMER has assigned
The birthplace just which suits his mind;
But if I read the volume right,
By Phœbus to his followers given,
I'd say—They're all mistaken quite,
And that his real country's HEAVEN;
While for his Mother, she can be
No other than Calliope!"*

The third is of uncertain authorship:—

"Not the plain of Smyrna produced the divine Homer, nor Colophon, the bright star of the luxurious Ionia; not Chios, nor fruitful Egypt; not holy Cyprus, nor the ancient Island (Ithaca) the country of Laertiades; not Argos (the land) of Danaus and the Cyclopean Mycænæ, nor the city of the Cæcropsians descended from old; for he was not by nature a production of the Earth; but the Muses sent him from the Sky, that he might bring gifts desired by beings of a day."†

In my last Note Dr. Seward's modification of Heywood's Epigram was misprinted; *which* (written with the common contraction *wh*) being mistaken for *all*:—

"Seven mighty Cities strove for Homer dead,
Through which the living Homer begged his bread."

Query. Was Heywood the original author of the Epigram, or can it be traced to an earlier source? Query, also, what is meant by the reference "Ath. i. 384." given in the *Life of Tasso*?

EIBIONNACH.

EARLY COMMUNION (2nd S. ix. 222.)—In the parish church of Usk, Monmouthshire, the Holy Communion has, up to the last year, always been administered after morning prayers at six o'clock

* P. 201. Edwards' *Selections*, No. ccli.

† P. 286. No. cccxc. I have made a slight alteration in Mr. B.'s version of the last Epigram.

on Easter Sunday and on Christmas Day; and it was customary for people to come in from the country parishes to attend these services. It was administered again after the usual morning service at eleven o'clock. Having been absent, I cannot speak as to the last year.

In many churches in Monmouthshire, and I believe in Glamorganshire and Breconsaire, there are early services at 5 A.M. or 6 A.M. on Christmas Day; but I do not know whether the Holy Communion is always administered at that time.

ISCA.

FRANCES LADY ATKYNS (2nd S. ix. 197.) — At p. 9. of Harl. MSS., No. 5801., there is a pedigree of the Atkyns family, from which it appears that Sir Edward Atkyns married, secondly, Frances, daughter of — Berry of Lydd in Kent, who was living 1699, and died, anno 1702, "very old."

The pedigree of the Berrys, as given in Berry's *Kent Pedigrees*, p. 264., is as follows: —

"Geoffry Berry married Ann, daughter of Ralph Wilcocks, and had issue a son John Berry of Lydd in Kent (a Captain), who married Phoebe, daughter of Richard Allard of Biddenden in Kent, by whom he had issue Edward Berry, eldest son, aged 17, 1619; John Berry, aged 10, 1619; Geoffry Berry, third son; and three daughters, viz. Elizabeth, Catherine, and FRANCES."

J. J. HOWARD.

Lee.

"Sir Edward Atkins of Hensington, Oxon., one of the Judges of the Common Pleas, knighted 2 July, 1660, married, 1st, Ursula, daughter of Sir Edw. Dacres of Cheshunt, co. Hertford; and 2nd, Frances, daughter of — Berry of Lydd in Kent, ob. 1702 of very old age. It is most probable that she was the widow of — Goulston." *Vide Le Neve's Pedigrees of Knights*, Harl. MS. 5801.

She is said to have written her will with her own hand at the age of ninety-two. See *Monumenta Anglicana*. CL. HOPPER.

STEELE OF GADGIRTH (2nd S. ix. 244.) — I cannot give the parentage of Mr. Steele — known as the Rev. John Steele — but he married, first, the heiress of Chalmers of Gadgirth, and on her death, childless, that estate devolved upon him. He married, secondly, Christian, second daughter of John Steuart, seventh laird of Dalguise, co. Perth; and by her he had two daughters and co-heirs: 1. Julia, married Francis Redfearn, Esq., of Langton, North Yorkshire, J. P.; son of William Redfearn, of Thornhill, West Yorkshire, by Ruth, sister of Sir Francis Sykes, first baronet of that family. 2. Margaret, married Colonel Burnett, resident at Gadgirth. I am partly indebted to Burke's *Landed Gentry* (1843), p. 1299, for the above information. Q. F. V. F.

Jews in ENGLAND (2nd S. viii. 447.) — The State Papers referred to by Mr. JOHN S. BURN, for returns of the number of strangers in 1563 in London, would most probably, if examined, afford evidence of the presence of Jews in England at

that time, Spanish and Portuguese refugee Jews passing as Protestants. It is doubtful if at any period during the sixteenth century the Jews were absent from England. HYDE CLARKE.

Smyrna.

DECLENSION OF NOUNS BY INTERNAL INFLEXION (2nd S. ix. 180.) — The instances are exceptions to rules, and are found in the irregular and most ancient nouns, as in Icelandic *fothir*, pater, and *foethur*, patri or patrem, brother, sing. and *bræthir* pl.; in Friesic *fol* sing. *fet* pl., *mon* sing. *man* or *men* pl., *fjand* sing. *fjund* pl.; in German *mutter* sing. *muetter* pl., *tochter* sing. *toechter* pl.; in English, man, men, woman, women, goose, geese, tooth, teeth, foot, feet, &c. The *interna flexio* of Zeuss occurs oftener in the irregular verbs of the Indo-European class, of which we have instances in English, e.g. abide, abode, arise, arose, awake, awoke, begin, began, begun, come, came, dig, dug, &c. In the Shemitic languages it is of common occurrence. In the Sanscrit it is distinguished by the terms *guna* (force, emphasis) and *vriddhi* (augment), explained in Donaldson's *New Cratylus*, s. 223. Bopp (*Comparative Grammar*) discovered, in studying Grimm's *Deutsche Grammatik*, the *guna* in Gothic. The three works last named, with Pott's *Etymological Researches*, are to be consulted on this subject; but it may be well to add that in this etymological mass of information, whilst the material is most valuable, many errors may be expected from too scanty induction leading to imperfect hypotheses. T. J. BUCHANAN. Lichfield.

MEMORANDUM BOOK ON ART (2nd S. vi. 245.) — If G. A. C. will turn to the article "MATTHEW BRETtingham," in the *Dictionary of Architecture*, now publishing by the Architectural Publication Society, he will find the corroboration he requires: —

"The Description (to *Plans, &c.*, of *Holkham*, in Norfolk, published by Brettingham in 1761, and again in 1773,) shows that he was purchasing, in 1750, pictures and statues in Italy: he was in that country in April, 1748, with Hamilton, Stuart, and Revett, as stated in their *Antiquities of Athens*, 1813, iv. preface xxix."

W. P.

FAMILY OF COLLETT (2nd S. ix. 223.) — I have in my possession a copy of Knight's *Life of Colet*, which is disfigured by certain notes appended by a descendant of the good Dean, to whom the book belonged in the year 1774. These annotations are for the most part very silly, consisting of such remarks as "Glorious Dr. Colet," "Noble Dr. Colet," "Here was an honour to my ancestor before all the people," &c. I refer to them only for the purpose of quoting the following passage, which bears upon the Query of your correspondent ST. LIZ. On p. 26., where Knight is speaking of Colet's natural disposition, the annotator

has written, "This high spirit has appeared since in the Henry and John Colletts of Lower Slaughter, Bourton, and Naunton, Gloucestershire." I can vouch for the existence of more than one family of that name in the above locality a few years ago; as to their retention of the ancestral "high spirit" I can offer no opinion.

W. J. DEANE.

A LEGEND OF THE ZUIDERZEE (2nd S. ix. 140.)—A somewhat similar instance of worldly wisdom to that shown by Ivo (not Tvo) Hoppers, I find recorded in K. E. Oelsner's *Verhandeling over Mahomed, of Tafereel van den Invloed van zijne Godsdienstleer op de Volken der Middeleeuwen. Eene Prijsverhandeling, bekroond door het Instituut van Kunsten en Wetenschappen in Frankrijk. Naar de verm. en door den Schr. verb. Hoogd. Uitg. Te Franeker, by G. Ypma, 1820 (1 vol. in 8vo.).* On p. 8. it says:—

"The history of the Arabic tribes, mixed up as it is with fables, does not reach up higher than to that remarkable revolution which is celebrated under the name of the *Breaking-through near Mareb or Saba**; an occurrence, in all likelihood, contemporary with the rise of the Sassanides (Sassanians?), a well-known Persian dynasty.

"In olden time Saba, a son of Yak-Ihehel, had built a dike of tremendous dimensions between two mountains, and thus gathered into a large basin the water coming down from seventy torrents, in order to let it out at set periods through floodgates, contrived for the purpose, and irrigate the circumjacent fields. In course of time, or by fortuitous events, the dike had become unsafe. A Hamyarite †, named Amru Ben Amez, foresaw its giving way, which soon afterwards occurred. But not before he had precipitately removed with all that belonged to his family. According to Sylvestre de Sacy this removal took place in the 150th to 170th year of our era.

"After his departure from Yemen, Amez wandered towards the regions where the children of Akk, the brother of Maad, the son of Adnan, resided. These allowed him to settle in their lands, whilst he sent out three of his sons with other fugitives to discover a fit dwelling-place. Amru Ben Amer, however, did not live to see them come back, and Taleba, one of his sons, placed himself at the head of his people."

Do any vestiges of the old Saba dike still exist, and what became of the disrupted waters? Did they follow up their old courses again?

J. H. VAN LENNEP.

Zeyst.

FORESHADOWED PHOTOGRAPHY (2nd S. ix. 122.) Bishop Wilkins's plan for representing letters on

Saba in Yemen is identical with *Marob* [sic]. On the authority of Hamza, Sylvestre de Sacy brings back this violent breaking through of the waters (*seil alarim*) to about 400 years before Mahomet. See *Mém. de Littér.* t. xlviii. p. 545.

† The names of Hamyarite and of Sabaene are appellations of identical signification, though the second pertain to a particular tribe of Saba's lineage. *Homeir* means red. The founder of this family received this surname from the red suit with which he constantly appeared in public. Cf. Volney, *Chronologie d'Hérodote*, p. 203.

a wall has nothing to do with photography. It is a simple optical experiment, by which any characters painted with some opaque substance on a mirror are represented when the light of the sun is reflected by the mirror upon a wall.

If the mirror is held so as to face the sun, and the reflection thrown upon a wall in the shade, the characters will be those traced on the mirror, but inverted with respect to right and left.

If the mirror be laid on the ground, so that the light is reflected to a wall facing the sun, but on a shaded part of the wall, the characters represented by reflection will be those on the mirror, but inverted with respect to top and bottom.

The experiment can be tried in a room, and is very easily made; but it is no step at all towards photography.

T. C.

Durham.

"SONGS AND POEMS OF LOVE AND DROLLERY" (2nd S. ix. 102.)—Thomas Weaver was certainly the author of this book. He was turned out of the University of Oxford by the Presbyterians for writing the volume, and his book was denounced as a seditious libel against the government. He afterwards degenerated into the office of an excise-man at Liverpool, where he was called Captain Weaver, and where he is supposed to have died in obscurity about 1662. There is a rare portrait of him by Marshall, prefixed to his

"Plantagenet's Tragical Story, or the Death of King Edward the Fourth; with the Unnatural Voyage of Richard the Third through the Red Sea of his Innocent Nephews' Blood to his Usurped Crown, 8vo. 1649."

The *Songs and Poems of Love and Drollery* are not so rare as Beloe supposed. Copies occur in the sale catalogues of most of the eminent collectors of old English poetry. Heber's copy (Part IV. No. 2379.) was purchased by Thorpe for 2l. 5s. A perfect copy may be seen at Oxford among Malone's books in the Bodleian.

EDWARD F. RIMBAULT.

ARCHIEPISCOPAL MITRES (2nd S. ix. 188.)—I have always understood that there was no difference between the archiepiscopal and the episcopal mitre, and that the Bishop of Durham alone bears the mitre issuing out of a ducal coronet in right of the Palatinate. This is the view taken by Robson in his *British Heraldry*, who adds:—"Many writers on heraldry have copied each other in assigning a ducal coronet to the archiepiscopal mitre, but it is an error which ought to be rectified."

G. H. D.

Miscellaneous.

NOTES ON BOOKS.

The Life of Edmond Malone, Editor of Shakespeare, with Selections from his Manuscript Anecdotes. By Sir James Prior. With a Portrait. (Smith, Elder, & Co.) We entirely agree with Sir James Prior, that "he who

has expended learning and industry in making known the lives and labours of others deserves the record he bestows." That Malone was of this class all students of Shakspeare and Dryden know full well; and every one who, like ourselves, delights in anecdotal literature, will hold that it was a fortunate moment when the author of the work before us was induced to look over the books, letters, and memoranda of the great commentator, which form the basis of this very amusing volume. Malone, blest with independence, and devoting himself to letters from a pure love of literature, passed a life which was barren of incidents calculated to invest his biography with any great amount of interest. But associating as he did with the best and wisest of his contemporaries, and jotting down, as was his wont, their remarks and his own on all that was notable among men and books, it is not to be wondered at that with such materials Sir James Prior has produced a volume so full of pleasant gossip,—now of Shakspeare and Spenser, now of Pope and "Lady Mary," now of Sir Robert Walpole and Junius, now of Sir Joshua, and now of Dr. Johnson—that it bids fair to rival that storehouse of literary odds and ends, the well-known *Anecdotes of Books and Men* by Joseph Spence.

A Dictionary of Dates relating to all Ages and Nations, for Universal Reference; comprehending Remarkable Occurrences, Ancient and Modern, &c., &c. By Joseph Haydn. Ninth Edition, revised and greatly enlarged by Benjamin Vincent. (Moxon & Co.)

The great value of this *Dictionary of Dates* has been so generally recognised, that it has already reached a Ninth Edition. This Ninth Edition may, however, be considered rather as a new book, thanks to the care and pains bestowed upon it by Mr. Vincent, who has revised and continued the chronological tables; inserted above five hundred new articles; rewritten a large number of others; compared the important dates with recognised authorities; and supplied much biographical, geographical, literary, and scientific information. The volume, indeed, contains so vast a mass of well-digested, and therefore readily available dates and facts, as to become almost an indispensable companion to every library.

Wycliffe and the Huguenots, or Sketches of the Rise of the Reformation in England, and of the Early History of Protestantism in France. By the Rev. William Hanna, LL.D. (Constable & Co.)

In this little volume, which contains the substance of two courses of lectures delivered before the Philosophical Institution of Edinburgh, the reader who may be disinclined to wade through the more elaborate works which have from time to time appeared upon the life and writings of our first reformer, or on the rise and progress of Protestantism in France, will find the salient points of both brought before him in a very effective manner. And if, as is probable, he should from the perusal of these sketches become so interested in the story of Wycliffe and of the Huguenots as to wish to become more fully acquainted with them, Dr. Hanna has in his Preface supplied him with ample references to the best authorities on the respective subjects.

The Magazines of this month, which we have been unable to notice until now, are all good; for while *Fraser* delights us with papers of its usual able and instructive character, it gives in addition the commencement of a new tale by Mr. Peacock, which will please his old admirers.—*The Cornhill Magazine* improves, if it be possible, with age. *Lovell the Widower*, *Framley Parsonage*, and Mr. Sala's *Hogarth*, are all admirable this month.—*Tom Brown at Oxford* is now among breakers; but Mr. Hughes bids fair by this contribution to *Macmillan's Magazine* both to secure the popularity of that journal,

and to reverse, in the case of his admirable story, the old and stereotyped decision that "continuations" are never successful.

BOOKS RECEIVED.—

Memoirs, Journal, and Correspondence of Thomas Moore, &c. People's Edition. Part III. (Longman.)

This third Part, which is embellished with a portrait of Rogers, brings down the Memoirs of the poet to the close of the year 1819, when he was sojourning in Rome.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood. Parts XII. and XIII. (Routledge & Co.)

The present parts of this beautifully illustrated Natural History is occupied for the most part with descriptions of "Rats and Mice and such small Deer."

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Notices to Correspondents.

In order to find room for the great number of short Replies, which have been for some time in hand, we have been compelled to postpone many articles of interest, and some of our Notes on Books, including those on the new edition of Sir F. Tennent's Ceylon, and the Carew Letters lately published by the Camden Society.

JAYNE is requested to say how a letter may be addressed to him.

RALPH WOODMAN. Most biographical dictionaries give an account of Orator Hendry. Consult also "N. & Q." 1st S. xii. 44. 88. 155; 2nd S. ii. 413. &c.

F. W. On the title of "Reverend," see our 1st S. v. 273.; vi. 55. 246.

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LONDON, SATURDAY, APRIL 21. 1860.

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Notes.

GLEANINGS FROM THE RECORDS OF THE TREASURY.—No. II.

The documents which I shall now bring to the notice of the readers of "N. & Q." are principally on scientific subjects—"astronomy, and the like: and wherein the well-known names, Halley, Flamsteed, Maskelyne, and others, pass rapidly before us. And first Edmund Halley, who is prosecuting his inquiries concerning the theory of the magnetical direction:—

"To their Excellences (sic) the Lords Justices of England.

"The humble Petition of Edmund Halley

"Sheweth,

"That yo^r Peticon' conceiving that he hath discovered the true cause of the Variation of the Compass; hath obtain'd a small Vessel from the R^t Hon^{ble} the Lords of the Admiralty to make experiments in remote parts, proper to ascertain the Theory of the Magnetical Direction, as being a matter of the greatest moment in the Art of Navigation. But yo^r Peticon' having occasion in his Voyage to make use of the Ports of Foreign Nations, as also to take with him severall chargeable Instruments, as Clocks, Telescopes, &c., proper for the aforesaid purpose (sic), as also for other Geographical and Astronomical Uses; which charges may probably amount to about 100 pounds in the whole:

"Your Peticon' therefore humbly craves your Excellencies encouragement in allowing him the said Summe, for Instruments and Port Charges: for the

expençe whereof he will be accountable, as to yo^r Excell. great wisdom shall seem meet.

"And yo^r Peticon' shall ever pray, &c."

Attached to the preceding petition is this letter:—

"Whitehall, 20th September, 1698.

"My Lords

"The Petition of M^r Edmund Halley having been read to the Lords Justices, and their Excellencies being desirous to give him all due Encouragement in an undertaking that may be so usefull to the Publick, do refer the same to your Lordships to consider of the same and to give him such assistance as your Lordships shall thinke proper.

I am,

"My Lords,

"Yo^r Lordships

"most humble and

"most obedient Servant,

"R. YARD."

"Lords Com^{rs} of the Treasury."

This petition of Halley's was read to the Treasury Board on the 11th October, 1698, and they ordered the sum of 100*l.* to be paid him, which was done a few days after ("Treasury Minute Book," No. 8. p. 256.).

"To the Right Hon^{ble} the Lords Commissioners of his Ma^{ty} Treasury.

"The humble Petition of Margaret Flamsteed

Sheweth

"That His Majesty was graciously pleased in the year 1715, to bestow on your Pet^r's late husband M^r John Flamsteed his Ma^{ty} Astronomer 300 Copies of the Astronomical Observations made by him and Comprized in a Book Entituled *Historia Caelestis* which was Printed at the Expence of the late Prince George of Denmarke and were designed by his Royall Highness for the benefit of the Author.

"That the said M^r Flamsteed has since that time been at a very great expence in printing 340 Copies of another part to perfect the aforesaid Book without which the Petitioner is humbly of opinion it ought not to go abroad as a performance of her deceased husband's.

"That your Pet^r being informed the remaining Thirty-nine Copies are now in the Treasury and at the disposall of your Lordships

"She therefore humbly desires your Lordships directions for the delivery of the said Copies, that she may by the addition of the other part, render the Books perfect, your Pet^r being obliged to deliver perfect Books to the Universities, &c., according to act of Parliament these with his other performances being already Entred in the Hall Book of the Company of Stationers.

"And your Pet^r shall ever pray," &c.

This petition was read on the 9th March, 1718, and it was ordered that Mrs. Flamsteed do send to the Treasury thirty-nine copies of *Historia Caelestis* corrected by her late husband, "and then my Lords will redeliver her the 39 copys which she terms incorrect."

We next come to an unsuccessful adventurer, who thus introduces himself:—

"Sir,

"Having form'd an imagination there is a piece of money allow'd by the government, or other ways, for the encouragement of any persons that shal produce a machine tendent to the discovery of the Longitude upon

Sea, I took the liberty to send you a petition directed to the hon^{ble} Lords of the Treasury humbly begging the favour of you to Leye it before the said hon^{bles} Lords, and having since endeavour'd to have the honour to speeke to you to receive your answer, I have found it intirely impossible, which obligeth me to Committ the rudenesse to write to you a second time to humbly desire you to give me a worde of answer in the affirmative or in the negative, the thing I propose is good in its nature, and I have propos'd it with all the humblenesse and Submission becoming a man under my Condition and Circumstances, So if the thing doe not Succeede I shal not inquire the reasons that may have obstructed it, but shal only think it a great pitty I have Lost the opportunity of making myself useful to the puplick it being my only view and to be with a profoude respect,

"Sir, Your most humble and
most affectionnatt Servant,
P. LAURANS."

'Att Mr Williams
in Salisbury Street in the
Strand, July^y 27, 1722."

'The humble petition of Peter Laurans

'To the hon^{ble} Mr Walpole
'To the hon^{ble} Sir Charles Turner | Lords of the Treas-
'To the hon^{ble} Mr Pelham
'To the hon^{ble} Mr Baile
'To the hon^{ble} Mr Edgewcombe]

"Whereas the petitioner having through Long Study and Labour in his profession attain'd to the knowledge of making a Machine of intire new Construction and infalibly proper for the discovery of the Longitude upon Sea, and the said petitioner having thereby throw'd himself in Low Circumstances which made him incapable of producing the said Machine to the world in all its perfection, the said Petitioner being inform'd there is a piece of money lodg'd in your hands, and desir'd for the encouragement of any persone that shal make or produce a Machine tending to that discovery, the said petitioner with all Submission humbly begg your Lordships's assistance to produce this thing to the world, which may tende to the general use and benefitt of the puplick it being the petitioner's only and intire view."

This was read on the 27th July, 1722; but the petitioner was answered that my Lords could not pay any of the money prescribed by the Act until the machine was produced to the Trustees named in the Act and approved by them.

Laurans, however, was not to be repuls'd thus easily: for in the following year he made another application to the Treasury, and wrote thus to the Secretary, Mr. Lowndes:—

"Sir,
"I take the Liberty to write this lines to you to humbly begg the favour of you to reade these petition to the hon^{ble} Lords of the Treasury and you will oblige,

"Sir, Your most humble
and affectionnet Servant,
P. LAURANS."

"Octer^y 14th, 1723."

"The humble Petition of Peter Laurans to the hon^{ble} Lords of the Treasury.

"Whereas the petitioner having through Long Study and Labour in his profession attained to the knowledge of making a Machine of intire New Construction and infalibly proper for the discovery of the Longitudes upon Sea, and the said petitioner having for a very considerable time endeavour'd to fix his talant in this

Country, and having through Losse of time and expences plung'd himself in extreme bad circumstances, in so much that he is destitute of all visible ways of subsisting, the said humble petitioner being inform'd that some Nobles gentlemen in this towne having taken notice of his miserable Condition, out of their godnesse and Charity have gathered among themselves a sum of mony which sum they have desseigned to releave him in his necessities, the said humble petitioner being also inform'd that the said sum has been Lodged in your Lordships hands for that purpose, the said humble petitioner supposing his information wright, with humble respect and Submission taketh the Liberty to tegg that your Lordships may be pleas'd to grant him the said sum, the which sum the humble petitioner shal make use of, so that it may answer the ende for which it shal be granted to him, and the said humble petitioner shal ever pray for those Nobles gentlemen that have Contributed to the said sum, and for your Lordships preseryation and prosperity."

This petition, however, fared no better than its predecessor; it was read to my Lords on the 16th October, 1723, when they replied that they could not order any money upon the petition.

WILLIAM HENRY HART.
Folkestone House, Roupell Park, Streatham.

MRS. ALISON COCKBURN.

The name of this lady must be familiar to the admirers of the late Sir Walter Scott; but the passing notices of her in his Life and Works are so extremely meagre, that some additional particulars of the amiable authoress of "The Flowers of the Forest" may be acceptable. Mrs. Cockburn of Fairnallie in Selkirkshire was distantly related to the mother of Sir Walter Scott, with whom she had through life been in habits of intimate friendship. In the month of November, 1777, when young Walter had reached the age of six years and three months, she was staying at Ravelstone in the vicinity of Edinburgh, a seat of the Keiths of Dunnottar, nearly related to Mrs. Scott, and to herself. With some of that family she spent an evening in Georges Square, and in a letter to Dr. Douglas, written on the following day, thus alludes to the young poet:—

"I last night supped in Mr. Walter Scott's. He has the most extraordinary genius of a boy I ever saw. He was reading a poem to his mother when I went in. I made him read on; it was the description of a shipwreck. His passion rose with the storm. . . . When taken to bed last night, he told his aunt he liked that lady. 'What lady?' says she. 'Why Mrs. Cockburn; for I think she is a virtuoso like myself.' 'Dear Walter,' says aunt Jenny, 'what is a virtuoso?' 'Don't ye know? Why, it's one who wishes, and will know everything.' The boy has a lame leg, for which he was a year at Bath, and has acquired the perfect English accent, which he has not lost since he came, and he reads like a Garrick. You will allow this an uncommon exotic." (Lockhart's *Life of Scott*, p. 24, edit. 1845.)

In Scott's *Autobiography* are also the following lines by Mrs. Cockburn, which made one among a

set of poetical characters given as toasts in a circle of a few friends. The original was immediately recognised:—

"To a thing that's uncommon—
A youth of discretion,
Who, though vastly handsome,
Despises flirtation;
To the friend in affliction,
The heart of affection,
Who may hear the last trump
Without dread of detection."

To "The Flowers of the Forest," printed in the *Minstrelsy of the Scottish Border*, vol. ii. p. 161., edit. 1802, Sir Walter Scott has prefixed the following interesting notice of Mrs. Cockburn:—

"The following verses, adapted to the ancient air of *The Flowers of the Forest*, are, like the elegy which precedes them, the production of a lady. The late Mrs. Cockburn, daughter of Rutherford of Fairnlie, in Selkirkshire, and relict of Mr. Cockburn of Ormiston (whose father was Lord Chief Justice Clerk of Scotland) was the authoress. Mrs. Cockburn has been dead but a few years. Even at an age advanced beyond the usual bounds of humanity, she retained a play of imagination, and an activity of intellect, which must have been attractive and delightful in youth, but was almost preternatural at her period of life. Her active benevolence, keeping pace with her genius, rendered her equally an object of love and admiration. The editor, who knew her well, takes this opportunity of doing justice to his own feelings; and they are in unison with those of all who knew his regretted friend. The verses which follow were written at an early period of life, and without peculiar relation to any event, unless it were the depopulation of Ettrick Forest."

The best account, however, of this accomplished lady is contained in the following unpublished letters of her grandnephew, Mr. Mark Pringle, addressed to George Chalmers, Esq., the Shaksperian commentator:—

"Georges Square, Edinburgh,
Jan. 15, 1805.

"DEAR SIR, — In a letter which I received some time ago from our mutual and much esteemed friend, Mr. Archibald Hamilton, I was requested to send you some account of Mrs. Cockburn, a near relation of mine, whom you found celebrated in Mr. Scott's publication *The Border Minstrelsy*; and as I feel very highly flattered by having it in my power to supply any information you wish to possess, and by that means to renew in some degree your acquaintance which I was proud formerly to enjoy, I now take the liberty of conveying a few circumstances relating to this lady, and shall be happy if they are such as in any degree merit your notice.

"Mrs. Alison Rutherford was the youngest of several children of Mr. Rutherford of Fairnlie in the county of Selkirk, and married Mr. Patrick Cockburn, Advocate, a younger son of Adam Cockburn of Ormiston, Lord Justice Clerk of Scotland, with whom she lived happily till the year 1753, when he left her a widow with one son, who likewise predeceased his mother. Mrs. Cockburn was a lady much esteemed among a very numerous acquaintance; and though neither of splendid birth nor affluent fortune, her company was courted by persons the most distinguished; and I have often seen within her small house at Edinburgh a circle of visitors whose talents and reputation in the literary world, whose wit and gaiety, or whose beauty and fashion, would have graced any society in Europe. Her genius and conversation

suit themselves to every age and condition: she could be learned, sentimental, witty, playful, as the occasion required; and was equally prepared to become serious with the old, or frolicsome with the young. Indeed, her turn of mind was of that various capacity as to enable her to associate with every age; and it was no uncommon thing to meet at her table with the children, nay, the grandchildren of the friends of her youth, with whom she forgot for the moment there was any disparity in years, and that intervening generations had passed away.

"With David Hume, Lord Monboddo, Dr. John Gregory, Sir John Dalrymple, and many other literary characters, she lived in continued intimacy and confidence, and with the *gens d'esprit* of her own sex she was no less intimate. So long as her bodily powers enabled her to join in society she relished their company; and afterwards, when these powers became blunted, an epistolary intercourse succeeded, for it was her happy and rare lot that though years might blunt they did not extinguish her faculties; and she preserved her senses and spirits, both in no common degree, till an advanced period of life, which she quitted at the age of eighty-one, without pain or distress, in the year 1794."

"Of Mrs. Cockburn's genius it is difficult to render a satisfactory account or to describe in what she excelled particularly for she could be 'everything by turns;' and having read a great deal, and being blessed with a retentive memory, she had the facility of applying the fruits of her knowledge as best suited the occasion. She was not an author by profession, nor did she seek for reputation in print; yet she wrote much for the amusement of herself and friends, both in prose and verse, and seldom failed to excite applause. In epistolary correspondence she possessed a peculiar neatness and spirit, and her letters approached nearer perhaps to the easy and animated style of the French ladies in former times, whose works we are acquainted with, than is often to be met in our own language.

"Upon serious subjects I have been told a very curious and interesting correspondence took place between her and the celebrated David Hume; but unfortunately I never saw it while she lived, nor can I now trace where it is to be found. From the characters and intimate friendship, however, of the correspondents, these letters could not fail in being highly entertaining, and probably throw some light upon the religious principles of that philosopher.

"Of a different, but no less amusing cast, were the letters which passed between her and the facetious Sir Hew Dalrymple of North Berwick, in which wit and exquisite satire were displayed; but being confidential they do not now appear. Many other proofs of her epistolary talents I have seen and admired, mostly relating however to domestic subjects and family concerns, and of course less interesting in a general view.

"In poetry, Mrs. Cockburn's genius was no less respectable; and though perhaps not always perfectly correct in rules of composition or exact structure, her poems had great merit, and she possessed a wonderful readiness and fluency, for 'the numbers came,' and she had the power of using them with uncommon rapidity. Some of her poems upon mournful and solemn subjects are interesting, and speak to the heart: those upon light and gay topics fail not to please and amuse; and her little songs and ballads upon occasional opportunities of mirth and jollity, have some of them very considerable elegance and point. It is here to be regretted again, that the few which now remain of these compositions (for many are unaccount-

* Died on Nov. 22, 1794, at Edinburgh, Mrs. Cockburn, relict of Patrick Cockburn, Esq., Advocate. — *Scots Magazine*, lvi. 735.

ably mislaid and lost to her surviving relatives), are chiefly founded upon local circumstances or familiar subjects known only to a few, and arising from the moment; and therefore would undoubtedly fail to amuse, or even to be understood by others than the persons immediately concerned, and feeling the occasions which gave rise to them; and under that consideration it would not be doing her justice to expose to view what was written merely for her own and her selected friends' entertainment.

"The only work I know of that appears in print is her song of 'The Flowers of the Forest,' lately published in Mr. Scott's second volume of *The Border Minstrelsy*. It was composed by her many years ago on a subject intimately connected with her native land, namely, the loss that country sustained at the battle of Flodden, and the beautiful situation of her father's house at Fairnlee upon the Tweed naturally inspired the muse. But as the edition of this song, as given by Mr. Scott, differs somewhat, though not materially, from the one in my possession, which I consider to be the most correct, because I received it from a contemporary and one of her most intimate friends, I take the liberty of copying it, and sending for your perusal.

"THE FLOWERS OF THE FOREST.

I've seen the smiling of Fortune beguiling,
I've felt all her favours, and found their decay;
Sweet were her blessings, kind her caressings,
But now they are fled—fled all far away.

I have seen the Forest* adorned the foremost
With flowers of the fairest most charming and gay:
Sae bonny was their blooming, with scents the air per-
fuming,
But now they are wither'd, and wed all away.

I've seen the morning with gold the hills adorning,
In loud tempest storming before middle day;
I've seen Tweed's silver streams shining in the sunny
beams,
Grow drumly† and dark as they roll'd on their way.

O fickle Fortune! why this cruel sporting?
Why thus torment us poor sons of a day?
No more your smiles can cheer me, no more your frowns
can fear me,
For our brave foresters are all wedd away.

"Thus, Sir, have I endeavoured to communicate to you a few particulars in regard to Mrs. Cockburne, my grand-
aunt (for her brother was father to my mother), and though 'the simple annals' of a private Scotch woman can little merit your attention, I am not without hope this short narrative may peradventure amuse you, and beguile a quarter of an hour from the precious yet laborious time you devote so much to public utility. At least it gives me an opportunity of offering you my respectful compliments, and adding that I have the honour to remain,
Dear Sir, your faithful and most obedient servant,

MARK PRINGLE.

"P.S. I have, throughout the foregoing pages, written Mrs. Cockburne's name without the letter *c* in the middle, and with* an *e* at the end, because she always spelt it so herself, as likewise did her son; upon what authority I know not. I never saw her husband's signature."

Mr. Pringle subsequently furnished the following additional particulars of Mrs. Cockburn to George Chalmers:—

* Forest, or the Forest, is the appellation in general given to the county of Selkirk, anciently Ettrick Forest.
† Drumly—discoloured.

"Edinburgh, Feb. 28, 1805.

"MY DEAR SIR, — I should have returned you my warmest acknowledgment before this time for your kind and flattering approbation of the few particulars I had it in my power to send relating to Mrs. Cockburne, if I had not been a good deal indisposed and confined with the gout. The questions you farther wish me to answer in regard to that lady are, What was the baptismal name of her father? Who was her mother? Where did she die, and is there any monument to her memory? Her father's name was Robert; her mother was a daughter of Carr of Ashett in Northumberland, a branch, I believe, of the Etal family, but now extinct. She was buried in the chapel-of-ease ground at Edinburgh, where she died, and a small tablet records her death and age. If I can possibly procure any remnants of her works, either in prose or verse, which may appear worthy of your perusal, I will not fail to communicate them to you; but I fear they are either lost or gone into hands I don't know, for I have some reason to imagine her repositories were not strictly attended to during her latter moments. Your faithful and obedient servant,
MARK PRINGLE."

Mark Pringle of Clifton and Haining, George Chalmers's correspondent, was born in 1754; called to the Scottish bar in 1777; appointed Deputy-Judge Advocate and Clerk of the Courts-Martial in North Britain in 1782. He was elected M. P. for the county of Selkirk in 1786, and continued to represent that constituency for sixteen years. He died at Bath on April 25, 1812.

J. YEOWELL.

MANUSCRIPT KEY TO BELOE'S "SEXAGENARIAN."

My copy of this curious work appears, from the binding, to have once formed part of Southey's *Cottonian* library. Most of the blanks are filled up by the names in MS.; not, however, in the Laureate's neat caligraphy, but in the hand apparently of one more nearly contemporary with those with whose names he is familiar. These insertions I have transcribed *seriatim* by way of a key to the work, incorporating with them a few from a copy in the British Museum. My copy is the *first* edition, 2 vols. 8vo., 1817 (in which are to be found the passages relative to Porson which were subsequently eliminated); that of the Museum is the *second* edition, 1818. The pagination in both editions is frequently identical; when it differs, it does so but by a page, or perhaps in some cases two, either before or after; hence in the following key, which is arranged entirely for the *first* edition, possessors of the *second* will find little or no difficulty in making their references. Dr. Parr, in his copy of the *Sexagenarian*, had written a note, the insertion of which will not probably be thought out of place:—

"Dr. Parr is compelled to record the name of Beloe as an ingrate and a slanderer. The worthy and enlightened Archdeacon Nares disdained to have any concern with this infamous work. The Rev. Mr. Rennell of Kensington could know but little of Beloe. But having read his slanderous book, Mr. Rennell, who is a sound scholar, an

orthodox clergyman, and a most animated writer, would have done well not to have written a sort of postscript. For motives of regard and respect for Beloe's amiable widow; Dr. Parr abstained from refuting Beloe's wicked falsehoods; but Dr. Butler, of Shrewsbury, repelled them very ably in the *Monthly Review*. — S. P. — *Bibliotheca Parriana*, p. 393.

The review alluded to will be found in the number for Feb. 1818. See also Johnstone's *Life of Parr*, p. 210.

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| 10. | The Master. | Mr. Raine, father of Mr. Raine, late Master of the Charterhouse. |
| 13. | My Female Mentor. | Miss Raine. |
| 18. | A great dragon of learning. | Samuel Parr, LL.D. |
| 54. | A young man. | Amyatt (Amyot?). |
| " | A notorious beldam. | Lady Grosvenor. |
| 56. | A young man. | Farrell. |
| 57. | A young lady. | Miss Boscawen. |
| 58. | The gentleman. | Mr. C. Monro. |
| 59. | A wicked wag of the University. | Mansell, late Bishop of Bristol. |
| 64. | Mr. Pitt's tutor. | Bishop of Lincoln. |
| 65. | Dr. P. | Pretymann. |
| " | Professor | Vince. |
| 68. | T — | Tomline. |
| 71. | Another gentleman. | Mr. Smith. |
| 72. | The Revd. Dr. | Dr. Smith. |
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| " | Lord S — | Ld. Somers. |
| 75. | Bishop of | Lincoln. |
| " | | Lord Montague. |
| " | Bishop of — | Quebec. |
| 76. | Mr. | Mr. Mountain. |
| " | Living in — | Nova Scotia. |
| 85. | Gilbert — | Gilbert Wakefield. |
| 98. | A young man. | Mansell, Bp. of Bristol. |
| 100. | A young nobleman. | Lord Malden. |
| 101. | One greater than himself. | Prince of Wales. |
| " | The lovely object. | Mrs. Robinson. |
| 104. | The young man. | Thomas Adkin. |
| 105. | Some young men of fortune. | Lord Grey and S. Whitbread. |
| 108. | A fellow collegian. | Dr. Sutton. |
| 110. | A contemporary. | Shaw Lefevre. |
| 113. | Another of their contemporaries. | Porter of Streatham. |
| 115. | One fellow collegian. | Dowsing. |
| 116. | Another individual. | Hansall. |
| 119. | One in particular. | Archbishop of Canterbury. |
| 121. | Not yet a Judge. | Serj. Lens, John's College, Camb. took the degree of A.B. 1779, was fourth senior wrangler. |
| 123. | The man. | Mr. Poole. |
| 130. | Another considerable person. | Bishop Marsh. |
| 141. | An individual. | Rev. Mr. Brand. |
| 143. | The mortified and discomfited author. | Sir W. Jerningham. |
| 154. | The subject of the sketch. | Alderson, uncle to Mrs. Opie. |
| 157. | A brother Barrister. | Councillor Cooper. |

164. A personage.
 169. One individual in particular.
 172. Henry's father.
 180. An individual.
 183. Another schoolfellow.
 189. The son of a peasant.
 200. A crabbed sort of composition.
 202. The lady's name.
 " C — in N —
 " B in N
 " Mr. W
 212. Amiable and learned
 232. Mr. . . .
 231. Sir G . . . B . . .
 257. Individual alluded to.
 266. H W
 267. Earl of . . .
 278. A gentleman of no small literary distinction.
 " Mr. K.
 288. A noble seat.
 293. Lord . . .
 " —
 296. Lord L. —
 307. Dr. H.
 " Dr. W. P.
 " Drs. M.
 " Sir G. B.
 " Dr. W.
 " Dr. B.
 " Dr. A. C.
 " Sir E. H.
 310. Dr. W. P.
 311. Dr. B — e.
 321. E. H.
 322. Dr. A — e.
 325. Mrs. H.
 334. Mrs. C —.
 336. Mr. A. C.
 " Mrs. M —.
 337. Mrs. E. C.
 339. H — M —.
 345. Mrs. T.
 348. Mrs. W.
 353. P — J —.
 357. H — M — W —.
 363. Miss P
 368. Ella.
 371. This man.
 372. Col. L.
 373. Illustrious personage.
 376. An officer.
 385. Mrs. P
 387. A young Italian Mountaineer.
 389. The next female.

Price.
Dr. Parr.

Headley.
Rev. T. Monro.
Harry Alexander.
Professor White.
Preface to Bellendenus.

Hawes.
Coltishall in Norfolk.
Buckton in Norfolk.
Woodrow.
Provost of Eton.

Mr. Disraeli at the table of Mr. Hill in Henrietta St., Covent Garden; Mr. Morris, Mr. Kemble, Mr. Dubois, Mr. Fillingham, and the late Mr. Perry, were present. In return for these expressions of severity, Mr. Disraeli retorted on the Professor in an ill-natured and severe note in his novel called "Flim-Flams."

Sir George Baker.
Joseph Gerald.
Horace Walpole.
Oxford.
Mr. Nares.

Kemble.
Houghton.
Oxford.
Strawberry Hill.
Loughborough.
Heberden.
Pitcairn.
Monros.
G. Blane.
Willis.
Baillie.
A. Cooper.
Sir E. Home.
Pitcairn.
Baillie.
Sir E. Home.
Ainslie.
Hayley.
Cooper.
A. Cooper.
Montague.
E. Carter.
Hannah More.
Trimmer.
Wolstonecroft Godwin.
Political Justice Godwin.
Helen Maria Williams.
Plumtree.
Miss Trefusis.
Theop. Swift.
Col. Lenox.
Duke of York.
Major Barry.
Mrs. Piozzi.
Has taken the name of Salisbury.
Mrs. Sydney Hawkins.

895. Elfrida. Mrs. Inchbald.
 410. J — B —. Joanna Baillie.
 412. Mrs. O —. Opie.
 416. Mrs. J — H —. Mrs. J. Hunter.
 423. Bishop B Barrington.
 429. D — of C —. Dean of Canterbury.
 " Mr. A —. Andrews.
 430. Secretary of the Bible Society. Rev. Mr. Owen.
 431. A person born in Prussia. Usko. [See "N. & Q." ante, p. 245.]

VOL. II.

3. Dr. Dr. Gregory.
 20. James T. of B. Castle. James Townsend of Bruce Castle.
 21. Lord C. Lord Coleraine.
 27. G — e B — s. George Bellas, who married Miss Greenough of Ludgate Street.
 39. Dr. P. R.. Dr. Russell.
 40. Dr. R. Dr. Russel.
 51. Major R. Rennell.
 52. A whimsical Irish Traveller. Twiss.
 54. A family, &c. Siddons
 70. Major S — s. Symes.
 74. Mr. T. Turner.
 76. A noble Lord. Lord Valentia.
 " Lord —. Lyttelton.
 91. A very reverend Dean. Dr. Vincent.
 95. E. K . . . of M . . . S . . . E. King of Mansfield Street.
 98. Louis. Dutens.
 105. A Barrister. Sir J. Mackintosh.
 108. The High Priestess. Mad. de Stael.
 109. Another individual. George Ellis.
 113. A third member of the Symposium. W. Gifford.
 115. One of these offended parties. Dr. Wolcot.
 119. A fourth member. John Reeves.
 122. Great political hippopotamus. W. Cobbett.
 " Another considerable personage. Sir W. Drummond.
 145. Accomplished scholar. Pyle (of Norwich).
 154. Lord S. Sidmouth.
 159. Baron of R —. Baron of Rendlesham.
 160. The next individual. Lord Huntingfield.
 161. Lord Carrington.
 164. The Bishop of L. Lincoln.
 165. Bishop H —. Huntingford.
 166. Bishop B —. Burgess.
 168. Bishop of E. & L. Ely and London.
 " Noble families of R. Rutland and Abercorn.
 " and A.
 170. Bishop of —. Meath.
 " Duke of —. Portland.
 174. Bishop of Limerick.
 " Prelate's name. Warburton.
 " Lord Moira.
 " Dr. F. Fowler.
 175. The B — p of O. Ossory.
 " The B — p of C. Clogher.
 " Lord C — n. Camden.
 176. Lord W —. Whitworth.
 " Bishoprick of C. Cork.
 " See of O —. Cloyne.
 178. A worthy Baronet. Sir R. Wigram.
 180. A Member of Parliament. Croker.
 " A certain lively lady. Mrs. Clark.

181. An Irishman. Evelyn.
 184. A Right Honourable. G. Rose.
 195. Another clerical person. Andrews.
 202. John I —. Ireland.
 206. Two of the same name. G. and A. Chalmers.
 213. Accomplished translator. Hoole.
 227. The rich Author. Rogers.
 228. The noble author. Byron.
 229. That big man. Dr. Parr.
 230. The bland author. Fitzgerald.
 231. That dull author. Pinkerton.
 234. The Satirist. W. Gifford.
 " One noble Author. Lord Valentia.
 235. The facetious author. A. Chalmers.
 238. Mrs. —. Brook.
 244. Inflexible fellow. Beatrice of Norwich.
 247. A coxcomb Bookseller. Murray.
 250. The dirty Bookseller. Who?
 251. A splendid Bookseller. Miller.
 252. A dry Bookseller. Johnson.
 254. The finical Bookseller. G. Leigh.
 255. The former. Sotheby.
 256. The opulent Bookseller. Cadell.
 259. An honest Bookseller. Payne.
 264. The queer Bookseller. Dilly.
 269. The cunning Bookseller. Faulder.
 270. The black letter Bookseller. Egerton.
 275. The exotic Bookseller. Edwards.
 280. A snuffy Bookseller. Gardner.
 281. A Bookseller to whom the epithet B — d is attached. Jeffery.
 " A cunning Bookseller. Manson?
 " A godly Bookseller. Who? [Hatchard.]
 " A superb Bookseller. Who? [G. Nicol?]
 Edgbaston. WILLIAM BATES.

Minor Notes.

ANNEXATION. — According to Ducange, " annexare " is " adnectere, adjungere, Gall. *annexer*; quod præsertim dicitur de ecclesiâ alteri in subsidium datâ et annexâ." He states that the substantive *annexatio* bears the same sense. *Annexation* had formerly in English the meaning here defined by Ducange; it is used by Robertson, in his *History of England*, to denote the secularisation or appropriation of church property by the state; and of late years it has been extended to the addition of a foreign territory to a state. *Annexion* is likewise found in our earlier writers, but is now obsolete. *Annexation* does not occur in French dictionaries, but *annexion* is used in modern French. L.

ROYAL ACADEMY. — Has it not escaped notice that 1860 is the centenary of the first exhibition of paintings by modern English artists? The Exhibition arose from certain English artists, owing to the popularity of the pictures at the Foundling, having associated themselves together under the well-known Frank Hayman as chairman, to try to establish an annual exhibition of works of art.

The exhibition of 1760 took place in the great room of the Society of Arts, then located in the Strand. There was no charge for admission, but the catalogues were sixpence each; of these 6582 were sold. Allowing for the same catalogues frequently doing duty more than once, it is almost certain that at that, the first attempt of the sort, there were not less than 10,000 visitors: a public want was being evidently supplied. Among the exhibitors I recognise the names of Reynolds, R. Wilson, G. Smith; Cosway, Cotes, Highmore, Hayman, and Sandby as painters; Wilton and Roubillac as sculptors; and Rooker, Strange, and Woollett as engravers. Rather a strong cast!

T. H.

BELLS IN THE FIDGI ISLANDS.—In the *Annals of the Propagation of the Faith* for March, 1860, is printed, under the heading of "Missions of Oceanica," a letter from Father Poupinel, of the Society of Mary, to M. Vauthier, Curé of Condés-sur-Moiron, from which I copy the following passage:—

"A few words respecting the Tongian, or rather Fidjian bell; for it is manufactured in the Fidgi Islands. The Tongians like our bells very well, on account of their strong and melodious vibrations; but for range of sound, their *lali* is far superior. Imagine the trunk of a tree, three or four feet long, slightly bevelled at each end, and hollowed out in the form of a trough. It is placed on the ground upon some elastic body, generally upon a coil of rope; and to protect it from the rain, covered by a sort of roof. When they want to give the signal for divine service, they strike the mouth of the *lali* with a mallet, which produces a sort of stifled roar. I should have thought that it could only be heard to a short distance; my mistake was great. There are *lalis*, the distinct sound of which may be heard to a distance of twelve miles when the air is calm. And yet when you are near it, the sound is not sufficiently loud to startle you in the least; but as you recede it becomes clearer, more mild, and harmonious. When you go to a village and hear its *lali*, do not judge from the distinctness of the sound that strikes your ear that you are approaching the place, for you may be mistaken. The *lali* is, therefore, the favourite instrument at Tonga, and deservedly so. It is named in the same manner as we give names to our bells. On feast days the Tongian artists perform on the *lali* peals that are not wanting in harmony. They rival each other in ability and skill, and are doubtless no less proud of their performance than our bell-ringers in France."

EXTRANEUS.

FLOCK OF STARLINGS.—It is nearly twenty-one years ago that I made a Note of the following spectacle, and, as I have never seen anything like it since, I may as well ask you to record it. I was walking one afternoon with three companions on a Dorsetshire down, when we saw, at the distance of about a mile and a half from us, what we at first took to be the smoke of a lime-kiln, or of some great mass of burning weeds; but it soon began to be moved in a much more rapid manner than the state of the wind would account for, and, instead of floating away like smoke, it hovered over the same place.

After some little observation we perceived that it was a flock of starlings, — *φασῶν νέφος*, as the great poet of nature shortly and accurately describes their mode of flight. For half an hour we watched their evolutions with the greatest interest; and indeed I have seldom seen anything more graceful than the variety of their motions, tumbling, and rolling over in the air in, what one might call, the most harmonious confusion. In fact, as they ran through their "mazes," I know of nothing that would better describe

"Their wanton heed, and giddy cunning,"

than Milton's beautiful picture of the melting voice, —

"Untwisting all the charms that tie
The hidden soul of harmony."

Sometimes the army would divide itself into two parties, which would fly away from each other in opposite directions, as if wearied with their sport, and resolutely determined on separation; and then as suddenly wheel and reunite, continuing their gambols still more heartily after this short interruption. Sometimes they would extend themselves in single file, and spread, like a mist, over the broad hill-top, always returning again to their more compact position, in which, at one time, they gyrated cylindrically, like a water-spout, and, at another, stretched themselves out parallel with the horizon, yet constantly presenting to the eye a central black spot, or pivot, on which they turned.

The constant maintenance of the same component parts soon destroyed the idea of their likeness to a column of smoke, but we were struck by their resemblance to a light gauze scarf floating on the wind, — sometimes belling out into transparency, and sometimes gathered up into an opaque mass.

C. W. BINGHAM.

SHAW, THE LIFE GUARDSMAN: HIS COUNTY, NOTTS. — In *The Scouring of the White Horse*, p. 97., under the year 1802, is the following: "Two men with very shiny top-boots, quite gentlemen, from London, won the prize for backsword play; one of which gentlemen was Shaw the Life Guardsman, a Wiltshire man himself as I was told, who afterwards died at Waterloo after killing so many cuirassiers." I have heard from several of his contemporaries anecdotes of Shaw, and they were always coupled with the statement that he was a Wollaton man; and the following letter in the *Nottingham Review* of Dec. 30, 1859, so coincides with other particulars that I enclose it as authentic, premising that "Wyld" should be "Wild," that the Admiral Rodney is at Wollaton, and that there are two other paragraphs in the numbers of the same journal for Dec. 9 and Dec. 23: —

Sir, — In reference to one or two recent paragraphs in *The Review*, respecting John Shaw the Life Guardsman,

'Lover of the Truth' is quite correct in stating that Shaw was born at Wollaton, and was educated at Trowell Moor School, by Mr. Newton. He was afterwards an apprentice to Mr. Wm. Wyld, of Old Radford, joiner and cabinet maker, and from there he enlisted into the Life Guards. His father and family removed from Wollaton to a farm at Cossall, formerly occupied by a Mr. Haslam; and I remember Shaw several times, on leave of absence from his regiment, being at his father's (William Shaw), at Cossall, where he used to give lessons, as a pugilist, to several young gentlemen and others in the neighbourhood, &c. He had a brother, Wm. Shaw (now dead), who lived at Stapleford, and three or four sisters. John was the youngest of the family. I think the most suitable place for the proposed monument would be (if approved by Lord Middleton) in the square opposite to the Admiral Rodney, in the centre of the village, and but a few yards from the place of his birth. What officer of a cavalry regiment, when taking his men and horses airing, would not like to wheel his troop round the monument of a brave man? "Yours, &c."

"A SCHOOLFELLOW OF SHAW."

F. S. CRESWELL.

Radford, Nottingham.

Queries.

THE BOOK OF COMMON PRAYER.

At the commencement of the reigns of James II., William and Mary, and Queen Anne, it was a common practice to insert in Prayer-Books sheets or leaves containing the names of the sovereign and royal family. In the first year of each reign a new edition of the Book of Common Prayer for churches was always published; and as the sheets and catch-words corresponded with the later editions of the previous reign, the sheets or leaves were easily procured. Sometimes the alterations were made with a pen by the parochial clergyman; at other times sheets or leaves were inserted. Frequently, however, the insertions were only partial, and thus books are often found with the name of one sovereign in one part, and the name of the preceding sovereign in another.

I give an illustration from a book now before me, a folio, of the date 1686, the last edition but one of the reign of James II. In the Morning and Evening Prayer, the Communion Office, the Litany and Ordinal, sheets or leaves are inserted with the names of William and Mary, and Anne, Princess of Denmark. In short, the necessary changes are made in most of the places; yet in a few they are not made. The services for Nov. 5, Jan. 30, and May 29 remain unchanged. The title, which specifies four state services, remains: yet the Accession Service is removed. My copy was evidently carefully prepared after the accession of William and Mary, for it has their ciphers with the royal crown stamped on the back and on the sides. The volume is in red morocco, and must have been used in one of the royal chapels.

I have seen various books more or less altered by insertion. My remarks will serve to explain

the irregularities so often found in books of the reigns of Charles II., James II., and William III. The practice, indeed, was continued after the accession of George I.

I shall be obliged to any of your readers who may refer me to a copy of an edition of the Book of Common Prayer, 12mo., black letter, 1615. In this edition there is a most extraordinary suppression of rubrics. Not even in the small books of the reign of Queen Elizabeth have I found so many omissions. All the rubrics at the commencement and close of the Communion Office, almost all in the Office for Baptism, with many in the rest of the Occasional Offices and in the Daily Service, are altogether suppressed.

To prevent trouble, I may mention that I do not wish for information about any thin edition of that or any other year, in which the Epistles and Gospels are suppressed. Such small thin editions are of no authority whatever. They were got up by printers, and were intended to be bound with Bibles.

A few years ago a correspondent mentioned a copy of the Book of Common Prayer, fol., 1625. Should this Note meet his eye, I should be obliged if he would communicate with me by letter.

THOMAS LATHBURY.

Bristol.

LEETE FAMILY, CO. CAMBRIDGE.—A genealogist would feel obliged for any information respecting the families of Leete of Guilden, Morden, Kingston, and Eversden, in the county of Cambridge.

A GENEALOGIST.

JOHN URY.—John Ury, hung at New York in 1741 as a supposed principal in a supposed negro plot, claimed to be son of a secretary of the South Sea Company, and to have been a nonjuring clergyman, whose chapel in London was seized by government. He arrived in America in Feb. 1739. Can any of your readers throw any light on the history of this victim of fanaticism?

J. G. S.

BERWICKSHIRE SANDY.—Seeing that you have correspondents upon the Border, may I ask who Berwickshire Sandy was?

This individual published at Edinburgh in 1801, *Poems mostly in the Scottish Dialect*, with his portrait affixed; and although his name and fame may not have travelled far, yet B. S. was, doubtless, at the period a well-known character in his native district.

J. O.

WHIPPING FOR THE LADIES.—In what *miscellany* of the period and character of *The Rambler*, *The Tatler*, *The Guardian*, &c. is a paper entitled "Whipping for the Ladies?"

The above-named works have been searched without success.

A CONSTANT READER.

MILBOURNE FAMILY, CO. SOMERSET.—It is said that Milborn Port gave name to an eminent family, of which Sir William de Milbourne, Knt., temp. Edw. III., was a member. Is there any proof of this? If so, what was the surname of the family previous to taking the name of Milbourne?

Was the ancient family of Charrone (who bore for arms gu. a chev. between 3 escallops arg.) any relation to that of Milbourne?

Of what branch of the family was Ralph Milbourne, steward of the monastery of Glastonbury?

Is there any pedigree extant of the Milbournes of Milborn Port and Dunkerton, both in co. Somerset? If so, where are they deposited?

A GENEALOGIST.

THE REV. ALEX. COLDEN.—Can any correspondent supply me with the full title to *An Elegy upon the Death of the Rev. Alexander Colden, late Minister of the Gospel at Orname, &c.* Sm. 8vo., pp. 36., written, according to an acrostic at the end, by George Robson.

The poet is a very homely one: speaking of Mr. C.'s family, he says:—

"He had no children left, excepting twa;
The one of whom is in America."

Which latter seems to point at Cadwallader Colden, the founder of a considerable name in the New World. J. O.

TITLER.—Sugar-loaves of a certain class are, in commerce, termed *titlers*. What is the derivation of the word? Is it from a fanciful resemblance in shape to a *teat*, or dug? T. LAMFRAY.

JAMES DALTON, of Clare Hall, B.A. 1787, M.A. 1790, was rector of Copgrove in Yorkshire, and appears to have been well skilled in natural history. (See Freeman's *Life of Kirby*, 229—232. 243.) When did he die?

C. H. & THOMPSON COOPER.

Cambridge.

THE WINDOW TAX.—

"Your frozen heart ne'er learned to glow
At other's joy, or melt at woe,
Your very roof is chilling;
There bounty never sheds her ray;
You e'en shut out the light of day,
To save a paltry shilling!"

("Ode to Jenkinson."—*Fitzpatrick*.)

It was said that Jenkinson, though he was in office at the time the window-tax was imposed, was one of the first to set the example, at his seat near Croydon, of stopping up windows in order to escape the duty.

The practice, at first decried, soon became general. I remember hearing it said, many years after, that on occasion of the peace of 1802, the effect of the illumination at my grandmother's house—a large and handsome house in South

Hants—was completely marred through the many windows that had been stopped up. For some reason, I believe on account of the weather, they could not place lights *outside* of the darkened windows.

Perhaps this anecdote, merely as a reminiscence of ancient days, may prove interesting to some of your readers.

W. D.

SEALS OF LORD HASTINGS OF ABERGAVENNY.—Among the impressions of seals on sale by M'Ready of Norwich are two concerning which I should be glad if you or your correspondents could supply information.

They are called the seal and counter-seal of John Lord Hastings of Abergavenny. Of this name there were two barons, who died severally in 1313 and 1325.

The seals are of similar size, circular, 4 inches diameter, and each bears a heater-shaped shield 2 inches broad by 2½ inches high.

The seal bears "On a cross between 4 fl.-de-lys, 5 fl.-de-lys." The shield is placed between three sprigs of something resembling the hop, and round the whole is a legend broken away at the top, and elsewhere much defaced. It seems to me to be—

" N TOME: JOHANA MV N . . .
 . . . LIE GOD: NAMENDE: M "

The counterseal bears also "a cross charged with 5 fl.-de-lys," but it is placed between 1 and 4, a lion passant looking sinisterwards; 3, a lion rampant also looking sinisterwards; and 4, a lion rampant.

On each side is a sort of dragon, very like a Plesiosaurus, climbing up the shield, and there are traces of something like a third one above.

The legend is broken away at the top, and much defaced. I cannot make out the following:—

HE: OPL. ODESJET: IOH: MIE: "

EGG

and I am not certain even of these letters.

The execution of the seals is very rude indeed, and the crosses are very thin.

What are these arms? They are not Hastings or Cantelupe. I cannot learn that they are Abergavenny. And what are the legends?

Any information of these points will much oblige

QUERIST.

PAMELA.—How is this name pronounced in England? In Jeaffreson's *Novels and Novelists, from Elizabeth to Victoria*, is this passage: "So much for 'Pamela,'" which altered the pronunciation of the name from Pope's,

"The gods to curse Pamela with her prayers."

From this we are to conclude that after the publication of Richardson's novel what had been called Pamela became *Pamela*. It is pronounced in both ways in this country. Richardson's novels

were as popular in America as in Europe, and to this day the name is occasionally met with, varied by those who do not know whence it is derived into *Pamelia* and *Permelia*.
UNEDA.

Philadelphia.

DIBDIN AT THE NORE.—Is there any published authority for the statement made by *FAIRPLAY* in the last number of "N. & Q." (p. 280.) that "Mr. Pitt encouraged Dibdin to go among the sailors during the mutiny at the Nore?"
P. H.

CHETTLE'S WELSH.—Will you permit me to ask your British readers whether the Welsh of Chettle's "Patient Grizzel," be good Welsh, or a mere gallimaufry of language. Chettle, Dekker, and Haughton, are not names that smack of the Principality, nor can one see how a London audience could have appreciated the fun of whole sentences of Welsh, though Sir Owen states that it is "finer as Greek tongue."
G. H. K.

VOLTAIRE.—

"The correspondent of *The Times* has studied to advantage the advice of Voltaire on the means of undermining the Christian truth: 'Mentez, mentez hardiment.'"—Letter dated Paris, April 10, in *Tablet*, April 14, 1860.

My copy of Voltaire professes to be his complete works. I have read it through, and the greater part of it more than once, but do not remember anything which would warrant the opinion that Voltaire was so wicked as to adopt or so foolish as to recommend such a practice. I should like to know whether this saying or writing was ever imputed to him before last week, and if so, when and by whom?
FITZTHOPKINS.

Garriick Club.

HALE THE PIPER.—Can any of your correspondents furnish me with any particulars relating to this worthy, whose portrait is engraved in Caulfield's *Memoirs of Remarkable Persons*? I should be glad to know where a copy of the original portrait, with the music and song beneath, may be seen, and to have the words of the song. Any information will be very acceptable.

LLEWELLYNN JEWITT.

Derby.

RED GOLD.—In the *Codex Dipl. Æv. Sax.*, vol. iv. p. 291., is printed the will of Theodred, Bishop of London, who died about the year 962. In this will the bishop bequeaths a certain quantity of *red gold* on two occasions; first, he granted his lord his heriot, namely, "tuá hund marcas arede goldes." This is printed "tuá hund mancasa rede goldes" in Kemble's "Notes on the Bishops of East Anglia," in the Norwich volume of the *Proceedings of the Archaeological Institute*; and next he gives to Edith "fifti marcas redes goldes." Pray allow me to inquire what this *red gold* was?

GEORGE MUNFORD.

SEARCH WARRANTS, HOW EXECUTED.—

"By the old common law, which, though allowed to fall into disuse, has never been formally abrogated, the constable executing a search-warrant was obliged to leave his upper coat at the door, and the party complaining to strip if he choose to assist, lest innocent men should be convicted by what was called the *supposition of goods*."

From a pamphlet of thirty-two pages, London, 1830, entitled *Police and Espionage*.

The pamphlet is coarse and virulent, but the author does not seem to have been illiterate. Was there ever such a law or custom?
S. H.

NAPOLEON III.—When and where did the first wife of the emperor die? In the *Family Library*, "Court and Camp of Buonaparte," he is mentioned as having married his first cousin, "Charlotte," the second daughter of his uncle "Joseph, ex-King of Spain." She is represented as living at Florence, and alive in 1830. What title or name did she assume, as he relinquished his titles of "Grand Duke of Berg and Cleves" in 1814?
A.

Queries with Answers.

PETER FINNERTY.—Reverting to bygone times and persons, I should thank any correspondent of "N. & Q." to point out to me a memoir of the above gentleman, whom I can well remember to have seen lounging in the afternoons in St. James's Street, as was then the custom. I may say *floruit* at the beginning of this century. He was a robust stout Hibernian, well educated, possessing much fluency and rapidity of enunciation. He was constantly employed on the *Morning Chronicle*, and was for some years editor of that journal, and was also much acquainted with the eminent literary and political characters of his day. SUBJICIO.

[Peter Finnerty was the son of a tradesman at Loughrea in Galway. At an early age he had to seek his fortune at Dublin, and was brought up as a printer. In the revolutionary year of 1798, he succeeded Arthur O'Connor as printer of the democratic organ *The Press*. The violence of that paper caused it to be prosecuted. On Friday, December 22, 1797, Finnerty was tried upon an indictment for a Seditious Libel in *The Press*, before the Hon. William Downes, one of the Justices of the Court of King's Bench in Ireland. The prosecution was owing to a letter signed "Marcus," on the subject of the conviction and execution of William Orr, on a charge of administering unlawful oaths—a topic continually brought forward and animadverted upon by the conductors of *The Press*. Finnerty was sentenced to stand in and upon the pillory for the space of one hour; to be imprisoned for two years to be computed from the 31st October, 1797 (the day he was arrested); to pay a fine of 20*l.* to the king; and to give security for his future good behaviour for seven years from the end of his imprisonment, himself in 500*l.*, and two sureties in 250*l.* each. (Cobbett's *State Trials*, xxvi. 902-1018.) On his removal to London, Finnerty engaged himself as a parliamentary reporter for the *Morning Chronicle*. Having become acquainted with Sir Home Popham, he sailed

with the Walcheren expedition, with a view of reporting its achievements; but being prevented carrying that object into effect, after a delay of some weeks, he returned to England.

Finnerty was a strange wild effervescent sort of Irishman, extremely quick and ready, and at the boiling point in a minute. He had a fracas with George Hanger, afterwards Lord Coleraine. Like Porson and Paul Hiffeman, his favourite haunt was the Cider Cellar, No. 20, Maiden Lane, Covent Garden, celebrated for its devilled kidneys, oysters, and Welsh rabbits, where very choice spirits and intellectual men passed their nights, as well as their days.

In February, 1811, Finnerty was committed to Lincoln gaol for eighteen months, having also to find securities for five years' good behaviour, himself in 500*l.* and two sureties in 200*l.* each, for a libel on Lord Castlereagh, on a judgment by default in the Court of King's Bench. He memorialised the House of Commons on June 21, against the treatment he experienced in gaol, accusing the gaolers of cruelty and placing him with felons, refusing him air and exercise. There were several discussions on the subject, in which he was highly spoken of by Whitbread, Burdett, Romilly, and Brougham. (*Hansard's Parliamentary Debates*, xx. 723-43, 1811.) He died in Westminster, May 11, 1822, aged fifty-six.

Peter Finnerty used to relate the following anecdote of his friend Mark Supple, a thick-boned Irish reporter in the staff of Perry on the *Morning Chronicle*. Supple after having dined at Bellamy's, as was his wont, walked into the gallery of the House of Commons, and taking advantage of a pause in the debate, roared out for "A song from Mr. Speaker!" The Speaker, the precise Addington, was paralysed; the House was thunderstruck — there was clearly no precedent for this. In the next minute the comic prevailed over the serious, and the House was in a roar of laughter, led off by Pitt. However, for appearance sake, the serjeant-at-arms was obliged to seek out the offender; but no one in the gallery would betray Mark Supple, and the official was about retiring at fault, when Supple indicated to him by a meaning nod that a fat Quaker who sat near him was the delinquent. The poor Quaker was taken into custody accordingly; but in the midst of a scene of confusion and excitement, the real culprit was discovered, and after a few hours' durance, was allowed to go off, on making an apology. (*Andrews's British Journalism*, ii. 31.)

Finnerty published, *Report of the Speeches of Sir F. Burdett at the late Election*, 8vo. 1804; and *His Case*, including the Law Proceedings against him, and his treatment in Lincoln Gaol, 8vo. 1811.]

"NOUVEAU TESTAMENT PAR LES THÉOLOGIENS DE LOUVAIN. Bourdeaux, 1686."—In a handbill now before me, dated 1821, the above-named book, *inter alia*, is for sale. The bill is as follows:—

"Catalogue of part of the library of the late Duke of Norfolk, removed from Home Lacy; also, the library of a Clergyman, deceased, will be sold by Auction by Mr. Evans, at his house, No. 93. Pall Mall, on Monday, Dec. 3rd, 1821, and six following days (Sundays excepted)."

Is there any possibility of finding out to whom this volume was sold, and all or any particulars respecting it? GEORGE LLOYD.

[We have now before us Evans's Catalogue of Dec. 3, 1821, with the purchasers' names and prices, and we find that No. 1842, *Le Nouveau Testament, traduit par les Théologiens de Louvain*, Bourdeaux, 1686, 8vo. was sold to Mr. Pettigrew. This identical copy, which was formerly in *César de Missy's* collection, is now in the

British Museum, and as it came from the library of the late Duke of Sussex, it would appear there is a slight inaccuracy in the following note on the article in Mr. Pettigrew's Catalogue, *Bibliotheca Sussexiana*, vol. ii. p. 543: He says, "Of this rare edition of the New Testament, four copies only are known [the Catalogue of the British Museum states that "only eight copies are known to exist"]. I purchased it at the sale of *César de Missy's* books and MSS. for the sum of 24*l.* The other copies are in the possession of the Duke of Devonshire, in the library of the Dean and Chapter of Durham, and in the Archbishop's library at Lambeth. [A pencil note in the British Museum copy farther adds, there are two copies at Dublin, one in the Bodleian, and one in Christ Church, Oxford.] Its publication took place at a time when controversy ran high between [Roman] Catholics and Protestants, and this edition was put forth as the production of the Doctors of the Louvain, and its accuracy was attested by the Archbishop of Bordeaux. The fraud attempted was, however, soon detected, and the edition was doomed to destruction. A great number of passages are perverted from the truth, evidently by design, to favour the dogmas of the Roman Catholic Church. Bishop Kidder published a tract containing reflections on this translation, London, 1690, 4to. To this I refer the reader for a very particular examination of the edition: it may suffice here to allude to two passages only, from which its character can be estimated:—Acts xiii. 2., 'Or comme ils offraient au Seigneur le Sacrifice de la Messe;' Corinthians iii. 15., after 'il sera sauvé' follows 'par le Feu de purgatoire.'"]

DR. THOMAS COMBER.—Was Thomas Comber, the liturgical writer (born 1645), related to the Comber family of Shermanbury, Sussex?

II. J. MATHEWS.

[In 1542 the manor of Shermanbury in Sussex was sold by William Lord Sandys to William Comber, who was the great-grandfather of Dr. Thomas Comber, Dean of Durham, the liturgical writer. The arms of the family given at the Herald's Office, in 1571, to one of the Dean's ancestors, Mr. John Comber of Shermanbury, in the county of Sussex, gentleman, are, field or, bend wave, gules; three stars, sable. Crest, a lynx's head. In the *Memoirs of the Life and Writings of Thomas Comber, D.D. Dean of Durham*, by his great-grandson, Thomas Comber, A.B. 8vo. 1799, it is stated (p. 6.) that "the Dean of Durham, as himself informs us, was descended from a very ancient family at Barkham, in the county of Sussex, and that manor, according to family tradition, was bestowed upon one of his ancestors, — de Combra, by William the Conqueror, with whom he came over from Normandy, for killing its Saxon or Danish Lord in the famous battle which placed that Duke on the throne of England."]

THE CHRISTIAN ADVOCATE.—I find the following note at p. 117. of Lady Morgan's *Autobiography*. (Bentley, 1859):—

"My husband gave up his profession at the period of the prosecution of the Christian Advocate . . . He refused to belong to a profession whose great truths he was not permitted to avow."

To what circumstance, and what "Christian Advocate" does her ladyship allude? A "Rev. Mr. Reynolds" [Rennell] appears to be the party connected with it, but I can only trace the modern periodical of that name. GEORGE LLOYD.

[Lady Morgan here alludes to the masterly production of the Rev. Thomas Rennell, B.D., F.R.S., who soon after

his appointment as Christian Advocate in the University of Cambridge, published *Remarks on Scepticism, especially as it is connected with the Subjects of Organization and Life; being an Answer to the Views of M. Bichat, Sir T. C. Morgan, and Mr. Lawrence, upon those points*, 8vo. 1819. This valuable work passed through six editions. When Mr. Rennell saw in the schools, both of Paris and London, medical science made the handmaid of irreligion, and observed in particular "a considerable advance of sceptical principle upon the subjects of organisation and life," the doctrine of materialism paving the way for infidelity and atheism, he thought that he could not better discharge the duty which from "the office he held in the University," he owed to it and the world, than "to call the attention of the public to the mischievous tendency of such opinions." This able work foils the sceptic with his own weapons, and makes him feel that reason and philosophy are not for him, but against him, in the great question of Natural and Revealed Religion.]

Replies.

ANTHONY DE SOLEMPNE.

(2nd S. ix. 245.)

As I am sure that you would not intentionally do an injustice to any one, I must beg you to correct an error which has crept into your last number, where my excellent friend Archdeacon Cotton is represented to have mentioned Norwich in Connecticut, but to have omitted all notice of the City of Norwich in England, in his *Typographical Gazetteer*.

I have not the first edition of the work in question at hand, and therefore am unable to say how far the remark may be true as applied to that; but the second (1831) now lies before me, and if your correspondent MR. VAN LENNEP will be so good as to refer to it, under the title *Nordovicum*, p. 195., he will find, not indeed an account of Dutch Bibles printed at Norwich, copies of which would probably only be found in Holland, but of a Dutch metrical version of the Psalms, 1568, and a small calendar, 1570, which are both dated at Norwich, and of a Dutch version of the New Testament, with the annotations of Marloratus, and some Dutch sermons of Cornelis Adriaenssen van Dordrecht, which two latter are supposed to have issued from the same press. These four rare works are found in the library of Trinity College, Dublin; and in the Bodleian Library, Oxford, is a most curious broadside, probably unique, containing *Certayne Versis writtene by Thomas Brooke, gentleman, &c. &c. Imprynted at Norwich, in the paryshe of Saynet Andrewe, by Anthony de Solempne, 1570.* So that we have here the origin of the error: De Solempne's name was Anthony, but he lived in the parish of St. Andrew.

I have to apologise for saying so much on this Flemish printer's Norwich publications, but many of your readers may not have an opportunity of referring to the *Typographical Gazetteer* in question for a fuller and better account; and by de-

scribing, however briefly, the titles of works, copies of which we are known to possess, we may perhaps arrive, by means of your pages, at notices of others which have hitherto laid neglected and unknown.

I. W.

Oxford.

On the title-page of the *Dutch Psalter*, containing also the Catechism, Commandments, &c., now lying before me, the printer's name is given as above, the imprint being as follows:—"Tot Noorwicz, gheprint by Anthonium de Solempne, anno MDLXVIII." and the same imprint occurs on the title of the Calendar (the date of which is, however, MDLXX.) which is bound up at the end of the volume.

This affords satisfactory evidence as to the printer's Christian name of *Anthony*, and not *Andrew*. Moreover, I have seen in the Guildhall at Norwich the original record of his being enrolled in the list of *freemen*, where he is called *Anthony Solen*. Blomefield, who probably never saw any of the books printed by this worthy old citizen, follows the spelling which he found in the city records — *Solen*. MR. VAN LENNEP says that he has been told that at least five editions of the Bible in Dutch were printed at Norwich. Will he favour us with some information as to his authority for this statement, the accuracy of which he very justly doubts? They surely cannot all have been required for the use of the residents there; and MR. VAN LENNEP has himself, I think, shown that there is but little probability of their having been printed for exportation. Any attempt to obtain information on the subject in Norwich, except from the city records, and these unfortunately in bygone years were pretty freely used for lighting fires in the hall! would be hopeless, I fear, as the congregation has now so dwindled away that, out of the twenty or thirty persons who attend the Dutch service still performed there *once a year* (in July), I much doubt whether there is one remaining who is able to follow the minister through the Lord's Prayer.

Q.

At p. 74. of the fifth volume of *Norfolk Archaeology* (Cundall & Co., Norwich, 1859), is a short paper by W. C. Ewing, Esq., on "The Norwich Conspiracy of 1570;" towards the end of which is printed the following:—

"Append. ad J. Leland's *Collectanea*, p. 1, 2^a. *Certayne versis*, writtene by Thom. Brooke, Gentleman, in the tyme of his imprysonment, the daye before his death, who sufferyd at Norwich the 30 of August, 1570."

I omit the verses, but transcribe from the imprint of them to the end of the paper:—

"Imprynted at Norwich, in the Paryshe of Saynet Andrewe, by Anthony de Solempne, 1570."

"The verses above are in the handwriting of John Kirkpatrick, together with the following:—

"N. B.—This is printed in said Appendix from a printed Copy remaining in the Bodleian Library at Oxford, to shew that *y^e art of printing* hath been practised much sooner at *Norwich* than some imagine.

"Anthony de la Solempne, or Solemne, Tipographus, came to England, with his wife and two children, from Brabant, A.D. 1567; and Albertus Christianus, Tipographus, from Holland, the same year."

"It appears that Anthony Solempne lived, in 1570, in St. Andrew's parish, but after that he must have been an inhabitant of St. John's Maddermarket, as his name frequently occurs in the Overseer's book as a rate-payer in that parish."

EXTRANEUS.

THOMAS ADY: BOOKS DEDICATED TO THE DEITY.

(2nd S. ix. 180. 266.)

As one who had laboured in the field with a few other courageous men of his time to refute the monstrous infatuation of witchcraft, it might be interesting to gather up some biographical particulars of the author of *A Candle in the Dark*, of whose history, after some little research, I have been able to find *nothing*. There are, however, many readers of "N. & Q." with better opportunities for investigation than mine to whom the matter may be safely entrusted.

That Mr. Ady's book had been known, widely circulated, and perhaps appreciated among the more enlightened in his day, may, I think, be inferred from the following rather curious notice of it in *An Historical Essay concerning Witchcraft*, by Francis Hutchinson, D.D., London, 1718. In "the Dedication," p. xv., he says:—

"When one Mr. Burroughs, a clergyman, who some few years since was hang'd in *New-England* as a Wizard, stood upon his Tryal, he pull'd out of his Pocket a Leaf that he had got of Mr. Ady's Book to prove that the Scripture Witchcrafts were not like ours: And as that Defence was not able to save him, I humbly offer my Book as an Argument on the behalf of all such miserable People who may ever in Time to come be drawn into the same Danger in our Nation."

Dr. Hutchinson had just immediately before, in his Dedication, been referring to such writers as

"Dr. More (who) brands all those that oppose his Notions with the odious Names of *Hag-Advocates*, yet I have ventur'd to bear these Reproaches, and run all Hazards, because it is on behalf of those that were drawn to Death, and were not able to plead their own Cause against *Hebrew Criticisms*, and fallacious tho' deep Reasonings."

Any one who has taken the trouble to look into the vast and voluminous works which have been composed *pro* and *con* on the subject of witchcraft, may justly be convinced of the immense amount of learning which has been expended, nay, even wasted. When doctors, divines, judges, and juries differed so exceedingly from one another, no wonder that the common people,

in the confusion of opinions, were bewildered and confounded, and often thought themselves privileged and important persons, both to believe in, and to die as martyrs in support of the claims of the *black art*. The simple *art of letting it alone* at last cured the *favor* of the whole delusion, and Dr. Hutchinson, at the date he penned his book (wisely timed, good, and judicious as it is), ran small "hazard," if any at all, of being either burned, hanged, strangled, or pilloried for his pains. The last case of judicial proceedings in England was in 1701.

The tragical New England instance introduced by Dr. Hutchinson in the "Dedication" is farther stated at p. 80. of the *Essay* under date, Aug. 19, 1692:—

"Five more were executed ~~dying~~ any Guilt in that Matter of Witchcraft. One of them was Mr. Burroughs, a Minister. When he was upon the Ladder he made a Speech for the clearing his Innocency, with such solemn and serious Expressions as were to the Admiration of all present, and drew Tears from many. The Accusers said the black Man dictated to him."

Alas for the poor minister whom the "leaf" of Mr. Ady's book could not save, nor likely would the whole volume have had any success! It is quoted in various places of Dr. Hutchinson's *Essay* as an *authority*. G. N.

Some years ago when I was at Rome there was, and for aught I know there still is, for the use of foreigners, a guide-book in two vols., entitled *Itinerario di Roma e delle sue Vicinanze*, by Sig. Nibby, Professor of Archæology in the University of Rome. It had then gone through three or four editions. There was said to have been a great singularity about the first edition, namely, that it was dedicated to St. Peter. Can any reader of "N. & Q." inform me if it were so? CERCATORE.

BOLLED.

(2nd S. ix. 28. 251.)

Although two replies have been given to the question as to the meaning of this word, and the Hebrew for which it is put in Exodus ix. 31., I think more might be said.

First, therefore, with reference to the word בָּבֶל, Mr. BUCKTON very unnecessarily assumes that the *y* in this word was unpronounced, as in all probability it is a strong guttural, and indeed as such it is often represented by *g* in the Septuagint version. On this account, therefore, I cannot suppose it was ever written בָּבֶל, which not *idem sonans*, the one being *giv'ol* and the other *g'oul*. And besides, the mutation of *y* into *y* contrary to all precedent and rule. When Mr. BUCKTON can produce an example of such a change I shall feel obliged to him, and equally

so when he proves that **נָבֵל** is derived from the same root as the Arabic word he quotes. It may come from the same combination of letters, but every one who is at all accustomed to study this subject must be aware that very often words alike in form are not alike in origin. This is extremely common in English, as may be shown by the trite examples of *box*, *boot*, &c.

I therefore regard MR. BUCKTON'S derivations as all mistaken. There is some doubt about the Egyptian origin of **נָבֵל**, the third letter of which was not to be found in the language, at least so we may infer. There is doubt also in reference to the derivation proposed by Gesenius from **נָבַע**, a *cup* or *bowl*, because it was not customary for the Hebrew to receive **ל** as an addition at the end of words. As it stands, **נָבֵל** is either a quadrilateral, or a derivative from some two other words. If I may hazard a conjecture, I should venture to suggest that the word is purely Hebrew (although it occurs in the Chaldee of the Targums), and is from the forms **נָב** and **עָל** or **עָלָה**. Now let us see what this suggests. **נָב** properly denotes anything round, curved, or high, usually the back. **עָל** signifies what is high, and the verb **עָלָה** means to *go up*, to *grow up*, &c. Connect the two ideas and the word **נָבֵל** will convey the meaning of *grown high*, probably not only in the stalk, but well nigh in flower. Written more fully a **ה** would attach to each of the component parts of the word. This derivation brings the word within the common circle of the Shemitic languages, all of which have its constituents: if they have it not in this form, it suggests a reasonable meaning, and one which agrees with some of the ancient versions and contradicts none of them.

For example: The LXX. have "producing seed," or going to seed; the Lat. Vulg. "producing seed vessels;" the Targum of Onkelos is explained to signify the same (the word **נָבֵלִים** is used); the Samaritan the same; the Arabic the same; the Syriac the same, although obscure. These ancient versions, to which the Ethiopic, &c. might be added, all convey the idea of a plant running to seed, and therefore grown up and in the stalk. The word **נָבֵל** is explained by Kimchi to mean the *stalk of flux*. By many it is understood of the seed-vessels, or the state in which they are produced; and by others, as Gesenius, of the flower. The true meaning appears to be that of grown up.

And now with respect to the word *bolled*. Its form is allied to *ball*, *bowl*, *bullace*; *bulia*, *bolus*; *bolle*; *bol*, in English, Latin, German, Dutch, and similar words in various other languages. But it is not certain that this is its derivation; Johnson says, "*Boll*, to rise in a stalk," and in the Swe-

dish, *bol* occurs in Isa. vi. 13. for the stem of a tree. The question then is, are we to understand *bolled* as "in seed" or "*in the stalk*?" I am inclined to the latter, and believe that the translators used a word which agreed exactly with the derivation above suggested for the Hebrew **נָבֵל**, which, like this, only occurs once in the entire Bible.

Excuse the length of this Note, but the subject is both curious and suggestive, and its discussion will perhaps throw light on a remarkable passage of Scripture. B. H. C.

WRECK OF THE DUNBAR (2nd S. viii. 414. 459; ix. 71.) — To the articles on this sad event, allow me to furnish one or two facts, and to correct some errors. The Dunbar was wrecked, not "at the rocks entering Melbourne Harbour," but near the Gap to the southward of the Heads of Port Jackson, and took place in the night of Aug. 20, 1857. The only person saved out of 122 was a seaman, named James Johnson, by birth a Scotchman. He was cast upon the shelf of a projecting rock, and before the return of a strong wave had crept a little higher into a small cleft of comparative safety. There he slept for some hours. A steamer passing up the coast observed something moving, and on arriving within the Heads reported it. The cliffs are 200 feet deep, and nothing could be seen from the top, but a young man named Antonio Wollier, an Icelandic, about nineteen years of age, and brought up to the sea, offered to go down. He was let down by ropes. First was hauled up Johnson, and afterwards the brave lad Wollier. Johnson was immediately, and still is, employed in the government harbour's boat. To mark the sense of the public, 100*l.* was subscribed for Wollier, and placed in my hands, so that he might receive it from time to time as he needed it. But he drew all the money in a few months, went up to the Southern gold fields, has become a prosperous and respectable man, and a few weeks ago was married in Sydney, calling himself "Antonio Wollier, Esq." JOHN FAIRFAX.

"Herald" Office, Sydney,
Feb. 14, 1860.

"COMPARISONS ARE ODOROUS" (2nd S. ix. 244.) — Shakspeare has put these words into the mouth of Dogberry; whose "mistaking words," however ridiculed by Ben Jonson (see Induction to *Bartolomew Fair*), will for ever remain "most tolerable" to the lover of true wit, though "not to be endured" by the grammatical purist. See *Much Ado about Nothing*, Act III. Sc. 5. : —

"Verg. Yes, I thank God, I am as honest as any man living, that is an old man, and no honestier than I."

Comparisons are odorous: *palabras*, neighbour Verges,

ACHES.

MARIA OR MARĪA (2nd S. ix. 122.)—Unsuccessful in finding any reason for the change of quantity in the word *Maria*, I am inclined, from the great inconsistency of the early Christian Latin poets in their quantities of proper names, to attribute it to this; that some poet having altered it to suit the convenience of his poetry, it became generally adopted. Similar instances are by no means uncommon. The following instances of the variation of quantity in proper names may be interesting to some of your readers:—

- Adam.** Deceptum miseratus Ādam, quem capta venenis. (Vict.)
Tinxit et innocuum Maculis sordentibus Ādam. (Prud.)
- Abraham.** Ābrāham sanctis merito sociande patronis. (Sid.)
— in quā prole patrem mundi se credit Ābrāham. (Prud.)
— est Ābrāham ejus gnatos vos esse negatis (Tertull. adv. Marc. c. 2.)
- Aaron.** Hujus forma fuit sceptri gestamen Āaron. (Prud. Psych. 884.)
— or —
Legifer ipsa jacet Moses, Aaronque sacerdos. (Fort.)
- Noe.** Temporibus constructa Nōe, quæ sola recepit. (Aud.)
— hic justī proavus Nōe, sub tempora ejus. (Vict.)
It is found also Nōx
- David, Davidis.**— Nam genitus puer est Davidis origine clara. (Juvenus.)
Quis negat Abramum Davidis esse patrem? (N.)
- Abel.** — donis imitentur Ābelem. (Man.)
— dignissimus Ābel. (Vict.)
- Jōannes and Jōannes.** (Prud.)
Jōannes. (Fort.)
- Cain.** — teste Cāino. (Vict.)
— peritide Cāin. (Prud.)
Also Cāin.
- Caiphas.** — At tristes Cāiphæ deducitur ædes. (Sedul.)
— domus altā Cāiphæ. (Prud.)
- Joseph or Jōsephus.**
Mōses (Juv.) or **Mōysēs**, or **Mōysēs**. (Prud.)
And many others may, I dare say, be found.

J. CHENEVIX FROST.

Is there not a monkish rhyme which says —
“ Nam meretrix Helēna sed sancta appellatur Helēna,” —
showing a parallel change of quantity? Was it in either case intentional, or merely a corruption?

J. P. O.

ANGLO-SAXON POEMS (2nd S. ix. 103.)—In reply to H. C. C. I beg to state that, a few weeks ago, a young literary correspondent informed me that on the 23rd Feb. he received a letter from his friend Professor Stephens of Copenhagen, in which the latter says, —

“ I have been hard at work for some weeks writing a description, and notes, and translation, and word-roll, besides the text itself, of the two leaves (from the 9th century) of the Old-English Epic, hitherto unknown, which I call KING WALDERE AND KING GUÐERE. I

have now gone to press. It will be ready in a few weeks, with four photographic facsimiles. This is a glorious invaluable find, as regards our splendid national literature.”

So far the Professor, who, I know not whether it is needless to observe, by “word-roll,” means what we call a “glossary,” and by “Old-English” “Anglo-Saxon.” “His views,” my correspondent tells me, “on this latter phrase, he has set forth in a paper printed in the *Gentleman's Magazine* for April or May, 1852, entitled, I think, “Anglo-Saxon or English!” WM. MATTHEWS.
Cowgill.

WITTY CLASSICAL QUOTATIONS (2nd S. ix. 116. 247.) — Here are a few contributions to your collection:— Mr. Pitt, when closely pressed in the House of Commons by Mr. Fox, to avow what was the precise object of the cabinet ministers in the war against France, and particularly if it had an immediate reference to the restoration of the Bourbon family to the throne of their ancestors, replied in the words of *Aeneas*:—

“ Me si fata meis paterentur ducere vitam
Auspiciis, et sponte meā componere curas;
Urbem Trojanam primū dulcesque meorum
Reliquias colerem; Priami tecta alta manerent,
Et recidiva manu posuisssem Pergama victis.”
Virg. *Æn.* 4.

Vaugelas, the translator of *Quintus Curtius* into French, employed so much time on the work, that the French language changed whilst he was publishing one part, obliging him to alter all the rest. His friends applied to him the epigram of Martial

“ Eutrapelus tonsor dum circuit ora Luperci,
Expingitque genas, altera lingua sub est.”

It was said of a barber shaving, as Virgil said of a flying dove:—

“ Radit iter liquidum.”

The old epitaph to the favourite *cat* is well known:

Micat inter omnes.

Tom Warton prefixed the following from Ovid's Epistle of Hypermnestra to Lynceus to his *Companion to the Guide, and Guide to the Companion*:—

“ Tu mihi dux comiti; tu comes ipsa duci.”

Louis Racine applied these lines of Tibullus to his crucifix:—

“ Te spectem, suprema mihi cum venerit hora,
Te teneam moriens deficiente manu.”

J. L. S.

THE SINEWS OF WAR (2nd S. ix. 103. 228.)—The saying that money is the sinews of war seems to have its origin in a Greek dictum that “money is the sinews of business,” τὰ χοῦματα νῆυρα τῶν πραγμάτων. Plutarch, *Cleomen.* c. 27., cites this saying, and remarks that its author had the business of war principally in mind.
L.

RAXLANDS: MISTAKES IN READING OLD DOCUMENTS (2nd S. ix. 244.)—Your correspondent's ingenuity in "wrestling" with the difficulty of giving a meaning to *raxlands* is worthy of all praise, but it only adds another to the ten thousand instances of how such difficulties arise from want of familiarity with the characters formerly used in written documents. To one familiar with them, the characters interpreted *raxlands* would doubtless convey the meaning of *captives*, which explains itself. It is worth knowing, and may save some trouble to tyros in palæography, that many of the characters in use a century or two back are identical with those used in modern German handwriting, especially *c, p, r, t, s*. The old *e* somewhat resembles the modern English *e* turned backwards way, and so might easily be mistaken for *d* in writing. A curious instance of mistake from the cause alluded to happened not long ago to myself. A medical friend consulted me as to the meaning of the word *nuctors*, which occurred in a printed medical work, in a quotation from a MS. of Dr. Willoughby. We started several brilliant conjectures about it, all equally near the truth, which, on consulting the MS. itself, turned out to be not any "terrors of the night," but simply *auctors*, i.e. authors. I enclose tracings from parish documents of the year 1641 for the satisfaction of your Querist, which he may have on application.

J. EASTWOOD.

SPLINTER-BAR (2nd S. ix. 177.)—The old form of the word pointed out by JAYDEE, *spintree-bar*, leaves little doubt as to the true construction. The splinter-bar is the part of the carriage to which the traces are fastened. Now the term for fastening draught cattle to the carriage is in German *spannen*, Sw. *spanna*, and in Old English *spang*. Atteler, to *spang*, yoke, or fusten a horse, ox, &c. to a plough or chariot (Cotgrave). The *spintree*, then, is the tree or bar to which the draught cattle are spanned. The word is extant in Danish under the form *speeuletræ*, which is applied in some parts to a weaver's stick, and in others to a pair of rafters.

II. WEDGWOOD.

CARNIVAL (2nd S. ix. 197.)—There is no evidence that St. Ambrose made any alteration in the term of Lent: he speaks of it as already established, and assigns as a reason for its consisting of forty-two days, that such was the number of stations of the Israelites in passing from Egypt to the promised land [Numb. xxxiii. 1—49.] (Serm. xxxii., Ambr. *Op.* v. 22. B). He excepts, however, Sundays and Saturdays (Serm. xxvi. *Op.* v. 17. C). Such was the practice at Milan at the end of the fourth century. The practice at Rome at the end of the sixth century is described by Gregory the Great, also, as consisting of forty-two days, but from which six Sundays were deducted, leaving not more than thirty-six days of

fasting (*Homil. in Evang.* i. 16.). It was only in the papacy of Gregory II. (who died A.D. 731) that four days were added to the thirty-six, by commencing the fast on Ash-Wednesday (Guericke, *Antiq. Ch. Ch.*, s. 24.). In the early ages of the Christian Church there was much variance as to the time and manner of keeping Lent (*Sozom.* vii. c. 19.). (See Bingham, l. xxi. c. 1.) On the whole, the practice at Milan is of far greater antiquity than that of Rome.

T. J. BUCKTON.

Lichfield.

It is not right to say that the "privilege" referred to by VEBNA was "granted to them (the Milanese) by St. Ambrose."

The fact is thus. Anciently there were but thirty-six fasting days in Lent. Gregory the Great ordained that the season of Lent should be lengthened by four days, in order to make up the full Quadragesima of fasting days. In consequence of that ordinance the beginning of Lent was thrown back four days, the first of which, the Dies Cinerum, was to be observed with peculiar solemnity. The Milanese, staunch to their profession of "noi Ambrogiani," have not accepted the Gregorian prolongation of the season of Lent. It was generally accepted throughout the rest of Western Christendom at the commencement of the thirteenth century.

W. C.

A JEW JESUIT (2nd S. ix. 79.)—The Rev. Philip Skelton, in the curious (if authentic) anecdote here given from his *Senilia*, asks, "Had this man ever been a Christian?" My answer would be, Probably not. I would suggest, moreover, that he might not be so ignorant of the circumstances of his birth as he professed to be, and that he deferred an open avowal of his real principles until his dying hour "for fear, or other base motives." I arrive at these conclusions on the authority of statements contained in Leslie's *Short and Easy Method with the Jews*, confirmed as they to a certain extent are, if my memory does not deceive me, by Mr. Borrow in his *Bible in Spain*. Leslie asserts (after Limborch, *Collat.* p. 102.) that "multitudes of the Jews have, to avoid persecution, embraced the Popish idolatry in divers countries," especially in Spain and Portugal, and that "many of their clergy, — Friars, Augustines, Franciscans, Jesuits, Dominicans, — bishops, and even the inquisitors themselves, are Jews in their hearts, and dissemble Christianity for the avoiding of persecution, and to gain honours and preferments." (Sect. vii. § 6.)

WM. MATTHEWS.

Cowgill.

DONNYBROOK, NEAR DUBLIN (2nd S. viii. 119.; ix. 171.)—Donnachie, or Donochie, is Gaelic for Duncan; meaning, neither more nor less than *brown*. Donat is still used as a proper name. I had a servant, so called, when residing at one time on the Continent.

J. P. O.

"CASE FOR THE SPECTACLES" (2nd S. ix. 13.)
— I would refer LYDIA to an edition of

"Lynde's VIA TUTA, with Notes, Quotations, and References; with some Additional Matter from the Case for the Spectacles, and the Stricture in Lyndo-Mastigem of Dr. Featly, by the late Rev. George Ingram, Rector of Chedburgh, Suffolk. London, Leslie, 8vo. 1848."

A brief memoir of the learned knight is prefixed by the editor, from which I extract the following:—

"Our author's first work appears to have been *Ancient Characters of the Visible Church*, published in London, 1625. But his most celebrated and valuable works are his *Via Tuta* and *Via Devia*, both of which passed through several editions, and were translated into various languages. Their author, as might be expected, met with the most violent attacks from the Roman party, but his deep learning and exalted piety placed him far beyond the reach of personal abuse, while his works were too strong in fact, and too conclusive in argument, to be shaken by the attempts made by the Popish writers. One of his chief opponents was Robert Jenison*, a Jesuit, who wrote a book entitled *A Pair of Spectacles for Sir H. Lynde to see his Way withall*," &c.

Lynde replied to him in what he called *A Case for the Spectacles, or a Defence of the Via Tuta*. This was refused to be licensed by the chaplain to the archbishop, but was after the author's death licensed by Dr. Weeks, chaplain to the Bishop of London, and published in the year 1638 by Dr. D. Featley, together with a treatise of his own, entitled

"*Stricture in Lyndo-Mastigem, by the Way of Supplement to the Knight's Answer when he left off, prevented by Death.*"

And a sermon preached at his funeral at Cobham, June 14th, 1636. G. W. W. INGRAM.
Gibraltar.

WRIGHT OF PLOWLAND (2nd S. ix. 174.)—In an old pedigree of the Thorntons of East Newton, in the East Riding of York (to which family belonged the collector of *The Thornton Romances*, edited by Mr. Halliwell for the Camden Society), I find that Anne, daughter of Robert Thornton of East Newton, Esq. (by Margery, daughter of George Thwenge of Helmsley-on-the-Hill, Esq.) was married to William (or, according to another account, to Robert) Wright of Plowland; Gent. In the second pedigree, Anne is said to have died in 1581; while to Robert Wright is assigned the date 1569—whether that of his marriage, or his death, does not appear. Their issue is stated to have been, Robert Wright, 1592; John; William, 1604; Francis, and Nicolas. I am anxious to know what was the relationship existing between these per-

sons and the "John and Christopher Wright of Plowland in Holderness," mentioned at p. 174. as conspirators in the Gunpowder Plot. And where may I learn farther particulars respecting these two, and the family to which they belonged? In the first of the pedigrees above referred to, the arms assigned to William Wright are—arg., a fess chequy, or and az., between three eagles' heads erased, sa. Quartering: az. three crescents, or. To what family does the latter coat appertain? and through what match did it come to be quartered by the Wrights? ACHE.

HOLDING UP THE HAND (2nd S. ix. 72.)—Your respected correspondent at Stoke Newington appears to have confounded two things which are perfectly distinct in what was for many years his adopted country. In the United States any person who declares that he has conscientious objections to taking an oath can affirm instead of swearing. The commencement and conclusion of an affirmation are, "You do solemnly, sincerely, and truly declare and affirm that and so you affirm," and the affirmant either bows or says, "I do." I never saw a person making an affirmation hold up his hand. Those who swear either do so upon the Bible or "by the uplifted hand"; and in the latter case the form is, "You do swear by Almighty God, the Searcher of all hearts, that . . . and this as you shall answer to God at the great day."

Most of the members of Congress from the New England States, being descended from the English Independents, swear by the uplifted hand. In this State the practice is confined to the Scotch and Irish Covenanters and Presbyterians and their descendants. UNEDA.

Philadelphia.

DILETTANTI SOCIETY (2nd S. ix. 64. 125. 201.)—Where can I see the proceedings of this Society from its commencement? I have among my MSS. three volumes (written in a large and bold hand, and not unlike the autograph of the Lord Chesterfield), of remarks on the pictures and sculptures of Rome and Florence, and other places in Italy, in 1730, 1, and 2, written by a person evidently of some standing in society, and well acquainted with his subject. Every statue the writer describes most carefully as to height and size, as well of the body as of the limbs and joints. The writing, as I before observed, is not unlike that of Lord Chesterfield; but on comparing dates, I find one on which day the author mentions his entering Rome to be the same on which Lord Chesterfield made a speech in the House of Lords! It has been suggested that the remarks are by a person afterwards a member of the Dilettanti Society; and I wish to obtain access to the proceedings to ascertain this—possibly there may be some reference to my MS. in the proceedings. R. C.

* Robertus Jenisonus, natione Anglus, patriâ Dunelmensis, natus anno MDXC., in societatem xxvii. ætatis ingressus; Scripsit Anglice *Ocularia*; justum volumen de variis fidei capitibus controversis, contra "Viam Tutam" Humfredi Lyndi. Rhotomagi, MDCCXXI. in Octavo. — *Bibliotheca Scriptorum Ribadeneire*, p. 412.

THE TOURMALINE CRYSTAL (2nd S. ix. 241.)—I was at the period to which CLAMMILD's Note refers, about thirty-five years ago, a resident at Devonport, and mineralogy was at that time my hobby. Hearing of a discovery of Tourmaline at Bovey (a village between Ashburton and Chudleigh), I hastened to the spot. It was late at night when I arrived, but I at once went to Farmer Ellis; and before I left him I bargained for and brought away with me some magnificent crystals,—one was of the size of my wrist. Professional business compelled me to leave Bovey for my home very early the next morning, and I was in consequence prevented from seeing the "wall" which had been built of masses of the crystals, and I learnt very soon afterwards that the whole had disappeared (dealers and mineralogists having quickly availed themselves of the discovery), and I believe no other crystals have been since found. On leaving Devonshire for London, thirty years ago, I parted with my collection, which I assure you I have ever since regretted. The crystals were black as jet; there are some of them in the British Museum. R. C.

HYMNS (2nd S. ix. 234.)—The tune called *Olivers** was composed by Thomas Olivers some time between the years 1762–1770, and first appeared in Wesley's *Sacred Harmony* about 1770.

T. Olivers also composed an hymn on the "Last Judgment" before the year 1759 to the same tune, commencing "Come immortal King of Glory," of twenty verses, printed at Leeds (no date), pp. 8. Some years later he enlarged this hymn to thirty-six verses, with Scripture proofs in the margin. Both these tracts are before the writer; the first edition is of extreme rarity.

Mr. Olivers is author of four hymns—an "Elegy on John Wesley," and the tune to the Judgment Hymn. For authority of the tune being Olivers, see Creamer's *Methodist Hymnology*, New York, 1848, p. 77., and Stevens's *History of Methodism*, New York, 1859, p. 48. DANIEL SEDGWICK.
Sun Street, City.

DEVOTIONAL POEMS (2nd S. ix. 223.)—I have an impression that I have somewhere seen these *Devotional Poems*, 1699, about which MR. SEDGWICK inquires, attributed to Lancelot Addison, father of the Secretary. G. M. G.

"BUG" (2nd S. ix. 261.)—In Derbyshire this word is very common, and means proud, to make much of. "He will be bug with it," means he will be proud of it, will think highly of it. In Derbyshire phraseology, "Hey is a bit bug out," or, "Ow (she) nedna be so bug," are very common forms of expression. LEWELLYN JEWITT.
Derby.

* It has been said that Olivers composed it from an old hornpipe.

EUDO DE RYE (2nd S. ix. 181. 205.)—CHELSEGA will find in Dugdale's *Baronage*, under the head "Rie," vol. i. p. 109., an account of Eudo's family. As to the particular Query respecting the issue of his marriage with Rohasia, I extract the following:—

"It is further memorable of this Eudo, that he built the Castle at Colchester; also, that lying on his death bed at the Castle of Preaux in Normandy, he disposed of all his temporal estate according to the exhortation of King Henry, who there visited him; and bequeathing his body to be buried in this his Abbey at Colchester, then gave thereunto his lordship of Brighthlingsie, and a hundred pounds in money; likewise his gold ring with a topaz; a standing cup with cover, adorned with plates of gold; together with his horse and mule. And there departed this life; leaving issue one sole daughter and heir called Margaret, the wife of William de Mandeville, by whom she had issue Geoffrey Mandeville, Earl of Essex, and Steward of Normandy through her right."—P. 110.

Rohasia, however, by her former marriage with Richard Strongbow, son of Earl Gilbert, had issue two sons, as may be seen in the *Monasticon* (vol. i. p. 724., orig. ed.), in the account of the foundation of Tintern Abbey.

A copious account, also, of Eudo, as connected with the foundation of the Abbey of Colchester, may be seen in the *Monasticon*, vol. ii. p. 890. *et seq.*, orig. ed. Your second correspondent, Mr. DYKES, makes a great oversight in referring to the "curious" account in the *Monasticon* of the foundation of the hospital at Colchester and the laying of the three first stones. It was not the hospital, but the monastery of St. John Baptist, whose foundation is thus described. It was, after some difficulty, occupied by a colony of thirteen monks from the Benedictine Abbey of York, and in process of time became one of the principal monasteries of the kingdom, the abbot having a seat in Parliament. As to the hospital for lepers, Dugdale nowhere mentions it; which, I think, he certainly would have done, had Eudo founded it. What authority has your correspondent CHELSEGA for attributing its foundation to Eudo?

JOHN WILLIAMS.

Arno's Court.

ROBERT SEAGRAVE (2nd S. ix. 250.)—The title and dates of the four editions of the Hymn Book partly composed by the author of "Rise my soul, and stretch thy wings," is as follows:—

"Hymns for Christian Worship, partly composed, and partly collected from various Authors." By Robert Seagrave. London, printed in the year MDCCLXII. 8vo. First Edition, pp. 82.

2nd Edition. London, 1742, pp. 90.

3rd Edition. London, 1744, pp. 112.

4th Edition. London, 1748, pp. 156.

As Mr. Seagrave's Hymns will shortly be published, the list of his other pieces will then be given.

DANIEL SEDGWICK.

Sun Street, City.

JAMIESON'S SCOTTISH DICTIONARY (2nd S. ix. 225.)—The Editor is no doubt aware of the fact, though not coming within the scope of his Note to mention it—that the *Scottish Dictionary* was first published by Dr. Jamieson in 1808, 2 vols. 4to., dedicated to *His Royal Highness George Prince of Wales*, and under the auspices of a large influential list of subscribers prefixed to it. At the end of vol. ii. a *Supplement* of "Additions and Corrections" is also given. I believe it requires the two volumes of the *Supplement* subsequently printed to bring up this original edition to the full mark.

The eminent lexicographer, besides being an indefatigable collector of our words and phrases, was a keen *fisher*. An excellent *trouting* loch of a friend of mine, situated in a wild muir about nine miles south of Glasgow, afforded to the worthy Doctor a day's sport when he pleased. On one occasion, while ardently engaged at his piscatorial amusement, a number of curlews continually flew about his head, sufficient to have disturbed any ordinary composure, but only eliciting from him the kindly expression, "I wad'na gie the *wheuple* o' the *whaup* for a' the *nichtingales* in *England*." (See "*Whaup*," *Dict. s. v.*) G. N.

DINNER ETIQUETTE (2nd S. ix. 81. 130. 170. 275.)—I was once told by a gentleman who had been quartered in Ireland during the rebellion, that at that time the ladies there used to sit on one side of the table, and the gentlemen on the other. I used to wonder at seeing the same thing often in country houses at breakfast, when people sit as they like more than they can do at dinner, till some one explained to me that all ladies wished to sit with their backs to the light in the morning, lest their complexions should not stand day-light, J. P. O.

A lady, who died in 1840, and whose eldest daughter was born in 1798, told me, that when she first saw a lady *hook* herself to the arm of a gentleman in a ball-room, instead of being *led* out by the hand, she felt so indignant that she remarked to a friend: "If my daughter were introduced, and did that, I should take her home immediately." F.

PIGTAILS AND POWDER (2nd S. ix. 163. 205.)—Though born in the nineteenth century, I can remember the 2nd Life Guards wearing long pig-tails. My father, an Admiral, wore powder and pigtail for many years within my memory, as did Lord Keith many years after my father's was docked. The last tail I recollect to have seen in society was that of Lord Kenyon. J. P. O.

AN OLD SOLDIER I consider is incorrect as to the time when the military were denuded of those preposterous appendages. Certainly as late as 1814, the band of the 1st, or Royals, then commanded by Her Majesty's father, the late Duke of

Kent, were so disfigured. They were stationed at Kensington in the barracks opposite the palace, since pulled down. The men were not only decked out with huge pigtails in tin cases varnished black, but all the back part of the head was plastered with some combination of flour and grease, and most unsightly and uncomfortable the wearers looked.

L'apprehend we are indebted to the musical taste of the Duke of Kent for setting the example for improving military bands: for this one belonging to the Royals was of a very superior class to the general character of military bands of the time, so far as correct performance of good music was concerned. I know that my early acquaintance with the compositions of Mozart, and other celebrities, at that period almost unknown to English ears, was due to the masterly execution of that band, and the civilities of the Band-master, a German, whose name has escaped my recollection, who permitted me to be present at their practice.

R. H.

PAUL HIFFERNAN (2nd S. iv. 190.)—The specimen of "pure classical fustian" is taken, with a slight variation, from the *Juan*, London, 1754, 8vo., pp. 64. The new tragedy, *Philoctetes*, is ridiculed and parodied, in what are said to be quotations from a MS. tragedy written by a university lad in imitation of Nat. Lee. The lines there are

"Inhuman monster—shackled though I be,
I'll burst those chains, and rise up to the spheres,
Snatch gleaming bolts from Jove's red thundering hand,
And down to Hell as with hard snowballs pelt thee."

A notice of *Philoctetes* is in the *Biographia Dramatica*. The *Juan* is a well-written pamphlet on matters now obsolete. On the title-page is a very spirited vignette by R. S. Müller. Is the author known? The style is above Hiffernan's.

The other specimen is so much in the style of Hiffernan's "Farewell ye cauliflowers," &c., that it might pass for his; but, from the quotation below, it seems to be a translation. W. D.

"MY EYE AND BETTY MARTIN" (2nd S. ix. 73., &c.)—If MR. PISHEY THOMPSON had been aware of the authorised version of the origin of the above phrase, as given by the omniscient Joseph Miller, both IGNORAMUS' criticism and his own somewhat touchy reply would have been uncalled for. The story is this:—

An English sailor going into a foreign church heard a person offering up a prayer to St. Martin, beginning "O Mihi, beate Martine ades," or "sis propitius," or something of that kind. Jack, on giving an account of what he had heard, said that he could not make much of it, but it seemed to him to be "All my eye and Betty Martin." Hence, the phrase as applied (and shall I say exemplified in the case before us?) where a great fuss is made

Miscellaneous.

NOTES ON BOOKS.

Ceylon: An Account of the Island, Physical, Historical, and Topographical; with Notices of its Natural History, Antiquities, and Productions. By Sir J. Emerson Tennent, K.C.S. &c. Illustrated by Maps, Plans, and Drawings. Fourth Edition. Thoroughly revised. 2 vols. 8vo. (Longman & Co.)

A very cursory glance at these volumes suffices to explain how it is that in little more than four months from the date of their first publication, a fourth edition has not only been called for, but as we are assured has also been well nigh exhausted. Sir Emerson Tennent, in undertaking to give us a history of *Ceylon*, imposed upon himself a task for which he is peculiarly fitted. Having occupied for some years an important position in the island, he had the best possible opportunity of making himself acquainted, by personal observation, with all that it contains most deserving of attention either in its physical aspect or social condition. But being moreover a ripe and accomplished scholar, he was enabled to test and complete his own observations and remarks by comparing them with the best authorities extant upon the subject. But he has done even more than this. Not content with references to the best writers, ancient as well as modern, who have made *Ceylon*, its history, antiquities, or natural products, the subject of their labours, Sir Emerson Tennent has had the advantage of submitting a great portion of his very interesting work to the friendly supervision of men peculiarly eminent in the several branches of literature or science on which he desired that his views should be confirmed by higher authority. It is scarcely, therefore, to be wondered at, if our author has completely exhausted his subject, and produced a work calculated not only to interest the ethnologist, the naturalist, and the student of antiquities, but from the novelty and variety of the subjects discussed in it, and from the agreeable style in which they are treated, to make the book a favourite with the general reader, and secure it a permanent place in the literature of the country. We ought to add that the work is profusely illustrated with woodcuts and maps; is enriched with a capital Index; and that the author is scrupulously careful in giving his authorities.

Letters of George Lord Carew to Sir Thomas Roe, Ambassador to the Court of the Great Mogul, 1615—1617. Edited by John Maclean, F.S.A. (Printed for the Camden Society.)

These curious news letters, for such they may well be considered, written by Lord Carew to his friend Sir Thomas Roe, reveal to us numerous facts and the dates of many events not elsewhere found. Mrs. Everett Green, to whom historical students are already so largely indebted, having while pursuing her labours at the State Paper Office brought these letters together from the various incongruous places in which they were deposited, directed Mr. Maclean's attention to them, knowing that that gentleman was engaged in preparing a Memoir of the writer. Mr. Maclean, upon perusing them, considered them of sufficient historical interest to justify their publication; and his offer to edit them for *The Camden Society* having been at once accepted by the Council, the present volume is the result. Great credit is due to Mr. Maclean for the pains he has bestowed upon its editorship, and especially in identifying the numerous parties alluded to by Lord Carew in his friendly gossip; and we have consequently to thank him for a volume which will hereafter, we doubt not, be largely referred to by all who may have occasion to treat upon the historical period which it serves to illustrate.

Anecdote Biography: William Pitt, Earl of Chatham, and Edmund Burke. By John Timbs, F.S.A. (Bentley.)

Mr. Timbs is not the man who, having hit upon a good idea, would be likely to spoil it in the carrying out. His notion of condensing the salient points, events, and incidents in the lives of these distinguished men, and presenting them by way of anecdote in chronological order, is certainly a very happy one; and we have no doubt that this neatly printed volume, which contains the quintessence of the preceding Biographies of the "Great Commoner" and the "Scientific Statesman," will share the popularity which all Mr. Timbs's compilations have so deservedly attained.

BOOKS AND 'ODD VOLUMES

WANTED TO PURCHASE.

Particulars of Price, &c., of the following Books to be sent direct to the gentlemen by whom they are required, and whose names and addresses are given below.

LOGAN'S CONJUGIUM ILLUSTRATUM. Collegium Emmanuelle. No. 31 MISSALE AUGUSTIN. 1519.

Wanted by Rev. J. C. Jackson, Chatham Place East, Hackney, N.E.

FORSTER'S PERENNIAL CALENDAR. 8vo.
THORNTON'S SPORTING TOUR IN FRANCE.
HILL'S HERBAL. Folio.
AGRIPPA'S OCCULT PHILOSOPHY.
POST OFFICE DIRECTORY, 1849.

Wanted by T. Milward, Bookseller, Newgate Street, City.

PORSONIANA, OR, SERAPS FROM PORSON'S RICH FEAST. 8vo. London. 1811.
SHORT ACCOUNT OF THE LATE RICHARD PORSON, by an Admirer of Great Genius. 8vo. London. Published about same time. Both Pamphlets.
DR. ADAM CLARKE'S NARRATIVE OF THE LAST ILLNESS AND DEATH OF PORSON.
LETTERS FROM BLUNT TO SHARP.
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MR. HALLIWELL'S article on *The Proposed Taylor Society and The Percy Library* shall appear next week.

DOX will find in Ford's Handbook of Spain, not only abundant information on the subject of his inquiries, but also numerous references to other sources of information.

IGNORAMUS has been twice referred to vols. ii. and viii. of our 1st Series, where there is abundance of information respecting Amper and.

"QUEM DEUS VULT PERDERE." J. G. (S. Julians) is referred to our 1st S. i. pp. 137, 331, 421, 426. for the origin of this quotation.

"A fellow feeling makes one wondrous kind."

J. L. F. will find this line in Garrick's "Occasional Prologue," vide J.'s Poetical Works, vol. ii. p. 326. (ed. 1785.)

T. T. S. is referred to our 1st S. ii. 129. and 2nd S. ii. 77, 99, 153. forymology of Whitsuntide.

GOSEF OAKS are fully treated of in our 1st S. vols. ii. v. and vi. As our correspondent himself does not recollect the subject of the Query, of the non-insertion of which he so grievously complains, we may fairly infer that it was of trivial nature as quite to justify its omission.

CHRONOS (Malta) is referred to our 1st S. vol. ix. 198, 284. and vol. x. 36. for articles on Sunday, its Commencement and End.

ERRATA.—2nd S. ix. p. 289. col. i. l. 29. for "Matthews" read "Mathews." Same col. l. 30. for "Street" read "Strut."

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the first chapter of his *Narrative*, apparently trusting too much to the statements of others.

Inaccuracies occurring in such a book as the *Narrative of the Gunpowder Plot* acquire an additional importance, as they are often copied by succeeding writers, who regard the name of the author as a sufficient guarantee for the correctness of all his statements. One of these mistakes has already found its way into Ranke's new *History of England*.

The following is the statement just alluded to (*Narrative*, p. 19.), that

"It appears from some notes of Sir Julius Cæsar . . . that in the last year of Queen Elizabeth's reign, the sum paid into the receipt at Westminster by and for recusants' fines and forfeitures was 10,333*l.* 9*s.* 7*d.* In the next year little more than 300*l.* was paid at the Exchequer on this account. In the following year, being the second of James's reign, the sum barely exceeded 200*l.*

In support of this statement the reader is referred to Lansdowne MS. 153. p. 206.

On referring to the MS. it will be seen that the sums thus quoted stand in perfectly plain writing as 3677*l.* 7*s.* 1½*d.*, and 2104*l.* 15*s.* 7½*d.*

There are two papers. The first gives the amounts of the fines for the last five years of Elizabeth only. The second gives the amounts for the first eleven years of James, as well as for the last five years of Elizabeth. The sums in the second paper are always smaller than those given for the same payments in the first. Whatever the explanation of this may be, it is obvious that for purposes of comparison the sums paid at any two periods must be taken from the same paper. In comparing the amounts paid in the last year of Elizabeth with those paid in the first year of James, Mr. Jardine ought therefore to have substituted the 8832*l.* of the second paper for the 10,333*l.* of the first. It may be added that I have compared one or two of the amounts in later years, as they stand in the second paper, with the public accounts preserved in the State Paper Office (Domestic Series, vol. cexi.), and have found them to agree within a few pounds.

The following extract from the second paper may be useful:—

Ao xliiij ^{to}	<div> <div>Pasche iiii^m cxⁱⁱ vi s v d</div> <div>Michis iiii^m c lxxvⁱⁱ xliiis xi d ob</div> </div>	<div>viii^m cc iiii^{xx} viiiⁱⁱⁱ xvi d ob</div>
Ao R ⁱ Jacobi 1 ^{mo}	<div> <div>Pasche m m ix^c lxi^v vs v^d</div> <div>Michis vii^o xvii^o xx^d ob</div> </div>	<div>m m m vi^o lxxviiⁱⁱ vii^o i^d ob</div>
Ao 2 ^{do}	<div> <div>Pasche vi^o iiii^{xx} xviiiⁱⁱⁱ xxi^d</div> <div>Michis m iiii^o viiⁱⁱ xiii^o x^d ob</div> </div>	<div>m m c iiiiⁱⁱ xv^o vii^d ob</div>
Ao 8 ^{do}	<div> <div>Pasche viii^o xxiiiⁱⁱⁱ x^o iiii^d</div> <div>Michis v^m cccviiⁱⁱ ii^o ix^d ob</div> </div>	<div>vⁱⁱm ciii^{xx} iⁱⁱ xiii ob</div>

It appears, therefore, that though Mr. Jardine's statement is erroneous, yet his general argument that there was in these years a considerable decrease in the fines is not affected by the error.

The next inaccuracy is of more importance, as it is one which has dislocated the whole chronology of the dealings of James with the recusants.*

In common with Dr. Lingard and Mr. Tierney (*Dodd's Church History*, note to vol. iv. p. 38.), Mr. Jardine assigns James's speech to the council, which preceded the reimposition of the fines, to the year 1604. Mr. Tierney states that it was uttered on Feb. 19, 1604. Mr. Jardine quotes as his authority Winwood, ii. 49. The letter in Winwood is certainly dated Feb. 26, 1604; but that of course means 1604-5, not 1603-4. From internal evidence it appears that the true date of the letter is in all probability Feb. 16, 1604-5. The exact date of the speech may be obtained from a letter written to the Bishop of Norwich, dated Feb. 14, 1604, i. e. 1604-5 (*Ellis's Letters*, 2nd Ser. iii. 215.). In this the king's speech is assigned to "last Sunday," i. e. Feb. 10.

The importance of this rectification consists in this — 1st, that the character of the king may be cleared by it from some of the charges which have been thrown upon it; and, 2ndly, that the provocations under which the Gunpowder-plot was entered upon are shown to have been considerably less than is usually supposed.

It becomes, therefore, now possible to survey the ground anew, and to give a true sketch of the variations of James's policy. If they were not always very wise, they at all events become intelligible by the help of the true chronology:

It is well known that before the death of Elizabeth, James made promises to the Roman Catholics which they afterwards considered that he had broken. But it is by no means so certain that he did not intend to keep them at the time that they were made. We have no means of knowing exactly what those promises were. If he only promised generally to do much for the Roman Catholics, it may be thought that his promise was fulfilled when he relieved the laity from the fines for recusancy. If he used the word toleration, he bound himself to do something more than this, and at least to wink at the celebration of the mass in private houses. He may have used it intending no more than this, though it was certain to awaken larger hopes in those to whom it was addressed.

The evidence is not clear, but it is rather in favour of the hypothesis that he did not promise toleration. On the one side Beaumont, the French ambassador, assured his master that he had been told by Northumberland that he had a letter from James giving such a promise. This, however, is not very good evidence, as it is only the report of a foreigner of Northumberland's impression of the contents of a letter. On the other side Northumberland himself, when he was examined on his supposed connexion with the Gunpowder-plot, and when it was his interest to show that he had the king's authority for the hopes

which he had given, says nothing about toleration, but alleges that he had received a message "that the king's pleasure was that his lordship should give the Catholics hopes that they should be well dealt withal or to that effect." It may also be remarked that Watson, under similar circumstances, gave a somewhat similar account of the promises of the king, making no mention of any promise of toleration.

There remains one piece of evidence which proves that, whatever James's words were, at least he did not give unlimited promises.

Among the Harleian MSS. (No. 589) is what appears to be a rough draft of an official account of Northumberland's trial in the Star Chamber. In Coke's speech the following passage occurs: —

"And after Piercyes Retorne into Englande, he told thesaid Earle that his maties pleasure was that thesaid Earle should winde and worke himself into the Catholicies and geeve them all hopes of tolleration of Religion & to be well dealt withall as thesaid Earle likewise hath confessed And although the said answer so brought by thesaid Percy from his matie was farre from any trueth his matie goodly & Religious zeale having been ever opposite to any such tolleration wch thesaid Earle could not but understande having Received a lre also from his matie by thesaid Piercy wch thesaid Earle this day p'duced & was Reade whereby his matie playnly advertised thesaid Earle that he ment no Manner of change or alteration either of the church or state wch his matie sithence also on the worde of a kinge hath affirmed he sent no such answer by Piercy to the said Earle."

Coke's own assertions may be taken for what they are worth, but the quotation from the letter must surely be genuine, and shows that James at least was not ready to promise anything that might be demanded of him.

Leaving this obscure inquiry, let us see what James's conduct actually was after his accession.

For the requisition of the recusancy fines due at Easter he was not responsible. In 1603 Easter Day fell on April 24, and on that day James had only reached the neighbourhood of Stamford on his journey into his new kingdom. The simplest way of explaining the fact that the fines paid at Easter were less than those paid at the preceding Michaelmas, is to attribute the decrease to the general uncertainty that prevailed of the king's intentions. Many persons would hang back from paying, and the authorities would be unwilling to press them.

That James's intentions were hostile to the Roman Catholics at his first entrance is the almost invariable deduction from the well-known story of his defending the appointment of Lord Henry Howard to the privy council by saying that, "by this one tame duck, he hoped to take many wild ones;" "at which," as Rosny informs us, "the Catholics were much alarmed." It is difficult to see why, unless they were afraid that others of their body would be corrupted by court favour. The obvious meaning of the king's words is, that

he hoped by this appointment to show that he had no intention of excluding men from high offices on account of their religious opinions, and that he thought that this would win over many to at least an outward conformity.

In the beginning of June James discovered that the mere fact of his being a Protestant was sufficient to expose him to the risk of assassination. Information was received of the capture of a priest named Gwynn, who had been taken at sea by a Captain Fisher, and had confessed to his captor that his intention in coming to England was to murder the king.* Gwynn was sent up to London, and, upon confession of his guilt, was committed to the Tower.†

* Rosny, who was at that time in England on a special mission from the French king, informed his master that the effect of this discovery upon James's mind was considerable, and that he returned to it again and again in conversation.

This feeling of insecurity had not time to wear off before the discovery of Watson's plot threw James again into a state of great anxiety. The evidence obtained of this conspiracy, which is now no longer a mystery, was enough to shake him in his purpose, as it showed that even the priests of the anti-Jesuit party were ready on very insufficient grounds to enter into plots against the government.

The king told the French ambassador that he had been kind to the Catholics, and had admitted them to his court, and even into his council. He had even ordered that the recusancy fines should be levied upon them no longer, but in spite of this they were seeking his life. Beaumont answered that the conspirators were exceptions amongst a generally loyal body; and that if liberty of conscience were to be withheld, he would hardly be able to put a stop to similar plots.‡ James said that he would think the matter over.

The result seems to have been a determination to spare the laity, but to put in execution the laws against the priests. About the middle of July the principal Roman Catholic laymen were informed, that, as long as they continued to behave well to the state, the fines would not be exacted.§

On the other hand, the instructions to the President of the Council of the North ||, dated July 22, breathe a very different spirit, as will be seen from the following extract:—

* S. P. O., Domestic Series, vol. ii. 3. 15.

† Beaumont au Roi, July 17.

‡ Beaumont au Roi, July 13.

§ The Petition Apologetical says that this took place a few days before the coronation, which was on the 25th July.

|| S. P. O., Domestic Series, vol. ii. 64. The spelling of the following passage from this paper may be interesting in the present state of the Shakespeare controversy: "The good administracon of Justice . . betwene partie and party."

"Further that all due care and good meanes may be hadd for the Advancement of Gods true Religion and service in those parts, wee doe require you upon conference wth the rest to take good and speedy Order That every Byshoppe, Archdeacon or other Commysarye, or officiall in his particuler Jurisdiction doe in their severall visitacions by oath of sidemen take Presentment of the number of Recusants and trulie certifie them to you o^r President and councell as in like manner we would that the judges of Assisse should give charge to the Justices of the peace themselves to make inquiry and p^{re}sentment of the said Recusants and to certifie the number of them as they shall have knowledge of them"

"Allso o^r expresse pleasure and comaundment is That the president and councell wth all their pollicies by all good waies and meanes shall endeavor to repress all popish preists Seminary preists and other seducers of o^r Subiects And shall within the Leymitts of their authoritie give warrant and dyreccon under o^r Signett there for the search of any houses or places where any such persons shall be suspected to be receyved, or remaine or abyde, And allso shall in their Goale delivery before them to be held putt in execucion wth all severity Lawes made and ordayned against Preists Semynaries and their Recyv^{ers} Comforters and Ayders and against Recusants And for the better discovery of such seducery shall call before them all such persons as shall be suspected to have contracted Clandestine and secret Marriadge by popish priests o^r secretly and unlawfully to have baptised their children after the Popish mann^r."

I have referred to this as if it were part of a decided policy. It will be seen that there is no actual discrepancy between this and the promise to the Catholics given by the Council, even though the judges are directed to put in force the laws against recusants. For the judge's part consisted in convicting of recusancy, and in returning the name of the recusant into the Exchequer. It therefore still rested with the government to determine whether any fine should be levied in consequence of the conviction. They may have wished to have complete lists of recusants, so as to keep the fines suspended over their heads in case of any disloyalty appearing.

It is possible, however, that the king may have agreed to the instructions before the promise given by the council. The date of July 22nd would probably be appended after the paper was fairly copied out. The day on which it was considered by the council, or presented for the king's approval, would be rather earlier. May it not be that it was prepared immediately after the first discovery of Watson's plot, at the time when, according to Beaumont, the king was still uncertain as to the course which he was to pursue; that the king, influenced by Beaumont's arguments, ordered the council to declare his favourable intentions to the Catholic laity, but that Cecil, who was no friend to the priests, sent off the instructions as they stood. He would know that they were not actually opposed to the promises which had been given, and, as the greater part of the paper appears to be a mere copy of instructions given in Elizabeth's reign, might think himself jus-

tified in not referring the matter to the king again.

In the copy which we have there is no mention of James's signature, but only a certificate of the under-secretary of the Council of the North, and the signature, "Ro Cecyll" is copied in the margin, below which is added "Exam p^r Ed. Coke."

Or, thirdly, the two facts may only be a specimen of the effects of the vacillation of James's mind on this subject at this time.

However this may be, it may be doubted whether these orders were put in force. If there had been any real persecution in the North, we should surely have heard more of it. When persecution recommenced there was no lack of outeries.

I do not know whether anyone can bring any evidence of the treatment of the priests during the autumn of 1603. One instance occurs in which we hear of the Act 35 Eliz. c. 2. being put in force against a recusant. By this act recusants were liable to be confined within a circle of five miles round their places of residence.*

From the farther disclosures made by the prisoners concerned in Watson's plot, the government learned that the conspiracy which had just been detected formed the smallest part of the dangers to which they were exposed. Watson himself declared that he was certain the Jesuits had been engaged in an undertaking, of the precise nature of which he was ignorant, but which was in some way connected with hopes of a Spanish invasion. Such a plot in such hands would be likely to be more skilfully conducted than the one which had just failed. At the same time strong suspicions arose that the ambassador from the Archdukes, and such men as Cobham and Raleigh, were implicated in it.

Just at the time when James might well have felt anxious, a letter arrived from Sir Thomas Parry, our ambassador in France †, in which he mentioned that the Nuncio had sent him a message to the effect that he had received authority from the Pope to recall from England all turbulent priests, the Pope having declared against all their seditious practices. The Nuncio offered "that if there remained any in his dominions, priest or Jesuit or other Catholic whom he had intelligence of for a practice in his state w^{ch} could not be founde out upon advertisement of the names ‡, he would find means by ecclesiastical censures they should be delivered to his justice."

About the same time a similar proposition was made through the Nuncio at Brussels.§ It does

not appear that for the present any notice was taken of these proposals.

The recusancy fines paid during the half-year ending at Michaelmas stood, as we have seen, at 716*l.* 1*s.* 8*d.* It may be asked why they did not cease altogether? I do not know whether following conjecture will prove satisfactory. From another paper in the Lansdowne MS. 153, (p. 195.) it appears that the whole number of those who paid the 20*l.* fine at the end of Elizabeth's reign was sixteen. Thus the half-yearly payment would be 1920*l.* Deducting this from the 4176*l.* of Michaelmas, 1602, there remains 2256*l.* This is the sum raised by seizing the two-thirds of the lands of the poorer recusants. Some of them were, I believe, returned to their owners on composition; some were leased out to friends of their owners, who returned to the true owners the profits minus a rent paid to the crown. Others were leased to strangers. Is it not possible that rents accruing from the two former sources ceased to be received, whilst the profits arising from the third source would still be taken, as the government would be prevented by the terms of the lease from restoring the land to the owner, and would have no reason to spare the lessee? It remains to be explained why the fines suddenly rose at Michaelmas, 1604, to drop again as suddenly at the following Easter.

In November, perhaps after Coke's threatening language at Winchester had been spread abroad, another deputation waited on the council at Wilton. Assurances were given them that the late plots would make no difference in their treatment, and that the fines would not be exacted.*

In the same month James determined to avail himself of the Nuncio's proposals, and prepared a Latin letter to Parry, which he was to forward to the Nuncio, though, for the sake of avoiding scandal, he was ordered to avoid any personal communication with him.†

Thus, at the close of the year 1603, James had not only kept his promise with regard to the fines, in spite of the plots with which he was threatened, but had actually entered into a negotiation with the Pope with a view to the alleviation of the sufferings of the priests.

How these favourable prospects were gradually overclouded I hope to be able to show in a future paper.

It will be seen that though the general outlines can be made out with tolerable certainty, yet farther evidence on some points is desirable.

I must, however, protest beforehand against at Brussels to W. D. Gifford," to go to England. Dodd, iv. App. p. 1x.

* Petition Apologetical, p. 27.

† The letter is printed in Tierney's Dodd, iv., Appendix, p. lxxv. Its date is fixed by a letter written by Cecil on Dec. 6th to accompany it, though it must have been written itself a few days earlier.

* Justices of Carmarthenshire to Cecil, Aug. 22nd, 1603. Dom. Series, iii, 32.

† S. P. O., French Correspondence, Aug. 20th.

‡ The comma is here in the original. Of course, it should be omitted here, and placed after "out."

§ At least we have the "Instructions from the Nuncio

anyone bringing two documents in the State Paper Office as evidence.

The first is a letter of James I. to the bishops, calendered under the date of Sept. (?), 1603. Its true date is Feb. 1605.

The other is a letter ascribed in the calendar to Whitgift, and there dated Dec. 1603. Internal evidence shows that it was written in 1625, and it is now, I believe, removed to its proper place in the collection.

S. R. GARDINER.

ANDREW MACDONALD.

The following interesting letter from Alexander Fraser Tytler, (Lord Woodhouselee) to George Chalmers, Esq. may be considered worthy of preservation in "N. & Q." It contains some additional particulars respecting Andrew Macdonald not generally known:—

"Edinburgh, 23rd June, 1805.

"MY DEAR SIR, — I sit down to thank you (which I have too long delayed) for your obliging letter of the 10th of May. The hurry of the Session business put it out of my power to make the inquiries you wish; and I would not write till I could give you some satisfaction at least on some of them.

"With regard to Macdonald, his Christian name was Andrew; and I have been told by those who knew him at school that his real surname was Donald, and that his father was a gardener who lived in the neighbourhood of Leith or Broughton. He was born in 1755, and educated at the grammar-school of Leith, and afterwards at the college of Edinburgh; so that his father must have been in good circumstances for his rank in life. He had probably been brought up an Episcopalian, and turned his views to the ministry in that church. He was ordained by Bishop Forbes of Edinburgh, and until he obtained a chapel, he was for some time a private tutor to Oliphant of Gask's children. How long he remained in that family I know not; but in 1777 he was called to officiate in the Episcopal chapel at Glasgow. I have always heard that his conduct there was blameless and respectable till he declared a marriage with a young girl who had been his maid servant. This it seems was not approved of by many of his congregation, who deserted the Chapel on that account. Whether there had been any previous licentiousness of conduct I know not, but the consequence was serious to poor Macdonald. Though retaining the strictest regard for religion, he became disgusted with his profession. He had published a poem called *Velina* (Edinburgh, 1782), and a tragedy entitled *Vimonda* before he left Glasgow; and he now determined to devote himself to the business of an author. Edinburgh was too limited a field: he remained there but a few months, and in that period I met with him several times in companies of literary people, when I thought his manners were extremely pleasing, — simple, modest, and unassuming, and his conversation that of a man of talents and good education. I regretted much his leaving Edinburgh, and still more the disappointment of his prospects on going to London. He went thither in 1787, and it appears barely contrived to obtain subsistence among the booksellers, I presume by writing for the Magazines or Reviews. He was engaged likewise to write an opera for the little theatre in the Haymarket, but whether he finished it I am uncertain. His health had been always delicate; and at length he was seized with consumption, which carried him off in the end of the

year 1788 [1790]. He scarcely left wherewithal to bury him. As to his Works, I presume you know them. A posthumous volume of Sermons [?] was printed after his death which I have never seen.

"As to Thomson, the author of *What I was not acquainted with him personally, but I have applied to a friend who knows his history, and has promised to give me some brief account of him, which I shall send you. I am likewise in the train of acquiring some of Mrs. Colburn's poems [see "N. & Q." 2nd S. ix. 298.], but the lady who has them being at present out of town, I cannot obtain them till her return. I shall send you such of them as seem to possess merit. Of the *Essay on the Stage*, printed at Edinburgh in 1754, I never heard.*

"I thank you most cordially for the notices you sent me relative to Lord Kames. There was no Writer to the Signet of the name of Dickson in the year 1720, so Mr. Campbell in that particular must have been mistaken.

"Pray was Monboddo a rival candidate for the sheriffship of Berwickshire when Kames bore that honourable testimony to his character? If so, it was very honourable for the latter, and deserves indeed to be recorded. But of what political heresy was Monboddo suspected? I wish you would explain this when you shall kindly favour me with the information you promised about the flax husbandry.

"I have written this letter in some pain, lying on my bed from the accident of a fall I met with a few days ago, which bruised my back considerably, but happily missed the spine. I trust I shall soon get well. Meantime, my dear Sir, believe me with most sincere regard, ever your very faithful and obedient servant

ALEX. FRASER TYTLER.

"P.S. The letter of Lord Albemarle is a great curiosity, but must be used with some delicacy."

There are a few inaccuracies in Lord Woodhouselee's account of poor Andrew Macdonald, whose biography would indeed add another painful chapter to the Calamities of Authors. He was indebted for his education, not to "the good circumstances" of his father; but to Bishop Forbes of Ross and Caithness. The Bishop was warmly attached to the interests of the house of Stuart; and, accordingly, when Prince Charles Edward, in September, 1745, descended from the Highlands, he joined a small party of friends, who advanced to the neighbourhood of Stirling, in order to pay their respects to the representative of him whom they were still inclined to honour as their sovereign. This led to the imprisonment of the Bishop until after the suppression of the unfortunate rising accomplished by the victory gained at Culloden. The father of young Macdonald was also from principle a friend to the Stuart family; and when the deprived prelate discovered in the son of the honest gardener a genius above mediocrity, he contributed both by advice and assistance to procure him a liberal education. It was during his residence at Glasgow that Andrew Macdonald published anonymously *The Independent*, a novel, 2 vols. 12mo. 1784. On reaching the metropolis his literary abilities could only obtain for him a precarious subsistence. Under the signature of Matthew Bramble, he contributed to the papers many

lively, satirical, and humorous pieces. His tragedy, *Vimonda*, was acted at the Haymarket on Sept. 5, 1787. Genest (*History of the Stage*, vi. 455.), after giving a brief notice of the characters, speaks of it as "a moderate tragedy; some parts of it are very good, and the whole of it would have been better, if it had been written in three acts, with the omission of *Alfreda*." The Prologue was spoken by Mr. Bensley, and the Epilogue (written by Mr. Mackenzie) by Mrs. Kemble. The *Dramatis Personæ*—Men, Rothsay, Mr. Kemble. Melville, Mr. Bannister, jun. Dundore, Mr. Bensley. Barnard, Mr. Aickin. Women, *Vimonda*, Mrs. Kemble. *Alfreda*, Miss Woolery, 1787; Mrs. Brooks, 1788. *Scene*—a baron's castle and its environs, on the borders of England and Scotland.

Vimonda was printed in 1788, 8vo. In the Advertisement, Macdonald states, that "in the representation several passages are left out, and some variations made, for which the author is obliged to the judgment and good taste of Mr. Colman. They are not, however, distinguished, as they will easily be perceived, and their propriety acknowledged, by persons acquainted with the nature of stage effect."

Poor Macdonald, after struggling with great distress, died at his lodgings in Kentish Town, on August 22, 1790, in the thirty-third year of his age, leaving a wife and infant in a state of extreme indigence. In 1791, Mr. Murray published his *Miscellaneous Works*, including four dramatic pieces: 1. The Princess of Tarento, a Comedy in two acts. 2. Love and Loyalty, an opera. 3. The Fair Apostate, a Tragedy. 4. *Vimonda*, a Tragedy. The volume also contains those productions which had appeared under the signature of Matthew Bramble, Esq., with various other compositions. J. YEOWELL.

"BURNING OUT THE OLD YEAR."

A practice which may be worth noting came under my observation at the town of Biggar (in the upper ward of Lanarkshire) on 31st December last. It has been there customary from time immemorial among the inhabitants to celebrate what is called "burning out the old year." For this purpose during the day of the 31st a large quantity of fuel is collected, consisting of branches of trees, brushwood, and coals, and placed in a heap at the "Cross," and about nine o'clock at night the lighting of the fire is commenced, surrounded by a crowd of onlookers, who each thinks it a duty to cast into the flaming mass some additional portion of material, the whole becoming sufficient to maintain the fire till next or New Year's Day morning far advanced. Fires are also kindled on the adjacent hills to add to the importance of the occasion.

As far as I could learn a belief yet partially exists among the inhabitants of the town, which seems some wreck of the ancient superstition, that it is "uncanny" to give out a light to any one on New Year's Day morning, and therefore, if the house fire has been allowed to become extinguished, recourse must be had to the embers of the pile. This, with feelings of a joyous nature, account for the maintenance of the fire up to a certain time of New Year's Day.

Others of the better informed class of the inhabitants, who have considered the question of these fires so long perpetuated in town and country, appear to think them of a much deeper origin than any of our once popular witchcrafts, and do not hesitate to ascribe them as the relics of Pagan or of Druidical rites of the dark ages; perhaps to a period as remote as that of the *Beltaine* fires, the change of circumstances having now altered those fires, both as to the particular season of year of their celebration, and of their various religious forms. There is said to be traces on the neighbouring hills which strongly countenance the opinion being held of such primitive usages and ceremonies having prevailed.

Biggar, although still only a small town, is of very high historical antiquity.* Near it ran the Roman Way passing on to Carlisle, remains of which are occasionally dug up in fields and mosses. Within the town, crossing a small rivulet, exists what is now familiarly known as the "Cadger's (or Carrier's) Brig," its arch presenting the appearance of being of an æra contemporaneous with the Roman power in Scotland, as also, in its bounds, a large tumulus or earthen mound which has never been explored, and of which there is no record whatever. In the days of Sir William Wallace, on the adjacent grounds was fought with the English the "Battle of Biggar," in the establishing the independence of the country.

Some of the particulars noticed in the foregoing may perhaps throw farther light on the "Clavie and Durie" which have been under discussion in the pages of "N. & Q." G. N.

POPE PAUL IV. AND QUEEN ELIZABETH.

While reading up the question of the excommunication of Queen Elizabeth by Pope Pius V., lately mooted in "N. & Q.," and looking into the most reliable Roman Catholic writers, such as Dr. Lingard and Dodd, for their account of the matter, I met with the following curious bit, which, methinks, is fitting for a corner in "N. & Q.," as showing the startling contradictions which sometimes turn up in history. The only edition of Dodd then within my reach was the unfinished

* "London's *big*, but Biggar's *biggar*," is a well-known old saying in reference to it.

one with notes by a Rev. M. A. Tierney. Quoted from a work in Latin the arguments urged upon Elizabeth by Cecil—ad religionis formam publice mutandam—Dodd's editor says:—

MSS., and from the Burleigh papers, brought to his notice by the researches of the late Mr. Howard of Corby Castle. INDAGATOR.

"If this reasoning was calculated from its force to operate on the queen's mind, its power was not likely to be diminished by the imprudent and irritating conduct of the papal court. One of the first acts of Elizabeth was to announce her accession to the different sovereigns of Europe. Among these, Paul IV., who then occupied St. Peter's chair, was not omitted. Carne, the resident ambassador at Rome, was instructed to wait on the pontiff, to acquaint him with the change which had occurred in the English government, and to assure him at the same time of the determination of the new queen to offer no violence to the consciences of her subjects. But Paul, with a mind at once enfeebled by age and distorted by prejudice, had already listened to the interested suggestions of the French ambassador. He replied that, as a bastard, Elizabeth was incapable of succeeding to the English crown; that, by ascending the throne without his sanction, she had insulted the authority of the apostolic see; but that, nevertheless, if she would consent to submit herself and her claims to his judgment, he was still desirous of extending to her whatever indulgence the justice of the case should allow. Elizabeth, as might have been expected, instantly ordered Carne to retire."—Dodd's *Church History*, &c., by Rev. M. A. Tierney, ii. 121.

Of a truth the priest here mauls the pontiff with a rough, a heavy hand, and each several fact is set forth unflinchingly as if there was not the faintest shadow of doubt upon any of them. That Caraffa was an old man when made Pope is certain; yet, if we may believe Sandini, "*Sed vegetum ingenium in vivo pectore vigeat, virebatque integris sensibus,*" this is anything than having "a mind enfeebled by age."

But, it seems, the above picture of events of Mr. Tierney's painting is an idle dream, and the substance of the facts embodied in his note is flatly gainsaid by Dr. Lingard, who writes thus:—

"The whole of this narrative is undoubtedly a fiction, invented, it is probable, by the enemies of the pontiff, to throw on him the blame of the subsequent rupture between England and Rome. Carne was, indeed, still in that city; but his commission had expired at the death of Mary. He could make no official communication without instructions from the new sovereign. According to the ordinary course, he ought to have been revoked or accredited again to the pontiff; but no more notice was taken of him by the ministers than they could have done had they been ignorant of his existence. The only information which he obtained of English transactions was derived from the reports of the day. Wearied with the anomalous and painful situation in which he stood, he most earnestly requested to be recalled, and at last succeeded in his request, but not till more than three months after the queen had ascended the throne. It is plain, then, that Carne made no notification to Paul; and if any one else had been employed for that purpose, some trace of his appointment and his name might be discovered in our national or in foreign documents and historians."—*Hist. of England*, vi. 5., London, 1849.

Dr. Lingard was led to take this view of the question from the documents in the State Paper Office, from an original letter among the Cotton

Minor Notes.

A MODERN BATRACHYOMACHIA (NO FICTION).—Homer, or whoever it may be, has described a pitched battle between mice and frogs—our poet, Bilderdijk, has imitated his *Batrachyomachia* in Dutch. I have witnessed one!

As, some years ago, I was walking with a friend over the grounds of Manpadt House, we noticed some stir in the grass, and, looking, saw a big green frog that, albeit always leaping on, did not proceed an inch. Wondering at this, we peered more attentively, and remarked that the frog had swallowed part of the tail of a live field-mouse, and was trying to make away with it. The mouse, very naturally, exerted all its strength to escape this violation of property and propriety, and thence the inexplicable treadmill-progress of Mr. Frog. Most probably that gentleman had taken the object of his covetousness for a worm. When, however, at last the public humanely interfered with the combatants, the frog let loose, and away was the mouse!

By the bye, would not an illustrated edition of the *Batrachyomachia* be a splendid nursery-book in some shilling series of untearables? I give my idea for a copy!

J. H. VAN LENNEP.

Zeyst, near Utrecht.

THE DAYS OF THE WEEK.—I heard the other day the following pretty version of the Devonshire superstition given in your 1st Series (iv. 38.), which, from its language, appears to be connected with the North:—

"Monday's Bairn is fair of face;
Tuesday's Bairn is fu' of grace;
Wednesday's Bairn's the child of woe;
Thursday's Bairn has far to go;
Friday's Bairn is loving and giving;
Saturday's Bairn works hard for his living;
But the Bairn that is born on the Sabbath-day,
Is lucky, and bonny, and wise, and gay."

C. W. BINGHAM.

ORACLES DUMB AT THE NATIVITY OF CHRIST.—

"The Oracles are dumb,
No voice or hideous hum
Runs through the arched roof in words deceiving.
Apollo from his shrine,
Can no more divine,
With hollow shriek the steep of Delphos leaving.
No nightly trance, or breathed spell,
Inspires the pale-eyed priest from the prophetic cell."

—Milton's *Ode on the Morning of Christ's Nativity*, st. xix.

"Dr. Newton observes that the allusion to the notion of the cessation of oracles at the coming of Christ was allowable enough in a young poet. Surely nothing could have been more allowable in an old poet. And how

poetically is it extended to the pagan divinities, and the oriental idolatries!"—*T. Warton.*

I am not aware that Dunster, or any other critic, has pointed out the following parallelism:—

"Delphica damnatis tacuerunt sortibus antra,
Non tripodas cortina tegit, non spumat anhelus
Fata Sibyllinis fanaticus edita libris;
Perdidit insanos mendax Dodona vapores,
Mortua jam mutæ lugent oracula Cumæ,
Nec responsa refert Libycis in Syrtibus Ammon."

(The Libeck Hammon shrinks his horn, st. xxii.)

"Nil agit arcanum murmur: nil Thessala prosunt
Carmina, turbatos revocat nulla hostia Manes."

Prudentii *Apotheosis adv. Judæos.*

Compare with the last line st. xxi.:—

"In urns and altars round
A drear and dying sound

Affrights the Flamens at their service quaint."

"Attention is irresistibly awakened and engaged by the air of solemnity and enthusiasm that reigns in this stanza (xix.) and some that follow. Such is the power of true poetry, that one is almost inclined to believe the superstition real."—*Jos. Warton.*

"And the chill marble seems to sweat,
While each peculiar Power foregoes his wonted seat."

See an illustration of these two lines in "N. & Q." 1st S. iii. 36. BIBLIOTHECAR. CHETHAM.

CALCUTTA NEWSPAPERS.—From the first number of *The World*, now before me, dated October 15, 1791, it appears that the following weekly newspapers were at that date published in Calcutta:—

"The Recorder,	The Asiatic Mirror,
The India Gazette,	The Calcutta Gazette,
The Calcutta Chronicle,	The Advertiser,
The Bengal Journal,	The Journal, and
The Calcutta General	The World."
Advertiser.	

UNEDA.

Philadelphia.

EPITAPH IN MEMORY OF A SPANIARD. — Here is the copy of an epitaph, which I make no question will provoke the attention of some of your readers who have the skill and the patience to decypher monumental intricacies. It runs thus:

"ESTASEPOLTVARESDJVAN
CALBODSAABEDREYDESVS
HEREDEROSANODE 1609."

The letters are in Roman capitals, and equidistant, the division of words being altogether disregarded. The inscription, worn by constant treading, is on a small flat stone near the altar of the king's chapel at Gibraltar, and is evidently in memory of some Spanish celebrity. At the foot of the epitaph is an ornamental shield, 7 in. by 5 in., too much defaced to enable its heraldic characteristics to be discovered. M. S. R.

Queries.

MACAULAY'S EARLIER ESSAYS.—It is well known that Macaulay not unfrequently contributed papers on the political situation of the

time being to the *Edinburgh Review*; for instance, a paper entitled the "New Anti-Jacobin Review" (vol. xvi. of the year 1827, pp. 245-268.), another on "Spirit of Party" (vol. xvi. pp. 415-433.), and a third inscribed "Observations on the late Changes" (vol. xvii. of the year 1828, pp. 251-260.). I now wish to know if two papers in the 52nd vol. of the *Edinburgh Review* (of the year 1831), entitled "the General Election and the Ministry" (pp. 261-279.), and "the Late and the Present Ministry" (pp. 530-546.) are from Macaulay's pen? Perhaps one of your numerous readers may be able to answer this question.

I also wish to know if there are other essays of Macaulay extant, besides those which have been separately published, and those which are now preparing for publication at Messrs. Longman's?

J. A.

LORD CHATHAM BEFORE THE PRIVY COUNCIL.—In the recently published *Memoirs of Malone*, we are told in the "Maloniana" (p. 349.), that Lord Chatham (when Mr. Pitt) "on some occasion made a very long and able speech in the Privy Council relative to some naval matter;" but that his proposal was instantly rejected when Lord Anson declared that Mr. Secretary knew nothing at all of what he had been talking about. Now when did, or when could, Lord Chatham ever have made an eloquent speech in the Privy Council? The thing is simply impossible. Franklin made a famous speech there; but it was as a party before the Council. A Privy Councillor never makes a speech, except as a judge in giving judgment; and no one could ever have heard Lord Chatham make an eloquent speech there.

Another passage (note, p. 348.) shows how profoundly ignorant Malone must have been of what he writes about. He speaks of Pope as patronising Lord Mansfield. Lord Mansfield, at the time mentioned, was in the highest position in the House of Commons, the antagonist of Lord Chatham; and whoever has read Pope, must recollect his considering Mr. Murray one of the greatest men of the day. E. C. B.

"MILLE JUGERA."—Horace, in his ode *In Vedium Rufum*, refers to a well-estimated Roman gentleman in the following terms:—

"Arat Falerni mille fundi jugera."

Can any of your classical readers find a similar reference or allusion in any other Latin writer in prose or verse? There seems some intention of precision in the idea expressed by the poet. Were a thousand *jugera* the Roman ideal of a large estate? H. C. C.

WICQUEFORT MANUSCRIPTS.—In the year 1735, Sir — Trevor, English ambassador at the Hague, bought, for Sir Richard Ellis, at a sale of MSS. in Amsterdam, the last ten books of the "*Histoire des Provinces Unies par Abraham de*

Wicquefort." These books are numbered 21—30., and 32.; No. 31. being by some accident missing. Sir R. Ellis died on the 4th of Feb. 1741-42, leaving his library to his widow, who subsequently married Lord Despencer.

A gentleman in Holland is now preparing for the press this work of Wicquefort, and would feel obliged to any reader of "N. & Q." who could give him any information concerning the books purchased by the English ambassador.

JOHN SCOTT.

Bank Street, Norwich.

SCAVENGER.—From whence this strange word? Has it anything to do with the Danish word *skarnager*, a dustman, or with the Dutch *straatveger*, a street-sweeper? Or is it from *scavage*, and if so, from whence that term? J. H. VAN LENNEP.

Zeyst, near Utrecht.

SHAFTESBURY OR ROCHESTER?—In *Law and Lawyers* by Archel Polson of Lincoln's Inn in 1858, is the following:—

"Shaftesbury was one of the most remarkable men recorded in English history. His wit and address were unequalled. The king once said to him, 'Shaftesbury, thou art the greatest rogue in the kingdom.' 'Of a subject, sir,' coolly replied Shaftesbury with a bow."

This anecdote has been repeatedly related of Charles II. and the Earl of Rochester. What authority is there for substituting Shaftesbury for the latter?

UNEDA.

Philadelphia.

ROBERT DOUGHTY, of S. John's College, Cambridge, B.A. 1611—12, M.A. 1615, was master of the Free School at Wakefield fifty years or more, and Charles Hoole, a noted grammarian, was one of his scholars. We shall be glad of any additional information touching Mr. Doughty.

C. H. & THOMPSON COOPER.

Cambridge.

WHIPPING THE CAT.—What is the meaning of this expression? It occurs in a Philadelphia newspaper for June 19, 1793, as the heading of this paragraph:—

"MIRABEAU's ashes were dispersed as belonging to a traitor, by the patriot *Brissot*, who is styled a villain by the patriot *Egalité*, whose banishment is advocated by the patriot *Robespierre*, who is declared to be a monster by the patriot *Dumouriez*, who is stigmatized a traitor by the patriot *Marat*, who is now confined by a patriotic decree of the Convention."

Philadelphia.

UNEDA.

THE ISIS AND TAMISIS MENTIONED IN AN INDIAN MANUSCRIPT.—Mr. C. J. de Grave says, in his *Republique des Champs-Elysées*, vol. ii. p. 174.:

"Les journaux du mois d'Octobre, 1800, ont publié qu'on venait de déterrer à Bénarès un vieux manuscrit en langue sacrée, qui contenait un traité topographique. Cet écrit donne la description d'une île appelée Sainte.

On y trouve, dit-on, les noms d'*Isis* et de *Tamisis*, et la description d'un temple en forme de pagode Indienne. Comme il s'agissait d'une île, et qu'on y rencontrait les noms de deux rivières connues d'Angleterre, et particulièrement celui du beau fleuve la *Tamise*, on s'est flatté que c'était la topographie de ce royaume, et la Compagnie des Indes a donné des ordres pour en faire promptement la traduction," etc.

Was this MS. indeed translated and printed? and if so, under what title? (From *The Navigator*, vol. iv. p. 135.)

R. E.

ROBERT SMITH.—The two following inscriptions are found, one on the fly-leaf at the beginning, and the other on the last printed leaf of a Bible, which was formerly chained before the rood in Fountains Abbey for public reading, and which was sold within the last two years by Mr. Kerslake of Bristol. I wish to found a Query presently upon these inscriptions.

That on the fly-leaf at the beginning is:—

"Liber Sanctæ Mariæ Virginis Gloriosæ de Fontibus, ex dono domini Roberti Smythe, egregii Sacræ theologiæ professoris, et quondam Rectoris de vada."

That on the last printed leaf is:—

"Quibus huiusce opusculi sese assuefacere sinit Lectura, quantum libet libere perfruantur; sit tamen eis lege, ut Reuerendissimi patris nostri et Domini Marmaduc Abbatis de Fontibus, eiusque nomini primi, Ac Roberti fabri, sacrae theologiæ professoris, viri et sui temporis illustrissimi, ac rectoris de vada, suis precibus hic ante crucifixum, memoria agant:—Quorum Alter, ab hac luce discedens, presentem opusculum huic monasterio legauit — Alter pia consideratione publicum procurans profectum, hic catenis obferauit."

The contractions are filled out in the extract, from which I copy. The abbat was Marmaduke Hubby, who sat from A.D. 1494 to 1526; and the last inscription must have been written after the appointment of Marmaduke Bradley, in 1536-7, who was the second abbat of that christian name.

Vada seems to Latinise Wath—a name meaning *ford* in Yorkshire—and given to a parish at no great distance from Fountains Abbey.

The question I wish to ask is, whether Robert Smythe, the rector, is identical with Robert Smith, S. T. P. of Lincoln College, Oxford, who was Vice-Chancellor of the University, A.D. 1493—1497? and whether anything is known of the latter beyond this bare fact?

I would ask another question with respect to the book itself. It is in black-letter, without date, and the title is:—

"Bibliorum Latinorum tertia pars, in se Continens Glosam Ordinariam cum Expositione Lyra Literali et Morali, necnon Additionibus et Replicis, super Libros Job, Psalterium, Prov., Eccl., Cant. Cantt., Sap., Eccles."

The date is supposed to be about A.D. 1520. Can the year be more definitely ascertained?

PATONCE.

IRISH FORFEITURES.—I have a quarto volume of old and curious pamphlets relative to Ireland

in the beginning of the last century, and shall feel much obliged for the names of the respective authors of the following, which appeared anonymously:—

1. "A Short View of both Reports [of the Trustees], in relation to the Irish Forfeitures. London, 1701."
2. "A Letter to a Member of Parliament relating to the Irish Forfeitures. London, 1701."
3. "Jus Regium; or, the King's Right to grant Forfeitures, &c. London, 1701."
4. "Short Remarks upon the late Act of Resumption of the Irish Forfeitures, and upon the Manner of putting that Act in execution. London, 1701."
5. "Some Remarks upon a late Scandalous Pamphlet, entitled 'An Address of some Irish-Folks to the House of Commons [s. l.]. 1702."
6. "The Secret History of the Trust, &c. London, 1702."
7. "Proposals for raising a Million of Money out of the Forfeited Estates in Ireland. Dublin, 1704."

ABHBA.

KNIGHTS OF THE ROUND TABLE AND OSSIAN'S POEMS.—Have any traces been discovered, in the Celtic literature of Scotland, of the traditions relating to the Knights of the Round Table, which have recently become the subject of so much learned research among the Celtic scholars of England and France, but with whose works I have very slender acquaintance? While touching on the subject of Celtic literature permit me to add that I saw lately in a German periodical two elaborate articles intended to prove, from internal evidence, the authenticity of Ossian's *Poems*. Can any of your readers state whether a similar line of argument has been taken by any English writer since the time of Blair, and with what success?

SCRUTATOR.

BISHOP BEDELL'S FORM OF INSTITUTION.—In Ology's MS. "Life of Bishop Bedell," the following form of institution to a living, in the diocese of Kilmore, is given:—

"Inductus fuit in scriptis A. C. in realem possessionem Ecclesiæ Parochialis de Dyne (q. Byñe), 12 die Nov. 1637, à me Guiliemo Kilmorensi. Episcopo. His presentibus."

To what living or parish does this form of institution refer?

B. A. B.

JOHN HOLT'S "IAC PUERORUM, OR MYLKE FOR CHYLDREN."—Is it known where a copy of this rare volume exists? There was one in the Heber Collection, but to whom it was sold I know not?

MAGDALENENSIS.

NORWEGIAN AND THE ROSE.—In chap. iii. of Patrick's *Advice to a Friend*, the following passage occurs:—

"The poor Norwegian, whom stories tell of, was afraid to touch roses when he first saw them, for fear they should burn his fingers."

What authority is there for this anecdote?

II. J. MATHEWS.

[* It sold for *£l. 12s.*—ED.]

"OLD AND NEW WEEK'S PREPARATION."—Who was Keble, the author of the *Old Week's Preparation*? Who was the author of the *New Week's Preparation*?

H. J. MATHEWS.

CAMPBELL OF MONZIE.—Will SCOTUS, whose plan (2nd S. ix. 158.) is an admirable one, kindly inform me which of the works he refers to contains a notice of the Campbells of Monzie, which is one of the families he mentions? I am anxious to know how the estate descended to James Campbell, son of the Rev. Colin Campbell, minister of Gask, Perthshire, circa 1700.

I should also like to know if he has met with any notice of James Baird, secretary to Lord Chancellor Seafield at the time of the Union, who is understood to have taken a considerable share in the management of affairs at that time. Z. O.

MOURNING OF QUEENS FOR THEIR HUSBANDS.—In Buchanan's *Detectio Mariæ Scotorum Reginae*, the following passage occurs in reference to the behaviour of Queen Mary immediately after the death of her husband Darnley:—

"Nam, cum in more esset, a prisci usque temporibus, ut reginæ, post maritorum obitum, quadraginta dies non modo cœtu hominum, sed lucis etiam abstinere aspectu, simulatum quidem luctum esset aggressa: sed animi superante lætitiâ, foribus quidem clausis, fenestras aperit; et abjectâ lugubri veste, intra quartum diem solem cœlumque aspicere sustinuit. Illud incommode prorsus evenit, quod cum Henricus Kilgreus, ab Anglorum Regina ad eam consolandam (ut mos est) venisset, pota simulationis scena ab homine peregrino detecta est. Nam cum Regina jussu in palatium venisset, quanquam homo diu in aulis principum versatus, ac minime præcepis, nihil propter ageret; tamen adeo inopportune, theatrum nondum ornato, intervenit, ut fepestras apertas, lumina vixdum accensa, cæterum histrionicum apparatus disiectumprehenderit."—*Opera*, ed. 1725, 4to., vol. i. p. 75.

Was the custom here described, of a widowed queen shutting herself up in the dark for forty days, peculiar to Scotland? or did it obtain in other European kingdoms?

Was the widow's quarantine, recognised by the English law (2 Blackstone, 135.), connected with this custom?

L.

HERALDIC QUERY.—To what family do, or did, the following arms belong? Sa. a chevron arg. between three castles. Crest, a goat's head out of a ducal coronet?

J.

"RIDE" v. "DRIVE."—Permit me to send in a Query for your valuable work:—Is the use of the word *drive*, and not *ride*, proper in all cases where a vehicle is the mode of locomotion? The latter word being applicable to cases only where a horse is used, thus: "I take a *drive* in the park," but, if a person wishes to say, "I shall go in the omnibus," would it be proper to say, "I shall not

[* Samuel Keble was simply the publisher of the *Old Week's Preparation*. See "N. & Q." 1st S. x. 384.—ED.]

walk, but shall ride in the omnibus;" or, as a farmer's wife might tell you, "I rode with my neighbour in his cart to market"? Are these both wrong? Ought the word *drive* to be substituted for *ride*?
DERBYSHIRE CLUB.

PASSAGE IN MENANDER. — The following is ascribed to Menander in *La Gnomologia*, Roma, 1781. A reference to the Greek will oblige

A. E.

"Buona parte degli uomini si vergognano,
Allorché non occorre, e allor che poi
Si dovrian vergognar, non han ropre."

ROBERT ROBINSON OF EDINBURGH. — I should be much obliged if any of your Scotch correspondents could tell me where this architect, who was younger brother of William Robinson, of London, died. He was living in 1752. C. J. ROBINSON.

SONG WANTED. — Can any of your correspondents inform me where I can meet with the song written by Capt. James Dawson, on his own misfortunes? Capt. Dawson belonged to the Manchester regiment of Volunteers, and was hanged on Kennington Common in 1746.

C. J. D. INGLEDEW.

North Allerton.

HUNTERCOMBE HOUSE, CO. BUCKS. — I read somewhere lately that this house furnished Miss Jane Porter with the scene of one of her novels. Query, which of them?
J. K.

Queries with Answers.

HOME OF NINEWELLS. — Wanted the names of the brothers and sisters of David Hume, the philosopher. — Z. O.

[Ritchie, in his *Life of David Hume*, p. 3., states, "That his father died while our historian was an infant, and left the care of him, his elder brother Joseph, and sister Catharine to their mother, who, although still in the bloom of life, devoted herself to the education of her children with a laudable assiduity." Burton, however, in his *Life of David Hume*, says his elder brother's name was John, to whom the historian left the bulk of his fortune: To his sister he bequeathed 1200*l*.]

"ORIGINAL POEMS, on Several Occasions, by C. R., 4to., 1769." This volume was written by a lady; at the end of the book is "Ruth," an oratorio. Is any information to be had regarding the authoress from the Dedication (if there be one), the Preface, or any of the poems? X.

[The authoress was Miss Clara Reeve, eldest daughter of the Rev. Wm. Reeve, of St. Nicholas, Ipswich. Miss Reeve died on the 8rd Dec. 1807, and some account of her literary productions will be found in the *Gent. Mag.*, Supp., 1807, p. 1233.]

Mrs. FITZHENRY. — Can any of your readers help me to some information regarding Mrs. E. Fitzhenry, an actress during the last century?

And also what relation she stood in at one time to the Lord Russborough of the period?

AN OLD ACTOR.

[If our correspondent wishes for information regarding Mrs. Mary Fitzhenry, the celebrated actress, he will find it in the *European Magazine*, xxv. 413.; *The Theatrical Dictionary*, s. v.; and Genest's *History of the Stage*, x. 539. It does not appear from these notices of that lady, whose maiden name was Flannigan, and whose father kept the Old Ferry Boat publichouse at the lower end of Abbey Street, Dublin, that she was in any way related to Lord Russborough. She died in 1790.]

UHLAND'S DRAMATIC POEMS. — There is an English translation of the *Poems* of L. Uhland, the German poet, by A. Platt, 8vo., 1848. Would you give me the names of the dramatic poems translated into English? X.

[The dramatic poems are entitled: — 1. Schildeis, a Fragment. 2. The Serenade. 3. A Norman Custom, dedicated to Baron de la Motte Fouqué. 4. Conradin, a Fragment. Scene, the sea-coast near Naples.]

Replies.

THE PROPOSED TAYLOR CLUB.

(2nd S. ix. 196. 289.)

One of the supporters of this design having kindly referred to me, perhaps you will permit me to say a few words on the subject, the rather as the works of the Water-Poet have engaged my occasional attention for many years.

Although it would probably be impossible to accumulate a *complete* collection of Taylor's fugitive pieces, yet a long series might readily be formed with advantage, omitting a few where the merits or literary importance are not sufficient to form an excuse for the nature of the contents.

At the same time, it may be doubted whether it be worth while to set in movement the machinery of a Club or Society to accomplish any special object of this kind. Those who know from experience the difficulties attending the efficient working of even a small Society will, I suspect, corroborate my doubt of the feasibility of the plan suggested.

If, however, such a Club be formed, and in efficient operation, I will willingly render any assistance in my power. It is for the suggestors of the design to say whether it can be so carried out, or whether their purpose would be answered were I to include Taylor in the list of authors whose works are intended to be published in a design I now proceed to mention.

Some months ago I drew up a prospectus (a copy of which I enclose), with the object of commencing a series of cheap reprints issued uniformly with the publications of the late Percy Society. Instead, however, of imitating the miscellaneous character of that Society's publications, my object was and is to form complete sets of the

works of such writers as Greene, Breton, Rich, Lodge, Munday, Churchyard, Decker, Nash, Rowlands, and other of their contemporaries. It occurred to me that a series issued so that any one could subscribe at pleasure for a single reprint, or a selection, or for the whole, would be more satisfactory than attempting to form a new Society. My leisure is too limited to enable me to add more than those bibliographical notices which the reading of years has placed ready to my hand, but the texts are really all that people care about. If the project meets with the approbation of the Editor and readers of "N. & Q.," I should be inclined to commence it forthwith, and would gladly receive any communications on the subject, addressed to me at No. 6. St. Mary's Place, West Brompton, near London. J. O. HALLIWELL.

[We think so well of Mr. Halliwell's plan, and agree so entirely with him in opinion that carefully reproduced Texts "are really all that people care about," that we have adopted his suggestion, and sent our names as subscribers to Mr. Richards, 37. Great Queen Street, Lincoln's-Inn-Fields; and, in the hopes that other lovers of our old literature will encourage the scheme, we here reprint Mr. Halliwell's Prospectus.]

It is obvious that when once the work is in operation other books will suggest themselves for republication. A reprint of *Harsenet's Discoverie*, for instance, would be welcome to a very large class of readers. — Ed. "N. & Q."] "

"The Percy Library.

"Daily experience in what is required for reference in Shaksperian criticism convinces me that a series of reprints of our early literature, on a more comprehensive scale than has yet been attempted, is desirable. It is proposed, therefore, under the general title of 'The Percy Library,' but each piece to be a separate publication in itself, to reprint the chief works of such writers as Greene, Breton, Rich, Lodge, Munday, Churchyard, Decker, Nash, Rowlands, and other contemporary popular authors. By issuing these at a small price, a few shillings each, it is hoped that a sufficient number of copies will be sold to warrant the continuation of the design.

"My leisure will not allow me to add notes, or to do more than give a few preliminary pages of bibliographical notice to each piece. This is, indeed, all that is really required; for it should be borne in mind that these tracts, however quaint and curious, are less valuable as compositions, than as useful to students for special purposes.

"These reprints will be printed uniformly with the publications of the Percy Society, by Mr. Richards, the excellent printer to that Society, who will also be the publisher.

"Those who wish to have complete sets, and subscribe to the series, will oblige by giving their names as soon as convenient. Such subscribers will receive copies by post before publication.

"I should feel obliged by any suggestions in respect to the selection of works for publication, or for any information regarding old books in private hands which are worthy of being reprinted.

"J. O. HALLIWELL.

"No. 6. St. Mary's Place,
"West Brompton, near London."

A BOOK PRINTED AT HOLYROOD HOUSE.

(2nd S. ix. 269.)

Among the suicidal acts of the rash and imprudent James VII. was the establishment by him of a Popish seminary or college within the precincts of Holyrood House; where, by an unlawful stretch of the prerogative, the Jesuits, under royal authority, openly inculcated Romish principles in direct defiance of the laws of these kingdoms.

Not satisfied with this innovation, the infatuated James farther made provision to insure a supply of Popish books for his Propaganda by appointing "James Watson Printer to His Majesty's Household, College, and Chappel" there. Watson, who was father to the better known printer of the same names of a later period, died in 1687, after a very brief enjoyment of his spurious licences; when the Romish press fell into the hands of an alien, one Peter Bruce, and thenceforth the Holyrood imprints run — "Printed by Mr. P. B., Enginier" — who in like manner describes himself as specially retained for the same snug *coterie* in that royal locality. To outward appearance there seemed to have been a most unaccountable apathy or subserviency on the part of the Scotch while these Jesuitical proceedings to deprive them of religious liberty were in progress; but as far as the bulk of the people were concerned, it was only the spirit of Knox in abeyance: for we are told that with the Revolution came a wave of Covenanting zeal which nothing could withstand; and on the 10th Dec. 1688, the culminating point of endurance having been reached, the Edinburgh populace broke into Holyrood House, where Mes-ton, the Popish Butler, says they

"furiously, with sword in hand,
From superstition purg'd the land;
With pitchforks, scythes, and such like tools,
Reform'd Kirks, Colleges, and Schools," —

scattering the College of Jesuits, demolishing the costly chapel, and for ever silencing the Holyrood press!

But my purpose was to note a few of the productions of this press, which I hope your correspondents in the North will add to, and correct where needed: —

1. "Sure Characters," &c. (This I hear of for the first time in "N. & Q.") 1687.
2. "The Hind and Panther. 4to. Watson. 1687."
3. "The Following of Christ. By T. & Kempis. 1687."
4. "Faith of the Cath. Church concerning the Eucharist invincibly proved. 1687."
5. "A Manuall of Prayers. 1688."
6. "The Christian Diurnall."
7. "A Pastoral Letter from the 4 Cath. Bishops to the Lay-Catholics of England. P. B. 1688."
8. "Reasons for Abrogating the Test. By Bp. Parker. 1688."

The *chef-d'œuvre* of these was Dryden's *Poem*, which Macaulay says was brought out with every advantage Royal patronage could give, and a

superb edition was printed for Scotland at the Roman Catholic Press established at Holyrood House.

The reader of this Note will be reminded of a contemporary series of Popish books printed in London, under a similar privilege, and for a like treasonable purpose: the printer in this case was one H. Hills, who seems to have turned Papist to qualify for the office of King's Printer. John Evelyn, however, put a spoke in his wheel; for when all was tending *Rome-wards*, he courageously defied the Court Jesuits by refusing to affix the seals he was entrusted with to a *docquet* placed before him, securing for this *pervert* lease of twenty-one years to print missals and other books expressly forbid by acts of parliament.

J. O.

THE CODEX SINAITICUS.

(2nd S. ix. 274.)

THE REV. JOHN WILLIAMS asks for information respecting the celebrated MS. of the Greek Bible recently discovered by Dr. Tischendorf. As you cannot be expected to reproduce the entire narrative, allow me to forward a summary of it from the transactions of the Anglo-Biblical Institute:

"Mr. Cowper gave an account of the late important discoveries made by Dr. Tischendorf, of which the following is a summary:—

"MS. Discovery by Dr. Tischendorf.

"In a letter written by him at Cairo, and dated March 15th, 1859, Dr. Tischendorf gives an account of a very remarkable manuscript which he has had the good fortune to discover. The discovery appears to have been made in a convent at the foot of Ghebel Mousa, probably the Convent of St. Catharine, founded by Justinian. There he found a MS. consisting of 346 leaves of parchment, of large size, with four columns to a page, and written in a character which Dr. Tischendorf believes indubitably fixes its date at the middle of the fourth century. The contents of this volume are as follows: the chief part of the greater and lesser prophets, in Greek; the Psalms, the Book of Job, Jesus Sirach, the Wisdom of Solomon, and several others of the Old Testament Apocrypha. These are followed by the whole of the New Testament, of which not a 'leaflet' is absent, a circumstance which will give it the pre-eminence among all known MSS. of the new canon. Appended to the Biblical books is a complete copy of the Epistle of Barnabas, which now appears for the first time entire, the Greek text of the first five chapters having hitherto been unknown. Finally, fifty-two columns of the Pastor of Hermas were found, apparently belonging to the larger volume, although not now attached to it. This contains the first part of Hermas, of the Greek of which little has hitherto been known.

"Of the entire MS. Dr. Tischendorf is having an accurate transcript made, which he says will consist of 182,000 lines, and which, through the liberality of the Russian government, at whose expense he travels, he hopes shortly to be enabled to publish."

A fuller narrative is contained in the *Journal of Sacred Literature* for July, 1859, pp. 892-3. It

also appeared in the *Clerical Journal*, the *Literary Churchman*, and the *Daily Telegraph* in one form or another, as well as in other periodicals. The *Telegraph* of December 22 contained a detailed account of Dr. Tischendorf's discoveries, and I believe a still later statement was printed in the *Record*. As far as I can ascertain, no account has yet appeared of the peculiar readings of the *Codex Sinaiticus*, as it has been christened; and, by the way, we have in the British Museum a MS. with this name, brought over by John Covell in the times of Charles II. B. H. C.

P.S. I fear that *Dominus regnavit à ligno* cannot be supported. Anyone who looks at the Hebrew text will see, I think, that it is an error.

יהוה מלך אר-תכוננו. The third word (אֶר) has been evidently confounded with אֵץ, a tree, and a preposition supplied. The form of the word εσαλεύσειν in Codex β, i.e. terminating with ν before a consonant, is so common in that MS. as well as in Codex A and others, that no weight whatever can be attached to it. The question is an interesting one, and if my idea of the origin of the reading is correct, we have here another evidence of the facility with which important variations may arise.

ARCHBISHOP KING'S BURIAL.

(1st S. vii. 430.; 2nd S. i. 148.)

William King, D.D., Archbishop of Dublin, was interred, in the year 1729, in the churchyard of Donnybrook, near Dublin (on the north side, as he had directed in his lifetime); but no monument or other memorial of him who was so bright, an ornament of the Irish Church can now be discovered in that locality. Having lately met with some particulars of his death and burial in an old and very curious Irish newspaper, the *Dublin Intelligence* (sundry numbers of which are preserved in the library of the Royal Dublin Society, in one volume folio, dating from 7th January, 1724, to 18th November, 1731), I think it well to send two or three extracts, which, I have no doubt, will prove interesting to many readers of "N. & Q." The *Dublin Intelligence* may indeed be pronounced "a scarce publication."

The following paragraph is from the number for 10th May, 1729:—

"The town [Dublin] is almost as if a general calamity had happened, so deeply is the loss taken, by our citizens, of the Most Reverend Father in God Wm. King, Lord Archbishop of Dublin, Primate and Metropolitan of all Ireland, who died at 4 o'clock this afternoon [8th inst.] at his Palace of St. Sepulchre's, in a very advanced age, truly lamented by those who were so happy as to be of his Lordship's acquaintance, or came to the knowledge of his many virtues, having all the good qualities necessary for making the greatest figure in life, the best patriot, truest friend to his country, of the most extensive charity,

great piety, and profound learning. He died as he lived, as a saint, leaving his possessions mostly to be distributed for charitable uses, and but little more than his coach and cattle to defray the expenses of his funeral solemnity. . . . This evening [10th inst.] at 4 o'clock the corpse of his Grace the Archbishop of Dublin is to be interr'd, according to his desire, at Donebrooke, a little pleasant village about a mile from this city, in a tomb prepared for that purpose, under the direction and management of Will. Hawkins, Esq.; our King-at-Arms. Nothing has been heard hardly for these two days past but laments for his loss, he being in the publick opinion the best friend to this nation that ever enjoy'd such a dignity in it. 'Tis talk'd that he will be succeeded by the Bishop of Killmore, or Derry, gentlemen of excellent characters, both for piety and learning. [His successor was John Headley, D.D., Bishop of Ferns and Leighlin.] His Grace was 83 years old and 11 days."

In the number for the 13th instant is the following information:—

"Saturday night last the remains of our ArchBp. was interr'd at Donebrooke, in a very decent though plain manner, being accompany'd thither by most of our nobility and gentry, and thousands of our citizens. The corps was put above 2 foot under water, in a grave 3 foot deep, over which we hear a monument will be erected."

And in the number for 15th August, 1730:—

"On Tuesday last died the Rev'd Dr. Ducat [Robert Dougatt, M.A., who, having been appointed to the arch-deaconry of Dublin in 1715, resigned it in 1719 for the precentorship of St. Patrick's Cathedral], nephew to the late A.Bp. of Dublin, minister of St. Andrew's Church, &c. And on Thursday night last he was interr'd at Donebrooke, with his uncle, where, 'tis said, a stately monument will be erected over them."

I have no means of knowing whether the monument was erected, but certain I am that for many years past it has not been forthcoming, and that the exact position of Archbishop King's grave cannot now be discovered. His burial, and that of "Robert Dougket, Late AD.," are duly recorded in the parish register of Donnybrook.

ABHHA.

NAPOLEON III. (2nd S. ix. 306.)—Your correspondent A. cannot be aware that the present Emperor of the French, Charles Louis Napoleon, had an elder brother, Napoleon Louis. It was the elder brother who married his cousin Charlotte, Joseph's daughter.

SPLINTER-BAR (2nd S. ix. 284.)—In the notes which you have done me the honour to insert, under "English Etymologies," there occurs a misprint which perhaps it is as well to notice.

I must allow that technical words, like proper names, ought to be written with extra care; and it is probably through my fault that *feetshells* is printed instead of *futchells*. Your printer, perhaps, rather deserves credit for making something so like a real word of it. Why these "longitudinal timbers supporting the splinter-bar," as Adams calls them, should be so named, it is beyond me to say. Perhaps, perhaps, be made the subject

of another Query. Felton spells it with *one l*, Futchel. Has the word any connexion with the futtocks of naval architecture, or with futtock shrouds in the rigger's department? Johnson says *futtocks* are a corruption of *foot hooks*, but if so they must have been "named by the godfathers of the Serpentine River, who gave it that name because it was neither serpentine nor a river." *Fust* is, I believe, used as an architectural term for the shaft of a column, and the equivalent French *fût* means also a gunstock. A futchel is not unlike a gunstock in shape, but it also is to the pole pretty much what the stock is to the barrel of a musket or fowling-piece. Futaie is a forest of high trees as distinguished from a mixed wood or from a coppice.

J. P. O.

TINTED PAPER (2nd S. ix. 121.)—The fatal objection to tinted papers is not the extra cost, which would not probably exceed the percentage named by your correspondent, but the fugitive nature of the colouring matters eligible for tinting paper, and this applies particularly to the most agreeable tints.

Sober buff, being formed of the oxide of iron, is about the only one that does not change.

If your correspondent will try a small experiment, by exposing to the action of the air the halves of several pieces of tinted papers, keeping the other portions covered, he will soon perceive the disagreeable result in partial discolorations.

W. STONES.

Blackheath.

DERIVATION OF ERYSIPELAS (2nd S. i. 73. 122. 200. 276.)—On a former occasion (2nd S. v. 466.), an old book was the means of verifying Mr. E. S. TAYLOR's happy guess as to the derivation of "Theodolite;" *pariter* I can throw some light on that of "Erysipelas," from the form of the word in *Phiorauante's Secrets*, 1582, p. 20. It is there spelt *Erisipella*, and in another place *Risipella*, i.e. quasi Rysipella or Russipella, which would be from Russus = Rufus = ῥεσφόρ = red, and Pellis = Πέλλα or Πελλάς = skin, θ and σ being commutable letters.

CLAMMILD.

Athenæum Club.

TROMP'S WATCH (1st S. x. 307.) φ²—φ writes in the *Navorscher*, vi. p. 25.:—

"I have inquired after George Booth, the last known possessor of our Dutch Admiral's time-keeper; but at Brooklyn, in the United States, where Ebor supposes the man to have died, the registers of death (as far as could be therefrom [learned]) do not mention such a name—at least not amongst those of people that of late have died. Perhaps—my informant wrote me—Booth deceased at Brookline in Massachusetts."

The Query to which the above refers is inscribed *Van Tromp's Watch*. It is strange, that, whilst the English cut off part of de Ruyter's name, calling him "Ruyter," they add a word to

Tromp's, and persist in speaking of "Van" Tromp. Do the English think, that, by their augmenting the latter and diminishing the former, the hero of Chatham will be eclipsed by Monk's antagonist, the hero of ter Heyde (Aug. 1653)?

J. H. VAN LENNEP.

Zeyst, near Utrecht.

THE FRENCH ALPHABET, A DRAMA (2nd S. i. 284.)—The French pun your correspondent F. C. H. refers to, is not "a nursery rhyme," or "a fragment of some French verses on the Alphabet," but a *French Drama in one Act*, composed out of the letters of the Alphabet, as they follow in order. It should be read thus:—

"Abbé! cédez! Eh-eff, j'ai hache! Ikaël aime Enno; Péqu est resté! uux, ygreczed!"

Péqu, the hero, addressès and threatens the Abbot, who is the tyrant of the piece. Eh-eff, one of the Abbot's creatures, is going to fly to his master's aid, but retreats, warned by a show of Péqu's axe. Now comes the development of the plot: Ikaël loves Enno; Péqu, who was thought to be far away, is there to protect them! Uux and ygrec-zed don't "do something," as F. C. H. has it, but are Péqu's foreign guards, and are perhaps expected to act the part of your melodramatic sailors in opposing the Abbot's menials.

For further particulars, I must direct you to the *Encyclopédie du Catembourg*, which I quote from recollection.

J. H. VAN LENNEP.

Zeyst, near Utrecht.

ANNE BOLEYN'S ANCESTRY (2nd S. vii. 147.)—Queen Elizabeth was the great-great-grandchild of Sir Geoffrey Boleyn, as will appear from the following pedigree compiled from Blomefield's *Norfolk*, vol. iii. pp. 626—628.

Geoffrey Boleyn. Will=Anne, daughter and coheir proved 2 July, 1463. | of Thomas Lord Hastings.

Sir William Boleyn, buried in=Margaret, daughter and coheir of Norwich Cathedral, 1506. | Thomas Butler, Earl of Ormond.

Sir Thomas Bullen=Elizabeth, daughter of Thomas buried at Iiever. | Duke of Norfolk.

Ann Boleyn=King Henry VIII.

Queen Elizabeth.

EXTRANEUS.

SAINT E-THAN OR Y-THAN (2nd S. ix. 222.)—The only known saints whose names approach to the above, are St. *Etha*, an anchoress at Crie, near York, who died in 767; and St. *Etha* alias *Tetha*, or *Theha*, in whose name a church is dedicated in Cornwall. Whether the former of these, or either of them, can be the saint whose name is given to a well in Scotland must I fear be left to conjecture.

F. C. H.

The saint, about whom MR. MACDONALD asks, is, I make no doubt, the S. Ethenanus com-

memorated in the *Aberdeen Breviary* on the 2nd of December, where it is said of him:—"Ethenanus episcopus ex Scotis non ignobili familia genitus—ecclesiam de Rathine in Buchania finibus omnipotenti Deo consecravit quæ usque hodie in honore ipsius in presens dedicata est." For a further account of this saint, MR. MACDONALD, whose Query has preserved some valuable records of him, may look into the *Aberdeen Breviary*, a book which will afford our northern antiquaries much valuable information on most questions connected with Scottish hagiology, and does so much credit to the spirit of its English publisher, Mr. Toovey, for the splendid way in which he has brought it out. D. ROCK.

Brook Green, Hammersmith.

PASSAGE FROM COLERIDGE, THE ELDER (2nd S. i. 254. 403.)—It is remarkable that neither the querist nor the respondent (H. B. C.) seems to be aware that the "learned and pious" divine referred to was none other than the father of Samuel Taylor Coleridge. H. B. C. appears to possess the *Dissertations arising from the Seventeenth and Eighteenth Chapters of the Book of Judges*, 1758. I am very anxious to peruse this work. Would H. B. C. object to lend me his copy? If not, and he would say where he would leave it out for me, I should be only too happy to call or send for it. CLAMMILD.

Athenæum Club.

EXCISE OFFICE: WILLIAM ROBINSON (2nd S. vi. 326.; ix. 271.)—MR. PAPWORTH, in discovering the name of the architect of the Excise Office has partially answered my request for information respecting William Robinson. Can he oblige me with the names of any other buildings designed by this architect, of whom I shall be happy to give him all the particulars with which I am acquainted? The west side of the old Royal Exchange was rebuilt by him in 1767, and I believe that he was associated with Sir W. Chambers in building Somerset House. C. J. R.

SIR WALTER RALEIGH'S HOUSE (2nd S. ix. 243.)—Lysons says that Sir Walter Raleigh had a house and estate at Mitcham, Surrey; but he is doubtful whether he inherited the property from Sir John Raleigh (whose widow held lands in this parish), or in right of his wife, who was a daughter of Sir Nicholas Throgmorton, and had been maid of honour to Queen Elizabeth. The house and lands were sold in 1616 (when Sir Walter was preparing for an expedition to Guiana) to Thomas Plumer, Esq., M.P. for Hertfordshire, for 2500*l.*, and were eventually let to John Bond, Esq., whose widow was in the occupation of them in 1811. The house must not be confounded with the house in Mitcham called "Raleigh House," formerly in the occupation of Mr. Dempster, who kept an academy there about 1796. Lysons does not men-

tion any other house in the neighbourhood of London as having been the residence of Sir Walter Raleigh. See Lysons' *Environs of London*, 1st edition, vol. i. p. 354.; vol. iv. p. 600.; and Supplement, p. 47. W. H. W. T.

BUCKINGHAMSHIRE GENTRY (2nd S. ix. 243.) — The list of 1433, referred to by Lysons, is the list printed by Fuller in his *Worthies of England*, divided under each county as it occurs. He does not state whence he derived this document; but under his first county (Barkshire), it is headed "The Names of the Gentry of this County, returned by the Commissioners in the Twelfth Year of King Henry the Sixth, 1433." It would certainly be desirable to ascertain upon what occasion this catalogue of the gentry was taken, and where the original is now preserved. In looking at the calendar of Rymer, I do not at once detect any record connected with it. J. G. N.

DR. ROBERT CLAYTON (2nd S. ix. 223.) — An account of this prelate may be found in Thomson's *Memoirs of the Court and Times of George the Second*. He was related to Mr. Clayton (afterwards Lord Sundon), who held the post of Deputy Auditor of the Exchequer in 1716. His wife, Viscountess Sandon, was the intimate friend and adviser of the Queen-Consort of George II. Mr. Clayton was descended from the Claytons of Fulwood in Lancashire. Dr. Clayton, Bishop of Clogher, was a native of Ireland, his father being Dean of Kildare.

"In a laudable but vain attempt to recover the ancient Hebrew character," he drew attention to the *Written Mountains*, and Edward Wortley Montague made a journey to the desert of Sinai, but without success. Dr. Clayton held during his lifetime the bishoprics of Killala, Cork, and Clogher. He died 25th February, 1758. Some interesting notices of Dr. Clayton's correspondence with Lady Sundon may be read in the above-named work. JAMES WM. BRYANS.

THE COGNIZANCE OF THE DRUMMONDS (2nd S. ix. 263.) — In Haydn's *Dictionary of Dates*, 1860 edition, under the head of "Clanships," is a curious and rare list of all the known clans of Scotland, with the badge of distinction anciently worn by each, and it is there stated that the badge of the clan Drummond is the holly. G. W. N.

M. RAPER (2nd S. ix. 281.) — Although I am unable to give any certain information respecting the M. Raper to whom N. B. refers, the following extract from an authentic pedigree may be of use to the inquirer*: —

"Matthew Raper of Wendover-Dean, co. Bucks, and of Thorley Hall, co. Herts, died in 1748, leaving issue by Elizabeth his wife (sister and heir of Sir William Billers,

[* See Nichols's *Lit. Anec.* iii. 135., for particulars of Mathew Raper, father and son.—ED. "N. & Q."]

Lord Mayor of London in 1784), who died in 1769, aged 77, six sons and one daughter, 1. Matthew, who died in 1778; 2. William; 3. Charles; 4. John, who married Elizabeth, second daughter of William Hale, M.D., of Twyford House, co. Herts, and died in 1783; 5. Henry; 6. Moses; 7. Elizabeth."

The father of Matthew Raper first-mentioned lived in Yorkshire. H. F.

PORSON (2nd S. ix. 101.) — Will the communicator of the anecdote about Porson and the candles be good enough to say whether he knows of any trustworthy authority for it? Porson was often eccentric and often morose, but this was so very unfeeling conduct towards those from whom he had received substantial kindness, that it can hardly be credited without strong testimony.

Does any reader of "N. & Q." know who was the author of *A Vindication of the Literary Character of the late Professor Porson from the Animadversions of Dr. Burgess*, Bp. of Salisbury, 8vo. Cambridge, 1827? The writer's *nom de plume* is *Crito Cantabrigiensis*, and the work relates to the controversy respecting 1 John v. 7. LESBY.

[By Dr. Turton, now Bishop of Ely.—ED.]

PORTRAIT OF JOHN BUNYAN (2nd S. ix. 245.) — The portrait after which R. W. inquires is now in the possession of Mrs. Sanigear's executor, Mr. Wilkinson, Clinton Street, Nottingham (2nd S. i. 81. and ix. 69.); he, I am sure, would feel pleasure in allowing anyone to see it.

S. F. CRESWELL.

Radford, Nottinghamshire.

WITTY CLASSICAL QUOTATIONS (2nd S. ix. 116. 246.) —

"Lord Palmerston, undisturbed by qualms of conscience, surveys with satisfaction the incidents of his Peloponnesian war. England may be disgraced and Europe exasperated — what matters it if the whim of the Foreign Secretary be gratified, and if his Lordship's sovereign commands are obeyed? Horace has described to the letter this extraordinary position, and in his words we conclude —

'Seduibusque magnus in primis eques,
Othone contempto, sedet.
Quid attinet tot ora navium gravi
Rostrata duci pondere
Contra latrones atque servilem manum,
Hoc, hoc, Tribuno militum.'

The Times, 1850.

E. H. A.

LADY ARABELLA DENNY (2nd S. i. 190.; viii. 88.) — In the Rev. John Wesley's *Journal* (May, 1783), mention is made of Lady Arabella Denny's residence at Blackrock, in the county of Dublin, in the following terms: —

"Monday, 5th. We prepared for going on board the packet; but as it delayed sailing, on Tuesday 6th, I waited on Lady Arabella Denny [second daughter of Thomas Fitzmaurice, Earl of Kerry] at the Blackrock, four miles from Dublin. It [now known as Lisniskia, the residence of Frederic Willis, Esq.] is one of the pleasantest spots I ever saw. The garden is everything in

miniature. On one side is a grove with serpentine walks; on the other a little meadow and a greenhouse, with a study (which she calls her chapel), hanging over the sea. Between these is a broad walk, leading down almost to the edge of the water; along which run two narrow walks, commanding the quay, one above the other. But it cannot be long before this excellent lady will remove to a nobler paradise."

Lady Arabella died there on Sunday, 18th March, 1792, aged eighty-five years, and was buried in the family vault at Tralee, in the county of Kerry.

As stated in the *Dublin Chronicle*, 10th April of that year,

"The Royal Irish Academy at their next meeting purpose to offer a prize medal, value one hundred guineas for the best monody on the death of the late Lady Arabella Denny. Six months are to be given for the above performance. That esteemed lady's virtues and angelic life certainly afford an opportunity for touching the most delicate keys of the human heart."

Can you oblige me with any information regarding this monody? To whom was the prize awarded? and has the performance appeared in print? I have not as yet been able to ascertain these particulars.

ABHBA.

[See *A Monody on the Death of Lady Arabella Denny*. By John Macaulay, Esq., M.R.I.A. 8vo. 1792.]

HEIGHTS OF MOUNTAINS (2nd S. ix. 179.) — The work of which W. W. is in quest is entitled —

"An Account of the Trigonometrical Survey, carried on by Order of the Master General of His Majesty's Ordnance, in the Years 1800, 1801, 1803, 1804, 1805, 1806, 1807, 1808, and 1809. By Lieutenant-Colonel William Mudge, of the Royal Artillery, F.R.S., and Captain Thomas Colby, of the Royal Engineers. London: W. Faden, Geographer to His Majesty, Charing Cross, 1811." 3 vols. 4to.

The third volume contains (at p. 302.) the heights of the mountains, &c., which formed the principal stations for the triangulation, and which heights are usually quoted. I am not aware that the book is now to be had. My copy was obtained from a secondhand book catalogue at the price of three guineas, half bound in calf. The work is not yet completed, I believe, but about six or seven years ago I saw some account of its being in process of continuation. Particulars may, no doubt, be obtained from Captain Yolland, R.E., Ordnance Map Office, Southampton. Should W. W. apply there, will he be good enough to give, though the columns of "N. & Q.," any farther information he may obtain?

R. B. P.

Lancaster.

LATIN VERSIONS OF THE "BOOK OF COMMON PRAYER" (2nd S. ix. 262.) — For an account of them, see *Procter on the Book of Common Prayer*, 1855 edition, p. 61.; and also Lathbury, *History of the Book of Common Prayer*, 1858 edition, p. 61.

G. W. N.

Alderley Edge.

HERALDIC ENGRAVING (2nd S. viii. 471.; ix. 110. 203.) — Is not Mr. FAYN a little mistaken in supposing *taille-douce* to be the technical term in French for expressing that the colours in armorial engravings are indicated by the *hachures*?

I have always imagined that an engraving in *taille-douce* was simply a copper-plate engraving, and not necessarily an heraldic one.

On the title-page of Favyn's *Theatre d'Honneur et de Chevalerie*, published in Paris in 1620, eighteen years before Sancta Petra's *Tessera Gentilitia*, that work is said to be illustrated "avec les Figures en taille douce naïvement représentées," though if the lines in these illustrations were taken as guides to the tinctures they would in, I think, every case convey a very false idea of the appearance of the shields; in fact, Favyn never meant them to be so used, and in tome ii. p. 1797., he greatly praises the German method of indicating each tincture by its initial letter attached to the shield, — a sufficient proof that in his time the very convenient method at present adopted was not in use.

In *Les Recherches du Blazon*, Paris, 1673, the tinctures are indicated as at present, but in *L'Armorial Universel*, published six years later, Purple and Sable are shown in the same manner as the corresponding Morada and Negro in *La Declaration Mystica de las Armas de España*.

A copy of the engraved facsimile of the death-warrant of Charles I. with the seals, hangs in one of the rooms of the Literary and Philosophical Institution, Park Street, Bristol, where I have often seen it.

J. W.

An earlier instance than has yet been noticed in "N. & Q." of the use of lines to indicate tinctures, is to be found in Weever's *Ancient Funerall Monuments within the united Monarchie of Great Britaine, Ireland, and the Islands adjacent*, London, 1631, — eighteen years before the execution of King Charles I. I enclose some examples (p. 841.): the arms of Robert Lord Scales. It is curious that on the same page the tinctures are indicated, in some cases throughout, in others partially, in some not at all.

F. L.

BAVIN (2nd S. ix. 25. 110.) — Another example of its use is to be found in the dedication of Heylin's *Sermons on the Parable of the Tares*, 4to. 1658, as follows: —

"Zéal without knowledge, or not according to knowledge, may be compared unto the meteor which the philosophers call an Ignis Fatuus, which for the most part leads men out of the way, and sometimes draws them on to dangerous precipices, or to a brush-Bavine-faggot in a country cottage, more apt to fire the house than to warm the chimney."

The word is still extant in the Yorkshire Dales, and I have myself heard it applied to a quick-burning crackling faggot.

WM. MATTHEWS.

"A WET SHEET," ETC. (2nd S. ix. 182.) — You have perhaps hardly yet come to a clear view of the case. A sailing vessel to leave "Old England on the lee," strictly speaking, would have to beat *dead to windward*; in which case the wind would not "cross her course," but be "right in her teeth." I recollect to have seen *somewhere* a considerable argument about "a wet sheet and a flowing sea," with a suggestion that it ought to be a *following sea*. Some of your non-nautical readers may require to be told, or at least reminded, that the *sheet* in question is not the sail itself (they may have seen sails *wetted* or *skeeeted* in light airs, to make them *hold wind*), but the rope, or rather tackle, by which the sail or its boom is "hauled in" or "eased off" as the wind is less or more favourable. A fore and aft mainsail, when the vessel is going right before the wind, is eased off as much as possible; and then on every lull of the wind the *sheet* drops into the waves, and becomes wet, — then you have "a wet sheet." You seem to be disposed to construe a "flowing sea" into a *favouring tide*, but I fear this will draw as largely on poetical licence as leaving Old England on the lee, when leaving it with a wind at least abaft the beam. Query, Was Allan Cunningham a sailor?

J. P. O.

THE YOUNG PRETENDER (2nd S. ix. 46. 208.) — With reference to the remarks on the above pages, I can state that when I was a boy about twelve years of age (I am now a sexagenarian), an old lady, a distant relative of the family, resided with us. She died upwards of forty-five years since at about eighty. She remembered being hurried with the rest of her family into Wales (they lived near Shrewsbury), on the receipt of the news of Charles Edward entering Derby in 1745. This old lady was in one of the side galleries in Westminster Hall at the coronation banquet of George III., and she often told me that when the champion flung his gauntlet on the floor a slight bustle ensued, and she saw something picked up by one of the attendants, which she was told at the time was a silk glove enclosing a challenge. All this I was well acquainted with years before *Red Gauntlet* appeared from the pen of its talented and lamented author. I was much struck with Scott's description of the scene (although he doubts or denies the fact), tallying as it does so closely with one of the legends of my youth — and the narrator had a vast store of them, which I used most greedily to devour.

R. H.

Kensington.

ADMIRAL JOHN FISH (2nd S. ix. 282.) — MR. GARSTIN will find a very short account of this officer's services in the *United Service Journal* for Dec. 1834. The notice states that he usually resided at Castlefish, co. Kildare, and that he died at St. Germain-en-Laye.

S. O.

CLERICAL INCUMBENTS (2nd S. ix. 252. *et antè*.) — The Rev. Robert Harris, B.D., the present incumbent of St. George's Church, Preston, was inducted to that living in September, 1797. The reverend gentleman, who is thus in the sixty-third year of his incumbency, and who completed the ninety-sixth year of his age last February, preached in St. George's on Sunday morning, March 18th, 1860.

I would add to your list of lengthy incumbencies that of the present rector of Croston, the Rev. Streyntsham Master, who was inducted in September, 1798.

The Rev. Henry Bigot, B.D., who died April 10, 1722, aged 94, was vicar of Rochdale fifty-nine years and seven months, and rector of Brindle seventy-one years. (Baines's *Lancashire*, vol. iii. 498.)

WILLIAM DOBSON.

Preston.

EDGAR FAMILY (2nd S. ix. 248.) — With reference to the article Scots College at Paris, in which paper the family of Edgar of Keithock and Wedderlie is mentioned, and uncertainty expressed whether any representative of that ancient family now exists, I beg to state that after the extinction of the direct line as above, the representation devolved on the Edgars of Auchengrammont, co. Lanark, which house was lately represented by Miss Margaret Edgar, of St. Bernard's, Edinburgh (daughter of James Handyside Edgar of Auchengrammont), who died September, 1857; and at her decease, by Capt. Henry Edgar, late 26th Regiment, her first cousin, and son of Alexander Edgar, of Wedderlie, Falmouth, Jamaica, and Edinburgh. This Alexander Edgar had a large family, the only survivors of which are Henry as aforesaid, Major James Edgar, 69th Regiment, and Louisa, wife of the Rev. Samuel John Jackson of Ayton, St. David's, Jamaica.

J. F. N. H.

FERDINAND SMYTH STUART (2nd S. viii. 495.) — I am obliged to CARTHUSIANUS for the information he has afforded me, but he has omitted to mention whether Constantine was the elder or younger of the brothers. With regard to the sister, I thought it would be useless to inquire about her, as she might have been married, and therefore identification in that case would not be so easy; and also my desire being principally to ascertain *who is the eldest male representative of the elder son*, i. e. the head of the house.

BRISTOLIENSIS.

"BEAUSEANT" (2nd S. ix. 170.) — The meaning of this term, according to the French glossary of Ducange (s. vv. *Baigant*, *Baucens*), is merely "black and white"; and it was adopted as the battle cry of the Templars because their banner was of those colours.

B. B. WOODWARD.

Haverstock Hill.

JUDGES' BLACK CAP, ETC. (2nd S. ix. 253.)—In corroboration of your correspondent's conjectures, I would mention the general custom of English magistrates sitting with their hats on in Courts of Quarter Sessions, &c.; though it presents indeed a curious contradiction of the Scripture rule: "A man ought not to cover his head, forasmuch as he is the image and glory of God," 1 Cor. xi. 7.

Though the passage is in many respects an obscure one, yet it certainly appears from it that the covering of the head was a token of subjection; whereas the mitre of the Jewish high priest, and the bonnets or turbans of the inferior priests and Levites, seem to have been worn in token of their sacerdotal dignity, "for glory and for beauty."

The whole subject strikes me as an interesting one, and well worthy of illustration as a literary "Amenity."

In the Dutch Church it is still the custom for the congregation, though not, I think, for the minister, to wear their hats during the sermon at least.

C. W. BINGHAM.

Miscellaneous.

NOTES ON BOOKS.

Essays by the late George Brimley, M.A. Second Edition. (Macmillan.)

This little volume is a collection of articles contributed by the writer to *The Spectator* and other periodicals. The fact of its having reached a second edition puts a sufficient stamp upon the value of its contents. It contains critiques upon the poetry of Wordsworth and Tennyson, the fictions of Thackeray, Bulwer, Dickens, and Kingsley, the Noctes of Professor Wilson, and the positive philosophy of Comte. These are written with a delicacy of discrimination, a carefulness of language, and an unobtrusive tone of religion, which cannot fail to render them favourite reading with the more thoughtful. But we confess ourselves to have derived most pleasure from an original and suggestive article on "The Angel in the House," in which the writer points out how large a material for the highest poetry is to be found in the incidents of ordinary married life, and not unjustly complains that poet after poet should have neglected it for the threadbare raptures of the lover.

First Traces of Life on the Earth; or, the Fossils of the Bottom Rocks. By S. J. Mackie, F.G.S., &c. (Groombridge.)

This little volume is from the pen of a gentleman who is thoroughly acquainted with his subject, and has a happy facility for conveying its facts and principles in a simple form to the uninitiated. He has here adopted the plan of confining his remarks to a very small portion of the vast area of geological science—the fossils of the earlier rocks—and extracted from it some very agreeable first lessons on geology.

If we confess that the mere *List* of the articles in the *Quarterly* just issued somewhat disappointed us, we must confess that we have been greatly pleased with the articles themselves, and find the Number an extremely good one. Dismissing the only political one, *The Budget and the Reform Bill*, which all should read, whether admirers or not of Lord John's mischievous bantling and Mr. Gladstone's daring *Badget*, we come to two of great social importance. That on *Labourers' Homes* is one of great

value, and is obviously written by a master of the subject; while *Miss Nightingale's Notes on Nursing* furnish materials for a paper calculated to direct increased attention to that admirable pamphlet, and to the reforms in our treatment of the sick which are so imperatively demanded. *Souvenirs et Correspondance de Madame Récamier* form the subject of a pleasant article on that enigmatical Queen of Beauty and Fashion. Our sporting friends will delight in the article "Tom Smith" and *Fox Hunting*, as the lawyers will in that on *The Bar of Philadelphia*. There is much curious historical information and strange family history in the paper on the *Vicissitudes of Families*, and such an abundance of capital stories in the anticipatory review of the *Autobiographical Recollections of Leslie*, as to make us most anxious to see Tom Taylor's amusing volume.

Mr. Leigh Sotheby, who announces a work which will doubtless be of considerable literary interest, *Ramblings in the Elucidation of the Autograph of Milton*, is desirous of an inspection of an Autograph Letter, or authentic Autograph MS., of either Edward or John Phillips, the nephews of Milton; and also of any letter or document bearing the autograph of Elwood the Quaker, and friend of the poet. We shall be glad if this Note should prove the means of obtaining for Mr. Sotheby the objects of his search.

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Notices to Correspondents.

"APRÈS MOI LE DELUGE." A. E. will find in our 1st S. iii. 397, that this saying is older than either *Pompadour* or *Metternich*. Our correspondent's Query had been anticipated by Douglas Jerrold in the same volume, p. 299.

JAYDEE. The correspondent who wishes to address a letter to Jaydee is informed that we can forward it.

F. S. D. The line—

"Off with his head! So much for Buckingham,"

is an interpolation by Colley Cibber into the acting version of *Richard III.*

N. S. HEINEKEN. How can we forward a letter to this correspondent?

X. There is nothing dramatic in the volume of Poems by Mrs. Hornblower. Ouseley's Poems, 1847, and Pyke's Triumphs of Messiah, 1813, are not in the British Museum.

J. EDMUNDS must submit his query to some respectable second-hand bookseller.

Replies to other correspondents in our next.

ERRATUM.—2nd S. ix. p. 292. col. ii. l. 35. for "Skimin's" read "McSkimin's."

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Notes.

MILTON'S SONNET TO HENRY LAWES.

In every edition of Milton's *Poems* which has fallen under my notice — I might perhaps, without much fear of error, say, in every edition — the sonnet commencing —

'Harry, whose tuneful and well-measured song

is described as addressed to Lawes "on the publishing his *Airs*;" and this statement rests on no less an authority than that of the poet himself; for in a volume preserved in the library of Trinity College, Cambridge, containing much of Milton's poetry in his autograph, there are (as we are informed by Dr. Todd), three copies of this sonnet, two in Milton's handwriting, and the third in that of another man, the title being, "To my friend Mr. Hen. Lawes, feb. 9. 1645. On the publishing of his *Aires*."

Yet, notwithstanding this apparently conclusive evidence, there are circumstances which, at first sight, seem calculated to raise a doubt as to the sonnet having really been written on the occasion mentioned in the title.

As far as is known, Henry Lawes did not publish any work bearing the title of "*Airs*" earlier than 1653, in which year he brought out *Ayres and Dialogues for One, Two, and Three Voyces. By Henry Lawes. The First Booke*. (Small

folio, with portrait of the composer by Faithorne on the title-page.) To this publication Lawes says, in the preface, he was impelled in consequence of some twenty of his songs having then lately been printed in a book without his knowledge. (The book to which he alludes appeared in 1652 under the title of *Select Musickall Ayres and Dialogues*. It was put forth by John Playford, and contained, besides Lawes's songs, compositions by John Wilson, Mus. Doc.; Charles Colman, Mus. Doc.; William Webb, Robert Johnson, Nicholas Laneare, John Taylor, and Mr. Caesar. Enlarged editions of it appeared in 1653 and 1659.) Lawes's first book of *Ayres* was followed by a second in 1655, and a third in 1658. To the first book were prefixed verses by Waller, Edward and John Phillips (Milton's nephews), John Cobb, Francis Finch, William Barker, T. Norton, and John Carwarden; to the second, similar compositions by Katherine Philips ("the matchless Orinda"), Mary Knight (one of the composer's pupils), Dr. John Wilson, Dr. Charles Colman, and John Berkenhead; the third being ushered in by a poem of about 150 lines by Horatio Moore. But in neither of the three books did Milton's sonnet appear. This, however, was not because it had been forgotten or was unvalued by the man to whom it was inscribed, but in all probability from the circumstance that in 1648 Henry Lawes had published *Choice Psalmes put into Musick for Three Voices*. *Compos'd by Henry and William Lawes, Brothers*; amongst the commendatory verses prefixed to which is the sonnet under consideration, bearing the simple inscription "To my friend, Mr. Henry Lawes."

Both Warton and Todd, and possibly other annotators of Milton, have noticed the publication of the sonnet in the *Choice Psalmes*, but neither makes any observation on its absence from the *Ayres and Dialogues*. I trust I may therefore be pardoned for inviting attention to it.

There is every reason for believing that Milton, not only from early training, but from the practice of his riper years, was too good a musician to confound the distinction between *Psalmes* and *Airs*. We may therefore assume that the sonnet was in reality written for the purpose mentioned by the poet, viz. to be employed on the publication of some of Lawes's *Airs*.

This assumption seems also supported by a note in the margin of the copy of the sonnet as printed in the *Choice Psalmes*, where the expression in the eleventh line —

"That tun'st their happiest lines in hymne or story," is explained as alluding to "The story of Ariadne set by him [Lawes] to musick." Now "The Story of Theseus and Ariadne" is the first piece in the first book of *Ayres*, and is especially noticed by the writers of more than one of the commendatory verses prefixed thereto.

May it not have been the case that Henry Lawes contemplated a publication of some of his *Airs* in 1645, and that his friend Milton, hearing of his intention, promised him a poetical contribution to prefix to it, but that by the time he had carried his promise into execution, Lawes, influenced by the unfavourable state of the times, doubtless, also, by the death of his brother William, who was killed at the siege of Chester in the same year—probably not long before the sonnet was written*—deferred his intended publication, and took no further steps towards it until roused into action by the unauthorised publication of Playford in 1652; and that in the meantime, having determined on putting forward the *Choice Psalmes* of himself and his brother, and being in possession of Milton's sonnet, he was induced to print it with that work, suppressing so much of the title as stated it to have been written "on the publication of his *Airs*."

The number of those who feel an interest in whatever is connected with the writings of Milton is so large, that I doubt not but that anything which can be offered in elucidation of this subject would be generally acceptable. W. H. HUSK.

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"It might therefore afford too just a ground to other countries to reproach this nation (not inferior to any other in every branch of Science and Literature, and more particularly in Astronomy), if, while the French King is sending observers not only to Pondicherry and the Cape of Good Hope but also to the Northern Part of Siberia, and the Court of Russia is doing the same to the most Eastern confines of the Greater Tartary (not to mention the several observers that are going to various places on the same errand from different Parts of Europe),

* Chester was surrendered to the Parliamentary forces on 3rd February, 1645, only six days prior to the date of the sonnet.

England should neglect to send any Observers to such Places as are proper for the purpose, and subject to the Crown of Great Britain.

"This is expected from us by foreign Countries; because the use, that may be derived from this Phenomenon, will be proportionate to the number of distant places where proper observations can be made of it. And the Royal Society, being extremely desirous of satisfying the general expectations of the World in this respect, have thought it incumbent upon them to lay this matter before your Grace, who is so great a Patron of Learning, and to request your effectual intercession with his Majesty, that He would be graciously pleased to enable them, in such manner as he shall think proper, to accomplish this their desire, and to answer the expectation of the World; which, as the Memorial sets forth, would be attended with an expence very disproportionate to the narrow circumstances of that Society.

"But were the Society in a much more affluent state, it would surely tend greatly to the Honour of His Majesty and the Nation in general, that an expence of this sort designed to answer the universal expectations of the world, and to promote Science, should not be born by a particular set of private persons.

"The Royal Society therefore flatter themselves, that through His Majesty's (their Patron's) great goodness, and his remarkable regard for the Honour and credit of the Nation; and through your Grace's kind intercession for that purpose; their hopes will not be frustrated.

"But I must farther add that no time is to be lost; and that it is necessary for us to be honoured with His Majesty's answer as soon as may be; Since the proper preparations must be immediately set about, in order to prevent the Observers arriving too late at the respective places of their destination, which a little delay might occasion.

"I am, with the greatest respect,

"My Lord Duke,

"Your Grace's

"Most humble and

"Most obedient Servant,

"MACCLESFIELD."

"St James's Square,

"Saturday, 5th July, 1760.

"His Grace the Duke of Newcastle."

"To the Right Honourable the Lords Commissioners of his Majesty's Treasury.

"The Memorial of the President, Council, and Fellows of the Royal Society of London for Improving Natural Knowledge,

"Humbly Sheweth

"That whereas the French and other Courts of Europe are now sending proper persons to proper places in various parts of the world, to observe for the Improvement of Astronomy, the Transit of Venus over the Sun, which will happen on the Sixth of June next;

"And whereas this Nation is more immediately concerned in this Event, predicted in the last Century by an Englishman, Doctor Halley, his Majesty's late Astronomer Royal, and observed but once before since the World began, and then only by another Englishman, the Ingenious Mr. Horrox;

"And whereas the expences of this most laudable undertaking, in which the honour of this Nation is thus principally concerned; appear upon an Estimate of the Charges thereof to be near Eight Hundred pounds, if only two persons be sent, with the necessary Instruments, to the Island of Saint Helena; and if the like number be also sent to Bencoolen, which is very much to be desired, will amount in the whole to near double that sum; the

least of which sums is disproportionate to the circumstances of this Society.

"The said President, Council, and Fellows do therefore humbly request your Lordships, to intercede with his Majesty, that he would be most graciously pleased to enable them to carry the said design into execution, in such manner, as to his Majesty in his great wisdom shall seem proper.

"Given under their common Seal, this third Day of July, in the year of our Lord One thousand Seven-hundred and sixty,

'MACCLESFIELD, P.R.S."

(L. S.)

"— Morton
Cha^r. Cavendish
James Burrow
P. Davall
W. Sotheby
W^m Fanquier
Rob^t Nesbitt
Tho^s Birch
Cha^r Morton }
Secretaries
Ja. Bradley, R. Ast."

This was read before the Treasury Board on the 6th July, and a warrant for 800*l.* given to enable the Society to send two persons to St. Helena for the purpose of observing the transit of Venus. The next petition proceeds from the Astronomer Royal, who applies for additional salary for his assistant.

"To the Right Honorable The
Lords Commissioners of His
Majesty's Treasury.

"The Memorial of the Rev^d Nevil Maskelyne,
B.D., Astronomer Royal.

"Humbly sheweth

"That the business of your Memorialist's office, in making astronomical observations and calculations from them, is very laborious, and cannot be executed by himself alone without the help of an able Assistant.

"That your Memorialist (agreeable to the original institution of the Royal Observatory in the year 1676) is allowed by Government only 26*l.* & ann. for maintaining an Assistant, which allowance is totally inadequate for the purpose, and that Your Memorialist has been obliged to increase it to 60*l.* out of his own pocket.

"That, notwithstanding this, when by the instructions of your Memorialist the Assistant becomes capable of being useful to him, he finds his labors underpaid, and leaves him. That this has repeatedly been the case, to the great inconvenience as well as expence of Your Memorialist, and to the obvious detriment of the Service of the institution. That his present Assistant is now about to leave him on this account only.

"That in the time of the Astronomers Royal, who preceded Your Memorialist, very considerable perquisites arose to the Assistant from shewing the Royal Observatory to strangers. But, that upon his appointment to be His Majesty's astronomical Observer in the year 1765, he was strictly forbidden under His Majesty's Sign Manual, to suffer any money to be taken for shewing the Royal Observatory, which injunction has been punctually obeyed.

"That Your Memorialist hopes, from the facts above-mentioned, that Your Lordships will think it reasonable that an augmentation should be made to the Salary of

the Assistant, which augmentation Your Memorialist humbly conceives should not be less than 70*l.* a year.

"NEVIL MASKELYNE,
Astronomer Royal.

"Royal Observatory,
at Greenwich,
March 7th, 1771."

"We the underwritten, The President and Council of the Royal Society, Visitors of the Royal Observatory, do certify that we are satisfied of the truth of the facts contained in this Memorial; and are of opinion that the augmentation desired for the Assistant is reasonable and necessary for carrying His Majesty's most gracious intentions for the benefit of Astronomy and Navigation into execution, if your Lordships shall think fit.

"J. West, P. R. S.	Marchmont
James Burrow, V. P.	Macclesfield
J ^r Porter	C. S ^t Davids
Samuel Dyer	Daines Barrington
John Belchier	Jno. Campbell.
Jno. Blair	
M. Maty	
Mat. Duane	
Sam ^l Wegg	
William Hunter	
Cha. Morton, Sec ^r , &c."	

This petition was read on the 14th March, 1771, and again on the 16th May following; when my Lords consented to recommend to his Majesty an additional salary of 70*l.* a year, to be paid to the assistant of the Astronomer Royal so long as the said Astronomer should not suffer any money to be taken for showing the Royal Observatory. ("Treasury Minute Book," No. 41. p. 143.)

WILLIAM HENRY HART.

Folkestone House, Roupell Park, Streatham.

MATHEMATICAL BIBLIOGRAPHY.

(Continued from 2nd S. viii. 466.)

To the works of Theophrastus I might have added five books *Problematum Collectionis* (Diog. L., *op. cit.*, p. 203., ll. 22—3.), one (other?) book *Problematum Collectio* (p. 204., l. 25.), two *Deductorum locorum* (p. 202., l. 20.), one *Solutiones* (p. 204., l. 16.), one *de Democriti Astrologia* (p. 202., ll. 27—8.), one *de Numeris* (p. 204., l. 19.), and five on matters connected with music or arithmetic, viz., one *De Mensuris* (p. 204., l. 20.), three *De Musicâ* (p. 204., ll. 16—17.), and one *De Musicis* (p. 205., ll. 6—7). Diog. Laert. also mentions the *Harmonicon* of Metrodorus. Heilbronner (p. 286.) describes Geminus Rhodius as the author of a work "De ortu Linearum Spiraliū, Conchoidarum et earum Affectionibus," adding (p. 287. art. f.), "Hoc indicat Catalogus librorum ex Barocciana Bibliotheca in Angliam delatus."

The edition of Proclus to which I have referred is —

Patavii, fifteen-sixty. PROCLI Diadochi (Lycii) . . .
'in primum Eûclidis Elementorum librum' . . . 'com-

mentariorum librum III.' 'A Francisco BAROCIO Patritio Veneto' . . . 'editi' . . . 'Excudebat Gratiuos Perchacinus.' *Folio.*

The words "*vide et Gem. in 6 lib. Geometricarum enarrationum*" in the margin of p. 262. may be a reference by Barocius to Geminus.

The first edition of Leslie's work is —

Edinburgh, eighteen-seventeen. LESLIE, John. 'Philosophy of Arithmetic; exhibiting a progressive view of the theory and practice of calculation, with an enlarged table of the products of numbers under one hundred.' *Octavo.*

The title-page of the 1st ed. of Montucla's *Histoire* differs from that of the 2nd only in the presence of a motto from Bacon, and in the occurrence of 'M.' in place of Montucla's initials.

It is sometimes difficult, not only to obtain a correct description of a book, but to ascertain the name of its author. Thus Murhard (vol. i. p. 139.) ascribes the work "De Characteribus Numerorum Vulgaribus" to Joh. Fr. Weidler, while the *Penny Cyclopædia* (vol. xxvii. p. 192.) informs us that this work is by J. F. and George Immanuel Weidler, and Mr. De Morgan (whom it seems almost as hopeless to detect in an inaccuracy of detail as in an error of principle), in his *References* simply names "Weidler."

Wallis, Weidler, Heilbronner, Leslie, Peacock, Delambre and De Morgan may be placed among the historians of arithmetic.

Mr. De Morgan places the works of Dechâles and Wolf among the bibliographies, and in the same list with those of Lipenius, Beughem, Eyring, Murhard, Reuss, and Muller, and with the "Einleitung zur Mathematischen Bucherkentniss."

Lipsie, seventeen-ninety-seven. MURHARD Frid. Gvil. Avg., 'Bibliotheca Mathematica,' 'Volumen Primum continens Scripta generalia de mathesi, de arithmetica et geometria.' *Octavo.*

Lipsie, seventeen-ninety-eight . . . 'Volumen secundum continens scripta geometrica et analytica.' *Octavo.*

Lipsie, eighteen-three . . . 'Tomus III. continens scripta de scientiis mechanicis et opticis. Pars Prima.' *Octavo.*

Lipsie, eighteen-four. . . . 'Tomus IV. continens Scripta de scientiis mechanicis et opticis. Pars Secunda.' *Octavo.*

Each volume of Murhard's 'Bibliotheca Mathematica,' or 'Litteratur der mathematischen Wissenschaften' has a Latin as well as a German title-page. So has the following: —

Tubinge, eighteen-thirty. ROGA, J. 'Bibliotheca Mathematica sive criticus librorum mathematicorum, qui inde ab rei typographicae exordio ad anni 1830 usque finem excusi sunt, index ad varios usus commode dispositus ab . . . 'Sectio I. Libros arithmeticos et geometricos complectens.' *Octavo.* The 'Præfatio Editoris' opens with the statement 'Prima hujusc operis sectio eos, qui ad scientiam arithmetica et geometricam, alias generatim *matheseos puræ* nomine venientem spectant, libros complectitur. Sectio altera in iis operibus, quæ ad *mathesin applicatam* pertinent, tota versabitur.'

The following has an English title-page: —

Leipsic and London, eighteen-fifty-four. SOHNCKE, L.A., Professor of Mathematics at Halle. 'Bibliotheca Mathematica: Catalogue of Books in Every Branch of Mathematics, Arithmetic, higher Analysis, constructive and Analytical Geometry, Mechanics, Astronomy, and Geodesy, which have been published in Germany and other Countries from the Year 1830 to the Middle of 1854. Edited by [Sohncke]. With a complete Index of Contents.' *Octavo.*

In connexion with the names of Wallis, Cossali, and Hutton, who have treated specially of the history of algebra, must be mentioned those of Waring, Montucla, Strachey, Taylor, Colebrooke, Rosen and Libri.

Cambrigiæ, seventeen-sixty-two. WARING, Edward. 'Miscellanea Analytica, de æquationibus algebraicis et curvarum proprietatibus.' *Quarto.* In the opening of the 'Præfatio' Waring, speaking of the 'Ars Analytica,' says that 'De hujusc Scientiæ Progressu, et quæ diversis temporibus acceperit, incrementis, abs re haud alienum erit pauca præfari.'

Less than three pages, however, would comprise all Waring's historical matter.

Cambrigiæ, seventeen-seventy. WARING, Edward. 'Meditationes Algebraicæ.' *Quarto.* 'De incrementis iis, quæ gradatim res ceperit algebraica, narrationem hic contexui brevem, ut sua inventoribus deferatur gloria; atque ut iis simul, qui progressus artium investigant curiosius, aliquâ sit ex parte satisfactum. Ex historiis clar. virorum Wallisii et Montuclæ quædam mutuatus sum. quorum alter Harriott nostrati nimis favet, alter quidem gallicis scriptoribus, sed humanum est sic errare,' is the opening of the 'Præfatio.'

This second contribution of Waring to history, comprised in four or five pages, is rather more ample than the first.

A short history of algebra was given in Hall's *Cyclopædia*, and a more elaborate one in Rees's.

A paper 'On the early History of Algebra,' by Edward Strachey is printed at pp. 158—185, of vol. xii. (Calcutta, 1816), of the 'Asiatick Researches.'

London, eighteen-thirteen. STRACHEY, Edward, of the East India Company's Bengal Civil Service. 'Bija Ganita: or the Algebra of the Hindus.' *Quarto.*

Bombay, eighteen-sixteen. TAYLOR, John, M.D. of the Hon'ble East India Company's Bombay Medical Establishment. 'Lilawati: or a treatise on Arithmetic and Geometry, by BHASARA ACHARYA, translated from the original Sanscrit by . . . ' *Quarto.*

London, eighteen-seventeen. COLEBROOKE, Henry Thomas. 'Algebra, with Arithmetic and Mensuration, from the Sanscrit of BRAHMEGUPTA and BHASARA.' *Quarto.*

The following contains some little history and the germ of recent mathematical discoveries:

London, eighteen-fourteen. SPENCE, William. 'Outlines of a Theory of Algebraical Equations, deduced from the principles of Harriott, and extended to the Fluxional or Differential Calculus.' *Octavo.*

This little tract was not intended for general circulation, and it is stated, in Davis and Dickson's advertisement, or "Literary Intelligence"

appended to it, that only 80 copies were printed. Mr. Spence (see p. 90.) died before the printing was completed, and the original manuscript, from p. 80., was accidentally lost. Mr. Herschel, however, continued the development of the theory to p. 90., and closed the investigation at this point. Mr. J. Galt informs us (p. 90.), that he knows Mr. Spence did not intend to carry it further in the present publication.

The work of Wronski on equations is not mentioned by Bogg, nor are Jerrard's 'Researches' by Sohneke.

JAMES COCKLE, M.A., &c.

4. Pump Court, Temple.

Minor Notes.

TITLE OF MARQUIS.—It is a curious fact noticed, I think, by Wraxall, that from the time of the death of the Marquis of Rockingham in July, 1782, the title of Marquis as a separate and independent gradation in the English Peerage was in abeyance until Nov. 1784, when Earl Temple and the Earl of Shelburne were created, respectively, Marquis of Buckingham and Marquis of Lansdowne.

E. H. A.

ORIGIN OF THE BUONAPARTE FAMILY.—

'There is a curious story connected with Vitylo. About a hundred and fifty years ago, say the people, emigration from Maina into Corsica was frequent; amongst others the family of Kalomiris or Kalomeros (both names are mentioned), went from Vitylo, who, soon after their settlement in Corsica, translated their name into Italian—Buonaparte. From this family came Napoleon, who was, therefore, of Mainote or ancient Spartan blood. Pietro Mavromakkhalis, it is said, when he visited Napoleon at Trieste, claimed him as a fellow-countryman on the faith of this story. The Mainotes implicitly believe it; the emigration at the time mentioned is a matter of history, and the fact that the name of Buonaparte previously existed in Italy, is no proof that the Corsican Buonapartes may not originally have been the Kalmeros of Maina. The thing is possible enough; and somebody who is sufficiently interested in the present race of Buonapartes to make researches, would probably be able to settle the question.'—Bayard Taylor's *Travels in Greece and Russia*, p. 181.

E. H. A.

"ERASE" AND "CANCEL."—In the article on the "Shakspeare Forgeries," in the last *Edinburgh Review*, the writer asks (p. 471. n.):

"Why has not our language two words—one to denote actual obliteration by scratching or defacing; the other, the sign (cross lines) denoting obliteration?"

Our language has two such words:—

"ERASE" = "to expunge, to rub out."

"CANCEL" = "cancellis notare," "to mark with cross lines, to cross a writing." (*Johnson*.)

It is true these words are often misused; but that is the fault of the writers, not the language. The reviewer uses "erasure" for "cancel" or "cancellation."

S. C.

RACES BY RUNNING FOOTMEN.—In a MS. Diary of Sir Erasmus Philipps, 5th baronet of Pictou Castle (ob. 1743), I find a curious illustration of the amusements of the Oxford men a hundred and forty years ago. Sir Erasmus had just matriculated at Oxford, and was employing his leisure in visiting places of note in its vicinity. What he saw upon one occasion, his Diary shall relate:—

"1720, Sept. 19th. Rode out to New Woodstock, 7 miles from Oxford. Dined at the Bear, 2s. 6d. ordinary. In the Evening rode to Woodstock Park, where saw a footrace between Groves (Duke Wharton's running footman) and Philipps (Mr. Diston's). My namesake run the 4 miles round the course in 18 minutes, and won the race; and thereby his master 1000*l.*, the sum Groves and he (who were both stark naked) started for. On this occasion there was a most prodigious concourse of people. Returned to Woodstock, whence, after some refreshment, galloped to Oxford."

I fancy that the classical "Dons" of Oxford in 1860 would be greatly scandalised by such a revival of the Olympic Games in their vicinity.

JOHN PAVIN PHILLIPS.

Haverfordwest.

Queries.

THE LIVERY COLLAR OF SCOTLAND.

In the year 1850, when the correspondence on the Collar of SS. was at its height in "N. & Q.," I asked (in 1st S. ii. 330.) whether any of the antiquaries of Scotland could furnish me with evidence in confirmation of the following statement, made by Nicholas Upton:—"Rex etiam Scotia dare solebat pro signo vel titulo suo unum collarium de gormetis fremalibus equorum de auro vel argento."—Nic. Uptoni *de Studio Militari*. (Nicholas Upton is said to have written this work about the year 1441; Moule, *Bibliotheca Heraldica*, pp. 7. 141.)

My only answer I received was the following very strange one from a writer signing himself ARMIGER (same vol. p. 363.) I was told that—

"This passage neither indicates that a King of Scotland is referred to, nor does it establish that the collar was given as a livery sign or title. It merely conveys something to this purport, that the king was accustomed to give to his companions, as a sign or title, a collar of gold or silver shaped like the bit of a horse's bridle."

This view of the matter is only intelligible upon the presumption that ARMIGER so far misread the passage as to take the word "scotic" (for so it is printed in Upton, without a capital), as equivalent to *socius*. I did not, however, make any reply, because I was not inclined to continue the controversy with such weapons as my opponent chose to take up, particularly as I was writing under my real name, whilst he remained concealed as ARMIGER. Besides, I had some hope that my appeal to "the antiquaries of Scotland" in particular might meet

with a response, at once more courteous and more instructive. The evidence I wish to discover, if any such exists, would be in answer to this question, *Did the Kings of Scotland ever give a livery collar?* I am aware that the collar of the order of the Thistle, as it appears in the most ancient examples, has been supposed to resemble horse-bridles; but I suspect the resemblance was merely imaginary; and unless the order of the Thistle can be shown to have been originally an order of livery, it will not be what I ask for. The distinction between the collar of livery and the collar of an order of knighthood consists mainly in this; that, in the latter case the society or company of knights—for the word “order” is embarrassing, its original sense having been livery, the very thing from which it is here necessary to distinguish it,—was generally limited, as in the *sodalitas* of the Garter to twenty-five, and in that of the Thistle to twelve persons; whereas the livery collar was given to, or assumed by, an unlimited number of feudal or political adherents, state officers, and household servants, whether they were knights, esquires, or merely serjeants (*servientes*). The earliest of the livery collars of which I am aware was that of the *cosses de geneste* in France. In England we had the Collar of Esses of the House of Lancaster; and the Collar of Roses and Suns of the House of York. I believe that there were also livery collars in other parts of Europe, the reality and identity of which I shall be glad to ascertain. It is with the like view that I now repeat my inquiry whether any livery collar was ever given by the Kings of Scotland?

JOHN GOUGH NICHOLS.

ALLUSION IN THE “*ROLLIAD*.”—The last of the translations of Lord Belgrave’s quotation in the *Political Miscellanies* at the end of the *Rolliad*, is “by Sir Joseph Mawbey”:—

“Had great Achilles stood but half as quiet,
He’d been by Xanthus drench’d, as *I by Wyatt*.”

To what does this allude?

W. D.

FITZGIBBON’S “*IRISH DICTIONARY*.”—I have lately met with the following particulars in the *Dublin Chronicle*, 5th April, 1792:—

“Last week died at Kilkenny, Mr. Philip Fitzgibbon, mathematician, aged 81 years. Mr. Fitzgibbon was supposed to possess a more accurate and extensive knowledge of the Irish language than any other person living; and his latter years were employed in compiling an Irish Dictionary, which he has left completed except the letter S, and that he appears to have forgot. The Dictionary is contained in about 400 quarto pages; and it is a remarkable instance of patient perseverance, that every word is written in Roman or Italic characters, to imitate printing. This, with many other curious manuscripts, all in Irish, he has willed to the Rev. Mr. O’Donnell.”

Can anyone give me any information respecting

this MS.? If extant, where is it? And has it, in whole or in part, appeared in print? Is anything known of Mr. Fitzgibbon? ABIBIA.

CHURCH TOWERS: THEIR ORIGIN AND EARLY USE.—In a notice of Weingärtner’s *System des Christlichen Thurmbanes*, in the *Saturday Review* for April 21, it is stated to be the author’s object to prove that the practice of using church towers as belfries is very modern and degenerate:—

“Their first origin, he maintains, was as a monument to those who were not worthy to be buried in a church; and, afterwards, they were joined to the church to mark and adorn the spot where the altar concealed the sacred relics. Their gradual application as belfries, and the oblivion of their pristine destination, were indicated as centuries went on by their more and more westerly position.”

Has this strange theory had any supporters previous to Herr Weingärtner? C. J. ROBINSON.

THE ROBERTONS OF BEDLAY, NEAR GLASGOW.—In the reign of Charles I. the estate of Bedlay, with its fine antique mansion-house, belonged to James Robertson, Esq., who became one of the Judges of the Court of Session, under the title of Lord Bedlay. His descendants continued owners of the estate down till near the close of last century, when it was judicially sold. Can any of your correspondents state whether Mr. Robertson, the last owner, died childless? or, if not, who is the present representative of this old Lanarkshire family? A feeling of respectful interest prompts me to ask this information. NEMO.

MAP OF ROMAN BRITAIN.—Amongst the ancient maps in the King’s Library, British Museum, I find one entitled “*Britannia Romana*, collected from Ptolemy Antonine’s *Itinerary*” by J. Andrews.” At the foot of the map is this: “London, published, &c., Sep. 12, 1797, by J. Andrews, No. 211., facing Air Street, Piccadilly.” “Drawn and engraved by J. Andrews.” And on the right-hand upper corner is “Plate IX.”

I should be glad to be informed of the title, &c., of the work to which this map belongs; and also if it be possible to procure a copy of it?

B. B. WOODWARD.

Haverstock Hill.

DAVIES OF LLANDOVERY.—The family of Davies of Llandovery, in Carmarthenshire (now Davies of Pentre), claim to be of Tudor blood, and frequently use the christian names of “Owen” and “Tudor.” Can any of your correspondents inform me of the grounds of the claim? W. W.

PUNISHMENTS, ANCIENT AND MODERN.—Where can I find a description of the different punishments used in the army and navy, and at schools, both in ancient and modern times—modern especially? Also, the names of the best reports of criminal cases during the last twenty or thirty years? HENRY KELLY.

"THE PORTEATURE OF DALILAH."—Can any correspondent of "N. & Q." give the author of the following uncommon volume, unknown to Watt*, Lowndes, Cooke, and Darling. The two first works in the volume is mentioned by Ames, p. 1150., without number of pages; but no notice is taken of the third and concluding pieces.

"Two Fruitfull Exercises: The one,—A Christian Discourse upon the 16 and 17 verses of the 16 Chapter of the Booke of Judges, wherein are handled these Three principal Heads: The Portreature of Dalila; The Bridle of Lust; The Seale of Secrets.—The other: A Godly Meditation upon the 41 and 42 verses of the 10 Chapter of Saint Luke, containing especially: The Profit of Reproofe; Together with the Necessitie and Excellencie of God's Word. Also a Briefe Discourse intituled, A Buckler against a Spanish Brag; written upon the first Rumor of the intended Invasion, and now not altogether unmeet to be published. By E. R. Londini Impensis G. Bishop. 1588." 8vo., pp. 176.

DANIEL SEDGWICK.

Sun Street, City.

RAPIN AND TINDAL'S "HISTORY OF ENGLAND."—The new style, as is well known, was adopted in England in 1752. I shall be glad if any of your numerous correspondents can inform me whether the dates in Rapin and Tindal's *History* are calculated according to the new style? The work is always quoted as a standard authority, and I perceive that Mr. C. Knight, in his new *History*, often relies upon it to fix a date. The first volume of the second edition was published in 1732, and the last of the continuation in 1747. Could you obtain a list of the best historians in which the new style is rigidly followed, you would confer a great benefit on students of history. G. R.

"THE HAPPY WAY."—I have a battered copy of this book, without a title. The Preface is signed "R. C." From an allusion the work seems to have been written before the death of Sir Richard Baker. The author says he had written "a former book, intituled *The Way to Happiness on Earth*," in which he answers the objections usually made "by the followers of Monius and Zoilus against printing of books in these times." This curious little work contains the theory of a *Pilgrim's Progress*; it is, however, anything but allegorical. The object of this note is to inquire what is known of *The Happy Way*, and who is its author? B. H. C.

"POUNTEFREIT," ETC.—Henry III., about 1260, built the first royal palace at Shene, on the Surrey side of the Thames, nearly opposite the village of Isleworth, appropriating it as a residence for his son Edw. I., and it was occupied successively by both Edw. II. and III. During the reigns of the two last monarchs various documents are dated from Shene and Istelworth, or Isleworth. One in 14th of Edward II. on Monday 2nd March (A.D.

[* This work is noticed by Watt, *Authors*, vol. i. 116.]

1321), of importance, respecting uniform weights and measures. There are also four or one dated Saturday, 28th November, and three more dated Monday, 30th November (in the same year, A.D. 1321), or 15th of the king. I beg to specify these last with a view to found a Query for which I request information from some reader of your miscellany. They are from Rymer's *Fœdera of the "Record Commission"* (vol. ii. i. p. 461.), signed:

Teste Rege, apud Pountefreit super Thamisi xxviii die Novbris, 1321.

"Ditto, apud Pountfreyt super Thamisi xxx die Novbris, 1321.

"Ditto, apud Pontem Fractum super Thamisi xxx die Novbris, 1321.

"Ditto, apud Pontem Fractum, xxx die Novbris 1321."

The precise locality of this "Pontefract on the Thames" I have for some time ineffectually endeavoured to ascertain; but in No. 226., the last of the *Edinburgh Review*, there is an article throwing much light upon the nomenclature of places in England; and at p. 365., Pontes is designated as the present Staines, which, being in the high road of the metropolis to Salisbury, Exeter, and particularly to the mines of Cornwall, must have been a place of some importance; most probably with a bridge over the Thames, and which might have fallen into decay. I shall thank any reader of "N. & Q." who will inform me if my conjecture be right, or explain the subject.*

WEATHER GLASSES.—A considerable number of what are termed "Chemical Weather Glasses" appear to be used in the West, and perhaps other parts, of England; which, *on dit*, are superseding the barometer as a storm indicator, and which are I believe merely camphor in some liquid preparation.

I have seen the effects produced on these glasses, which are apparently the result of an impending change of weather, and certainly were, under any circumstances, curious and interesting. The question is, are these glasses at all what they profess to be? I fear this Query is one hardly in character with your excellent publication; but still if any of your correspondents, who combine scientific knowledge with leisure and kindness, would inform me how far these glasses are to be relied on, and on what principle they act, they would greatly oblige. EXON.

ST. DUNSTAN'S SCHOOL.—Malcolm, in his *Londinium Redivivum*, tells us that Sir Nicholas Bacon and Sir William Cecil having petitioned Queen Elizabeth that her majesty would grant them a patent to establish and erect a "Free Grammar School" for the education and instruction of the youth of the parish of St. Dunstan's;

[* See "N. & Q." 1st S. ii. 205., where a correspondent expresses his opinion that Kingston Bridge was the *Pomfret* on the Thames.—Ed.]

Fleet Street, for ever, her majesty was graciously pleased to grant such, dated April 8th, 1561. Farther; there were sixteen governors to preside over this institution, a master, and one usher. Three Masters of Chancery at that period, the Clerk of the Petty Bag of the same court, and the Registrar, with James Good, M.D., and ten parishioners, were the first governors.

After giving the above, Malcolm says —

"The above is all the information I can obtain on the subject. Where the school was held; what endowments it had, and how lost, is, I believe, not known in the parish. As the last date relating to it is in 1648, no doubt the confusion of the times was fatal to the institution."

Now, can any of your contributors afford me any information about the above? Something since 1803, when Malcolm wrote, may have arisen that would perhaps throw a light upon this would-be valuable, but lost school, and oblige T. C. N.

• **ATTER AND ALLI, THEIR DERIVATION.**—These are prefixes to names of places in Lancashire, as Atterpile and Allithwaite. Can any of your readers conversant with etymology kindly inform me of their derivation? FINLAYSON.

"**MAN TO THE PLOUGH,**" &c. — The following lines were quoted some ten or twelve years since at an agricultural dinner by one of the speakers. Can any of your readers afford any information as to their author?

"Man to the plough,
Wife to the sow,
Boy to the flail,
Girl to the pail,
And your rents will be netted;
But man, Tally-ho!
Miss, Piano,
Boy, Greek and Latin,
Wife, silk and satin,
And you'll soon be gazetted."

F. WAGSTAFF.

Greenwich.

MANNERS OF THE LAST CENTURY. — I wish some of your contributors would tell us, through your paper, where we can find, or if they cannot do that, would say, what were the manners of the English gentry in the last fifty years of the last century; when they dined, in the country how they spent their evenings, and again how people lived in London, as to hours of rising, eating, &c., and evening amusements. T. C.

A FEMALE CORNET.—I have somewhere seen it stated that, in the early part of the reign of George III., a young lady nine years of age was gazetted as a cornet of horse, and actually drew her half-pay for several years, till marriage or some other reason induced her to resign her commission.

Can this be so? If such was the case, what was the young lady's name? May it not be a

mistake, originating in the circumstance that feminine names are, or were, occasionally given at baptism to boys? Witness the Hon. Anne Powlett, brother to Earl Powlett.

In France, I believe, the practice is more common than in this country. W. D.

HEREDITARY ALIAS: DR. JOHNSON'S NURSE.—At page 10. of the original 12mo. edition of *An Account of the Life of Dr. Samuel Johnson, from his Birth to his Eleventh Year, written by Himself*, London, 1805, occurs the following passage:

"I was by my father's persuasion put to one Marclew, commonly called Bellison, the servant, or wife of a servant of my father, to be nursed."

And the Editor, Mr. Wright of Lichfield, appends a note —

"The name of Marklew, alias Bellison, is yet common in Lichfield, and is usually so distinguished."

Is the above a solitary or a singular instance of an *hereditary alias*; and is the name of Marklew still thus distinguished at Lichfield? Had the great Samuel remembered his nurse when he was writing his *Dictionary*, she might have figured as an "example" in the room of David Mallet.

F. S. C. M.

ACHESON FAMILY. — Is anything known relative to the ancestors of the Earls of Gosford prior to their settlement in Ireland? All accounts of the family, with which I have been able to meet, commence with Archibald Acheson, Solicitor-General for Scotland, &c., who left Gosford, co. Haddington, N.B. about 1611, and settled in Ireland.

I find among the vicars of Pevensey, co. Sussex, "John Acheson." He married in 1604 Elizabeth Mylward (his second wife), and died in 1639, leaving issue. Was he a member of the Scottish family? The name is certainly rare in the South of England at so early a date.

C. J. ROBINSON, M. A.

SIX TOWERS ON THE COAST.—

"Sir Joseph * chaunts, to birth-day tunes,
Scarps, glaciers, hornworks, and half moons,
And Richmond's triumphs sings;
Sir George's † muse alone is able
To sketch his six brick towers of Babel,
And charm the best of Kings."

(Fitzpatrick.)

Towards the close of the last century the Duke of Richmond, Master-General of the Ordnance, expended very large sums in fortifying the coast of England. Among other defensive works ordered were six towers. They are described in the estimates as "six brick towers, intended for the defence of the south coast. Cost 320,000*l*."

Now that, under a real or supposed necessity, a similar outlay is being made, I feel some curi-

* Mawbey.

† Howard.

osity to know where these buildings stood. I believe they commenced near Southsea, and extended in the direction of Dover. They must not be confounded with the "Martello towers," which were erected full ten years later, because one of our frigates had been repulsed by a fort called the Martello (hammer), somewhere in the Mediterranean. W. D.

ARMY AND NAVY.—Was the "Navy and Army" ever proposed at convivial meetings at any period of English history; or did the "Army" always precede the "Navy" as a *toast* at a convivial banquet; in other words, did the "Army" *always* take the precedence of the "Navy"? H.

THE OILY HERO.—Among some old newspaper cuttings I have a copy of verses headed "Dum vivimus bibamus," the ingenuity of which consists in making every couplet end with "water," and in not directly naming any of the persons injured by it. Thus:—

"The Danish courtier had a virtuous daughter,
Damaged by calumny, but killed by water."

"The *oily hero*, 'scaped from fire and slaughter,
Women and wine, but died of drinking water."

These are old fond paradoxes to make fools
Laugh in the —"

refreshment houses; but, knowing the rest, I shall be glad to be told who is "the *oily hero*."

A. A. R.

MAIDS OF HONOUR.—

Ye maids who Britain's court bedeck,
Miss Wrottesley, Beauclerk, Tryon, Keck,
Miss Meadows and Boscawen," &c.

Ode to the Maids of Honour, 1770.

I want the parentage and connexions of these six ladies. Miss Wrottesley was sister to the lady who married the Duke of Grafton after his divorce from Miss Liddell. Miss Keck was probably one of the Legh-Kecks, of Great Tew House, Oxfordshire, a property which has since passed into other hands. I could guess at the rest, but should probably be wrong in some, at least, of my conjectures.

Dr. Doran says that in those days respectable coachmen would not have allowed their daughters to associate with the maids of honour. Can this have been true, at any time, of the young ladies of Queen Charlotte's courts? W. D.

TAP DRESSING.—

"**TAP DRESSING.**—We are sure all our readers—especially those who have seen a tap dressing—will hail with pleasure the announcement, that steps are about to be taken to have the taps at Wirksworth dressed on Whit-Wednesday next. For the last two years they have been everything that could be desired, and the healthful pleasure attendant upon them has been felt by thousands.

[* Our correspondent should have stated where he found this Ode.—ED.]

It is a remarkable fact that not a single objection can be made to the custom. Another circumstance is, that it is strictly local; it belongs to Derbyshire alone. We feel strongly for these old customs, as links of the chain connecting us with the past and appealing to us with their deep meaning and significance—their fostering of hospitality—and their drawing together peer and peasant, master and man, in bonds which degrade neither.

Is the above a common practice? and I am obliged to ask what it means. B.

Queries with Answers.

"**THE WIDOW OF THE WOOD**; being an authentic Narrative of a late remarkable Transaction in Staffordshire," Glasgow, 1769. Some one has written inside the cover,—

"A curious and extraordinary book. Longman & Co.'s Catalogue, 1817, No. 2655., price 18s. This volume details a variety of curious, and almost romantic, occurrences connected with some of the most respectable families in Staffordshire, and which took place about the year 1750."

Can you furnish me with any farther particulars respecting the parties hinted at, or fill up the blanks of Sir W——m W——y of W——y Hall, and Mrs. Wh——y of Wh——y Wood?

GEORGE LLOYD.

[*The Widow of the Wood*, first published in 1755, is the production of Benjamin Victor, the dramatist. A summary account of its romantic details is given in the *Gent. Mag.* xxv. 191. The blanks quoted above we have no wish to fill up, for the sake of an honourable family still in existence. On a fly-leaf of a copy of this work now before us some one has written the following couplet:—

Slander still prompts true merit to defame,
To blot the brightest worth, and blast the fairest name."
Lowth's *Hercules' Choice*.

The maiden name of the "widow" was Anne Northey. Her first husband was Mr. Whitby; her fourth, Mr. Hargrave, father of the celebrated jurist, who, by her death and the consequent lapse of her jointure, sustained a considerable loss. Every copy of the work which could be found was destroyed by Mr. Hargrave's son, the counsellor. See "N. & Q." 1st S. ii. 468.; iii. 13.]

JOHN MAXWELL, a blind poet, published by subscription at York two tragedies having the following titles: *The Royal Captive*, 8vo., 1745; and *The Distressed Virgin*, 8vo., 1761. Can you give me any account of the subjects, &c. Any information regarding the author would be acceptable. X.

[The scene of *The Royal Captive* is Sparta; and the *Dramatis Personæ*, Ajax, King of Sparta; Albertus, brother to the King; Paransus, favourite to the King; Serapis, favourite to the Prince; Tarascus, Captain of the Guards; Macillus, an Epirot; A Gentleman; A Messenger; Mandana, the Captive Princess; Eliza, an attendant on Mandana. The *Dramatis Personæ* of *The Distressed Virgin* are:—Men. Lord Airy; Araxes, attendant on Lord Airy; Archibald, guardian to Cleona; Polono, servant to Archibald. Women. Felicia; Cleona; Melanta, friend to Cleona. We know nothing of this blind dramatist.

BULA DE LA CRUZADA.—In a controversial work by the Rev. J. Blanco White (*Practical and Internal Evidence against Catholicism*, 2nd edit. 1826), the above-named bull is said to be published every year in the Spanish diversions. Can you inform me if this Crusade Bull is still published? If so, on what occasion?

GEORGE LLOYD.

[It would appear from the following notice of the Crusade Bull in Ford's *Handbook of Spain*, 1855, p. 204., that its publication is still continued:—"In the suburb of Seville was the celebrated *Porta Celi* (Cœli), founded in 1450. Here was printed the *Bula de Cruzada*, so called because granted by Innocent III. to keep the Spanish Crusaders in fighting condition, by letting them eat meat rations in Lent when they could get them. This, the bull, *la Bula*, is announced with grand ceremony every January, when a new one is taken out, like a game certificate, by all who wish to sport with flesh and fowl with a safe conscience; and by the paternal kindness of the Pope, instead of paying 3*l.* 13*s.* 6*d.*, for the small sum of *dos reales*, 6*d.*, a man, woman, or child, may obtain this benefit of clergy and cookery: but woe awaits the uncertificated poacher—treadmills for life are a farce—perdition catches his soul, the last sacraments are denied to him on his death: the first question asked by the priest is not if he repents of his sins, but whether he has his *bula*; and in all notices of indulgences, &c., *Se ha de tener la bula* is appended. The bull acts on all fleshly but sinful comforts, like soda on indigestion: it neutralises everything except heresy. The contract in 1846 was for 10,000 reams of paper to print them on at Toledo, and the sale produced about 200,000*l.* The breaking one fast during Lent used to inspire more horror than breaking any two commandments. It is said that Spaniards now fast less; but still the staunch and starving are disgusted at Protestant appetites in eating meat breakfasts during Lent. It sometimes disarms them by saying, 'Tengo mi *bula* para todo.'"]

"KNAP," ITS MEANING?—This word occurs frequently in the names of places in the neighbourhood of Beaminster: for example, Furzy-Knap, Stony-Knap, Stoke-Knap, Benville-Knap, Newnham-Knap, Crown Cross-Knap, Caphays-Knap. What is its origin and meaning?

VRYAN RHEGED.

[Pulman in his *Local Nomenclature*, p. 95., informs us that "Knap is a very common term in the west of England, for rising ground. Hence Misterton Knap, near Crewkerne, and Knap Inn at Ford Abbey. It is evidently from the Anglo-Saxon *cnap* :

"Hark! on *knap* of yonder hill
Some sweet shepherd tunes his quill."—*Brown*."]

CORONATION, WHEN FIRST INTRODUCED.—What is the earliest mention made of *crowning* as an act of royal consecration? We find this ceremony expressly recorded 2 Kings xi., where Jehoiada places the crown on the head of the young King Joash. But though frequently employed in Holy Scripture as a symbol of royalty, no notice occurs of its actual use in the consecration of the earlier Jewish monarchs. Saul was not crowned in the ceremonial sense: Psalm xxi. 3. would imply more than its figurative adoption. Solomon was made

to ride on the royal mule, was duly anointed, and his accession proclaimed by sound of trumpets, accompanied by the usual salutations. In a programme arranged by David at such a crisis nothing was likely to be omitted which could give legal effect to the succession; yet, though the above details of ceremony are specified, coronation is not even indirectly alluded to: and Solomon was not Prince Regent, but the duly elected King. Perhaps it was contrary to state etiquette to transfer the crown in the lifetime of the reigning monarch. The crown worn by the King of Ammon was taken "from off his head" and "set on David's head." (1 Chron. xx. 2.) It was customary, therefore, to wear this as well as other regal *insignia* (on state occasions only, Query). It was not laid aside in war: when Saul fell in Gilboa, the crown was removed from off his head, and brought by the Amœkite to David. Even the mock election of a king was deemed by the soldiery (Matt. xxvii.) incomplete without *coronation*.

F. PHILLOTT.

[Our correspondent has anticipated the reply to his own Query. The Holy Scriptures undoubtedly contain the earliest mention of the practice of crowning as well of common people as of priests and kings (*conf.* Deut. vi. 8.; Isa. lxi. 10.; Cant. iii. 11.; and Ezek. xxiv. 17. 23.). The crown of Ammon was not set upon, but suspended over the head of David (1 Chron. xx. 22.; 2 Sam. xii. 80.), for it weighed a talent. The practices of crowning and anointing a king are of the very highest antiquity, and the Jews probably borrowed both from the Egyptians; whose temples, and more particularly those of Memnonium or Remesseum, and Medeenet Haboo, contain to this day pictorial representations of the pomps and ceremonies common to such occasions, which agree, in the most remarkable particulars, with the several descriptions of similar institutions contained in Holy writ. *Vide* Wilkinson's *Ancient Egyptians*, vol. v. p. 277. et seq. (edit. 1847.)

Replies.

THE PERCY LIBRARY.

(2nd S. ix. 327.)

The kind notice of this scheme in the last Number of "N. & Q." encourages me to attempt its realisation. It has, however, been suggested that some more definite notice should be taken of the probable cost of the various pieces.

With a view to enable intending subscribers to judge of this exactly, the following scale has been determined upon, viz., for every book of 32 pages, or under, 1*s.* 6*d.*, with an additional sixpence for every sheet or part of a sheet of 16 pages. Thus one of 40 pages will cost 2*s.*; one of 50 pages, 2*s.* 6*d.*; one of 60 pages also, 2*s.* 6*d.*; one of 70 pages, 3*s.*; one of 80 pages also, 3*s.*; one of 90 pages, 3*s.* 6*d.*; and so on. •

The works will be printed exactly uniformly with the publications of the Percy Society, but a paper of finer quality will be used, and each book

will be bound in cloth instead of in paper; which will, it is thought, prove more convenient.

In a long conversation with an experienced publisher on the subject, he was quite of opinion that no series of the kind would pay its expenses unless conducted in the way suggested,—by a portion of the expenditure being met by a number of subscribers already secured. He, however, thought that a difficulty would arise from the various works being also published in the usual manner, being of opinion that, in all probability, some would not sell separately, while others would perhaps soon be out of print; thus ultimately creating imperfect sets and an unsaleable stock of particular volumes.

The weight of this objection can only be ascertained by experience, but it is certainly one to be considered. At the same time it will hardly be prejudicial to those who subscribe to the whole series. The impression in no instance shall exceed 500 copies; and, if any particular volumes go out of print, they shall not be reprinted: so that if, at any time, some of the books become common, complete sets must at all events always be rather scarce; for there cannot be a doubt but that, as each volume will be published separately, and as each subscriber can withdraw at pleasure, the stock will soon become very irregular as to the numbers left of each book.

Mr. Thomas Richards, No. 37. Great Queen Street, Lincoln's Inn, London, will receive the names of subscribers to the Series, forwarding them the works by post before publication. Any suggestions as to works for reprinting will be thankfully received.

J. O. HALLIWELL.

KNOX FAMILY.

The following memoir of the family of Knox of Ranfurly, referred to at page 108. *ante*, is from the unpublished MSS. of Walter Macfarlane, Esq. of Macfarlane, in the Advocates' Library, Edinburgh. These MSS. consist of two folio volumes entitled "Genealogical Collections relating to Families in Scotland. Extracted from Original Writs, Inventories of Writs, MS. Accounts of several Families in that Kingdom." The first volume is dated MDCL. the second MDCLII. On the back are the Macfarlane arms, a saltire engrailed between four roses, and beneath these the initials W. M.

"An Exact and Well-vouched Genealogie of the Ancient Family of Knoc, or Knox, of Ranfurlie, in the Barony and County of Renfrew, in the Kingdom of Scotland.

"In an inquiry by some Antiquaries into the Origine and progress of Surnames among us, it is asserted that the Original Ancestor of the Family of Ranfurly in the shire of Renfrew was Adam Filius Uchtredi who in the Reign of Alexander the Second obtained from Walterus Filius Allani Senescallus Scotie the Progenitor of the Serene Race of the Stewarts, The Lands of Knock in

Baronia Sua de Renfrew Tenend' de se et Heredibus Suis * And according to the prevailing custom at that time, he assumed from thence a Sirname for its an agreed maxim amongst Antiquaries, that it is a sufficient proof of Antient Descent that the Inhabitant hath his name from the place he inhabits.† The family got also from the Great Steuart the Lands of Ranfurly, Grief Castle, in Few and Heritage, In feodo et Hereditate which continued in their family while they existed.

"The son of Adam filius Uchtred' is Johannis de Knox in the Reign of King Alexander the 3rd. He is a witness to the donation which Sir Anthony Lombard made to the Abbot and Convent of the Abbacy of Paisly de tertia parte Terarum de Fulton, the third part of the Lands of Fulton in the Barony of Renfrew in Anno 1274.‡ Altho they were considered as one of the Chief and principal families where they Resided yet they had not been able to preserve the more ancient writings and charters of their families which might well be lost and destroyed in the feuds one family had with another as was common in the more antient Times which raised to a high Degree of Rapine, Bloodshed, and Destruction, yet they preserved their Archives for more than 300 years Backward, and being of the same Sirname with the ancient proprietors of the Estate its a very Natural and Rational presumption to Infer they were the Lineall heirs in Blood and Line to their progenitor Adam filius Uchtredi who first received the Feu and Investiture of the Lands they took their sirname from.

Index 110. § "The first writing or Voucher of the family of Ranfurly that is extant, at least that I have seen, is a charter by King James the Second Uchredo Knox de Ranfurly Terarum de Ranfurly of the lands of Ranfurly and the whole Estate of the Family Tenend' de Domino Senescallo Scotia. It proceeds upon his own Resignation, which shews clearly that they were his own before, and in this case implies they had long before pertained to his predecessors, the Resigner this Gentleman was sometimes designed of Ranfurly and sometimes of Knock and they were sometimes designed of Craigends. For there is in the publick Registers a Charter Granted by King James the 3^d In the year 1473, Uchtredo Knox filio et heredi Johannis Knox de Craigends de Terris de Ranfurly et Grief's Castle on his fathers Resignation, on which he had the Investiture under the Great Seall, to be held of the Prince and Steuart of Scotland as Baron of the Barony of Renfrew.¶ The same Uchter Knox of Craigends is one of the Arbitrators betwixt the Abbot of the Monastery of Paisley and the Burgh of Renfrew Anent their marches Anno 1488.¶ This Gentlemans Lady is Agnes Lyle** the presumption is that she was the Lord Lyles daughter, because there was no other family of that Name, and they resided just in the Neighbourhood,

The Charters of Ranfurly I have seen in the Custody of the Earl of Dundonald.

† Cambden's Remains, the learned antiquary Mr. Cambden.

‡ The Chartulary of the Abbacy of Paisley which I had the Honour to peruse by the favour of the Earl of Dundonald.

§ Charters Relating to the Principality of Scotland and MSS. penes me, and also in the Custody of the Barons of Exchequer.

¶ This Charter is in the Records of the Great Seale in the Registers.

¶ The Chartulary of Paisley. The House of Ranfurly had the Lands of Upper or Over Craigends and the House of Glencairn the Estate of Nether Craigends which Alex^r Lord Kilmains gave to Alex^r Cunninghame his son in the 1474.

at the Castle of Duchall not above two or three miles distance. He left two sons Uchter his successor and George Knox a younger son to whom his father gave in Patrimony the half of the Lands of Knoc or Knox and to Janet Fleeming his spouse a daughter of the antient Family of Barrochan in the Shyre of Renfrew, Anno 1503. The Charter provides *—the Estate disposed to them and their heirs simply.

Joannis Knox
dedit 1501
Vide p. 159.*

Uchter Knox of Ranfurlye the next in the Line of Descent of this Antient family was allied to a very Noble Family viz. Jannet daughter to the Lord Temple a near neighbour to the Laird of Ranfurlye† by this Ladie he had issue Uchter his son and successor, William the progenitor of the Knoxes of Selvriland, and Janet who was married to Alexander Cuninghame son to William Cuninghame of Craigends and again to Mr. John Porterfield of that Ilk‡ and another Daughter Lewissa who was married to John Buntine of Ardoch a very antient family in the County of Dumbarton where they still Remain in Lustre.§

Uchter Knox the next Laird of Ranfurlye married a Lady of the Cuninghames, but of what family I cannot say, but the tradition is that she was of the house of Craigends by whom he had Uchter his Eldest son an heir, and Mr. Andrew Knox who being a younger brother was bred to the Church. He was first minister at Lochunnock then at Paisley. After that he was promoted to the Bishoprick of the Isles, and from thence he was translated to the Bishoprick of Rapho in Ireland, where he dyed very Aged on the 17 March 1632.¶ But so far as I know his male posterity are extinct Tho of his daughters many Honourable persons in Scotland are descended. He was a wonderful good sort of man and of great moderation Piety and Temper. But he having no direct connection with the Knoxes of Dungannon and his Male Issue worn out I need say no more of him Here.

Uchter Knox the next in succession of the House of Ranfurlye was married to Margaret Maxwell daughter of George Maxwell of New-wark then a great and flourishing family in Renfrewshyre.¶

Her mother was a daughter of the House of Craigends Cuninghame, by her he had issue a son his heir Uchter, This Lady being a widow married a second time a near relation of her first Husband's William Knox of Selvriland, the Direct and Immediate Ancestor of the Knoxes of Dungannon who are his heirs male both of the Knoxes of Ranfurlye and Selvriland** and wears at least has right to wear by Blood and Descent the principall armorial Bearings of the Family.

Uchter Knox the next successor of the Line of the Lairds of Ranfurlye married Elizabeth daughter to John Blair of that Ilk in the County of Air, and had a son Uchter his fathers heir and Isobell a daughter who was married to Robert Muir of Caldwell one of the most antient Barons in the County of Renfrew. Uchter Knox of Ranfurlye married Joan daughter of Sir William Mure of Rowallan in Airshyre; but having no Issue Male only

* The Charter I have seen in the hands of Collin Campbell of Blythswood proprietor of the Lands of Knoc or Knox.

† Illuminate Birth brief I have seen of a Gentleman of the name of Bunting of the House of Ardoch.

‡ Writtes of Duchall I have seen.

§ Ibidem—Mr. Buntines Birth brief as before.

¶ Sir James Ware's account of the succession of the Bishops in the severall Spees in Ireland. I have composed a life of him myself among the Bishops of the Isles.

¶ I have seen and perused Vouchers for this alliance with the house of New-wark.

a daughter or two he disposed of his Estate to William the first Lord Cochrane afterwards Earl of Dundonald in the year 1665.*

His daughter Helen who was married to John Cuninghame of Ceddell in the shire of Air who may likely have the antient Writtes of the House of Ranfurlye in his Custody.

The Antient Family of Ranfurlye being Extinct in the Male Line at Least in the Later descents the heirs male was come to the Knoxes of Selvriland a family also in the Barony and Sherrifdom of Renfrew, a Branch of the Family and House of Ranfurlye, But now are the Representative of the Antient Cheif family Knox of Ranfurlye itself and has Right to wear their arms which for what I know they do accordingly.

The Ancestor of Knox of Selvriland was William Knox younger son to Uchter Knox of Ranfurlye by his Lady who was the Lord Semples daughter, some think he married the heir of the ancient Siffame and Lands of Selvriland of which I have seen a charter as antient as the very Beginning of the Reign of King Robert the Bruce Granted by Jacobus Senescallus Scotiae Stephano Filio Nicolai de Illa Terra quae data fuit Patrio de Selvriland, Ubi Aqua de Grieff Descendit in aquam de Clyde. The Charter wants a date a thing very usual in Antient Deeds But from Fordon-our Antient Historian we are told the Granter of the Charter dyed in the 1309. But this William Knox of Selvriland had another wife by whom he had all his children, viz. Margaret Daughter of Patrick Fleeming of Barrochan† by whom he had a son William Knox of Selvriland who built the house of Selvriland whereon his name and his Lady's is still to be seen. The Lady was Margaret Daughter of George Maxwell of Newark by Marion his wife daughter of William Cuninghame of Craigends widow of Uchter Knox of Ranfurlye by whom he had his Eldest son whose heirs male are quite extinct and a second son whose name was Mark or Markus Knox as he was commonly called.

He settled in the City of Glasgow and by trade and by Bussiness in the merkantile way acquired great Wealth and much greater for Reputation for Integrity and Virtue for which his Memory is Remembered down to our own time. He married a Gentlewoman of quality viz. Isobell Lyon daughter of Archibald Lyon a younger son of the Lord Glamis's family that are now Earls of Strathmore and Kinghorn in Scotland. He fell into Trade at Glasgow, and got an Immense Estate chiefly in the City and was Esteemed the greatest Merchant in his Time. He married a Gentlewoman in the West that brought him a very considerable alliance and Friendship, viz. Margaret Daughter of James Dunlop of that Ilk in Airshire whose Lady was Elizabeth Hamilton daughter of Gavin Hamilton of Orbreton in Lanerkshire descended but lately before that of an Immediate Brother of the Illustrious House of Hamilton I mean the Duke of Hamilton's Family. Mr. Lyon left a most numerous progeny Flowing from his daughters that the most Wealthy and most considerable People of Glasgöw and the Neighbouring Gentry are descended of him and have his blood running in their veins.

Mr. Knoxes wife was his youngest daughter, they had two sons Thomas the eldest who was his heir to his father's great Estate and William Knox Esq. a younger

* I have perused the Writings and the Charters of Ranfurlye in the hands of the Earl of Dundonald, but I observe there are few or rather any of the old charters, I suppose the Earl of Dundonald the purchaser satisfied himself with a Legall progress so that the antienter Charters may be in the Custody of Cuninghame of Caddell his grandson and Heir.

son who went over to Ireland and settled in the City of Dublin in the Trading way whereby he got great Wealth and much greater Reputation for a man of Integrity. He had a son its said Sir John Knox who was Lord Mayor of the City of Dublin. He left his Estate partly to an only daughter and partly to keep up and preserve the name and memory of his Family to Thomas Knox of Dungannon Esq. his nephew.

"Thomas Knox the Eldest Son who was bred to Business and Trade in which he was so successful that he raised up and considerably enlarged his Estate that was left him by his father. He married Bessie or Elizabeth Spang daughter of Andrew Spang a Merchant of Reputation and a man of great wealth in the City of Glasgow.

"Its Reported to the Honour of her Memory that she was a woman of consummate prudence Industry and Virtue. She had Issue to Mr. Knox — Thomas Knox Esq. of Dungannon in the Kingdom of Ireland where he settled.

"William Knox merchant in Glasgow whom the Drawer of this Memorial well knew He dyed without Issue in the month of April, 1728 aged 76. He left a considerable money Estate to his Nephew Thomas Knox Esq. in Ireland.

"There was a Third Son John Knox Esq. who went over and settled in Ireland near his Brother Mr. Knox of Dungannon where he got a good Estate which is possessed by his son and Thomas Knox Esq.

"Thomas Knox of Dungannon Esq. who has the character of one of the Worthiest Gentleman of his time that his country had produced or any other—He settled altogether in Ireland where he got a fine Estate at Dungannon in the County of Tyrone. He was all his life long firmly attached to the Protestant Interest and distinguished himself eminently that way in the reign of King James the Seventh, as he had always the settlement of the Crown in the Protestant line much at heart, So when he saw that settled by act of Parliament no man had greater Joy or expressed more satisfaction in it as the surest and firmest Bulwark of the Religion and Liberties of the subject. Mr. Knox eminently distinguished himself in his zeal in the latter end of the Reign of Queen Ann in Maintaining and Supporting the Right of Succession in the Illustrious House of Hanover, and even lessened his Estate at least for a time in making Representatives for the House of Commons in Ireland that were all firm to the Protestant succession.

"Upon the Accession of King George the first to the Crown, Mr. Knox's eminent merit and services having been justly Represented and laid before His Majesty, His Majesty had so due a sense of his great merit as he proposed to raise him to be a Peer of the Realm of Ireland and named him one of the Lords of his Most Honourable Privy Council. By reason of his great age and that he had no heir male of his own Bodie and even from an excess of modesty he declined the Honour of Peership which could not have subsisted long, since dignities in that Kingdom as conferred on the Patented and the heirs male of their Bodies, are not descendable to heirs of Line and Law without a special limitation. But tho Mr. Knox had left Scotland and settled in Ireland yet he took care that a record an authentick voucher should remain in Scotland of his descent from the antient family of Ranfurly and which in his own time he came to be the Representative. For he applied to the Lord Lyon Sir Charles Erskine of Cambo to get his coat of arms matriculate which was done accordingly and is recorded in the Lyon Office, viz. Thomas Knox Esq. in the Kingdom of Ireland Lawful son to Thomas Knox descended of the family of Ranfurly in the Kingdom of Scotland, Gules a Falcon Volant Or, within an Orb. Waved on the Outer

Falcon perching Proper, Motto, Moveo et Proficeor. But this Coat of Arms was given to Mr. Knox when he was but a Cadet and a branch of the House of Ranfurly, but when he came to be heir male and Representative of the family himself he might in my humble opinion have disused this Mark of cadency the Ingrailling of the border on the inner side and worn it altogether waved as the principal coat, and his heirs of line Taylzie and Provision may do the same.

"The Genealogie of Bessy or Elisabeth Spang spouse to Thomas Knox Merchant in Glasgow.

"The Spangs Mrs. Knox's Progenitors were Burgesses and Citizens in Glasgow, Her Grandfather William Spang was an eminent apothecary. He was appointed Visitor of the chierurgeons with Dr. Robert Hamilton and Dr. Peter Low of all the Practisers of Chierurgery within the Burgh and Regality of Glasgow the Shires of Lanerk, Air, Dumbarton, and Renfrew when the Chierurgeons Physicians Apothecarys at Glasgow were first erected into a Facultie and corporation by King James the 6th Under the Privy Seall at Holyroodhouse the Penult of November 1599 * This Mr. William Spang married Christian Hamilton of the House of Silverton hill, Thof an Eminent Family of the name of Hamilton and Barons of a Great Estate in the Shyre of Lanerk and in the Regality of Glasgow. They were Lords of the Barony of the Provand. They were come of an immediate son of the Noble and Illustrious House of Hamilton. His Son was Andrew Spang who was bred to trade and thereby acquired a great stock and estate in money. His wife was Mary Buchanan. He had a son Mr. William Spang a very learned man who wrote a treatise on the Civil wars in Brittain and was a minister of the Scotts Congregation at Rotterdam in Holland, and a daughter Bessy who was married to Mr. Thomas Knox merchant in Glasgow mother to Thomas Knox of Dungannon Esq. in the Kingdom of Ireland whose Pedigree and descent is from this Memorial Vouched to be Lineally come of a Race of Ancestors by the House of Ranfurly Inferior to no Gentleman in the Kingdom since it evidently appears from the Vouchers here cited that the Family of Ranfurly is both very antient and nobly allied with many of the best familys in the Western parts, where they had their chief Residence, and tho they have now Transplanted to another Kingdom yet they are now possessed of many opulent estates and spread into more numerous Branches than they had by farr in the Kingdom they were originally of.

"This Account of the House of Ranfurly and Silverland of which the family of Dungannon are the heirs Male was Drawn by me Mr. Crawford Historiographer and Antiquarie."

Here follow three or four short extracts from charters relative to the Knox family, chiefly in Latin.

WILLIAM GALLOWAY.

Edinburgh.

BOLLED.

(2nd S. ix. 28. 251. 309.)

Perhaps the following examples, collected by me for a work on this and similar words in the Auth. Version of the Bible, may throw some light on the meaning of the *English* term, however

* Original Gift and Erection of the facultie of Phisic.

much doctors and Rabbis may disagree about the *Hebrew* root:—

“The gast it seyde, bodi, be stille! 3wo hath lered the
al this wite
That givest me these wordes grille, that list ther
bollen as a bite.”

Debate of Body and Soul (13th centy.),
v. 34. (Camden Society.)

(Similarly in a fourteenth century version of the same, v. 315.):—

“Al my body bolneth
For bitter of my galle.”

P. Ploughman's Vis. 2710.

“A-bate them benes [i. e. beans]

For [i. e. on account of] *bollynge* of hir wombes.”

Ibid. 4228-9.

Compare with this latter—

“The mere was bagged with fole
And hir-selfe a grete bole.”

Sir Perceval of Galles, v. 718.

“ghe ben *lobum* with pride” [Auth. Vers. “puffed up.”]—*Wiclif*, 1 Cor. v. 2.

“lest peraventure . . . *bolyngis* bi pride, debatis
ben among ghous.” [Auth. Vers. “swellings.”]
Ibid. 2 Cor. xii. 20.

“This welle, that I hereof rehearse
So holosome was that it would aswage
Bollen herthes.”

Chaucer, *Compl. of Blk. Knt.*, v. 101.

“*BOLNYD*, *tumidus*

“*BOLNYN*, *tumeo*, *turgeo*, *tumescio*.

“*BOLNYNGE*, *tumor*.”

Prompt. Parvular. (Camden Society), i. 43.

And a note—

“*Bollynge* yes out se but febely” [i. e. prominent eyes
see feebly.]—Horm.

Richardson and Halliwell give other instances. Coleridge's Glossary refers to “Owl and Nightingale,” 145.; Nares says the verb “to boll” means “to swell or pod for seed,” and under *boln* quotes—

“Here one being throng'd bears back all *boln* and red.”
Shaks., *Rape of Lucr.*

Bailey's explanation will suit either rendering:—

“*Boll*, a round stalk or stem; also the seeds of a poppy.”

But in the case of a plant like flax, where the stem, though round, is anything but “swollen,” whilst the seed-capsule is remarkably so for the size of the plant, the term *bolled* would be far more appropriately used to mean “in pod” than “in stalk.” This is farther strengthened by the phrase, “in the ear,” applied in the same verse to the other plant, the barley, that was smitten by the hail at the same time as the flax.

J. EASTWOOD.

The *y* (*ain*) in the word גִּבּוֹל (*givōl*) is nearly quiescent, and, according to Gesenius (*Heb. Gram.* by Conant, p. 12.), its pronunciation by a nasal *gn*

or *ng* is “wholly false.” The LXX. have rarely expressed the *ain* by γ (sometimes the German *g*, oftener the English *y*), their almost uniform practice being to treat it as a vowel. In the Greek and Coptic alphabets its corresponding place is *o*. The *y* (*ain*) does not supply the place of *y* (*vau*). My hypothesis, which combines that of Muller and partially that of Michaelis, is that Moses in reading to a scribe the passage (Exodus ix. 31.), used the word גִּבּוֹל (*gevoöl*), which he wrote, being familiar with the Egyptian word, as גִּבּוֹל (*givōl*), by mistake of hearing. I think the etymology of Hiller, which your correspondent B. H. C. adopts, preferable to that of Gesenius; but, although little doubt exists as to the meaning of this word, it must be borne in mind that it occurs once only in Hebrew, and is not met with in other Shemitic languages. (Simon's *Lex. Heb.* by Eichhorn, *in voce*.) This subject is mainly interesting as determining the period of the Exodus and passover. Dr. Richardson (*Travels*, ii. 163.), says as to Egypt, “the barley and flax are now” [March] “far advanced, the former is in the ear, and the latter is bolled.” Dr. Kitto says “flax is ripe in March, when the plants are gathered” . . . “the wheat harvest takes place in May.” (*Pict. Bib.*)

Flax for the sole purpose of producing yarn should be pulled without allowing the seed to ripen (*Brit. Husbandry*, ii. 316., L. U. K.) Rippling is then performed “to free the stalk part from the leaves and seed-pods called *bolles*.” (*Vegetable Substances*, p. 10., L. E. K.)

T. J. BUCKTON.

Lichfield.

DEDICATIONS TO THE DEITY.

(2nd S. ix. 180. 266.)

The earliest yet quoted is of 1619. Two years before appeared the work of a writer whose genius was of just the kind to invent such a practice as appears by the cases which your correspondents bring forward to have been not uncommon in the seventeenth century. This was the noted Robert Fludd, or *De Fluctibus*, as he aliased himself. The first volume of the *Utriusque Cosmi Historia* (Oppenheim, 1617), has two dedications, each with a short address, on the recto and verso of a leaf. The first, signed *Ego, Homo*, is headed thus:

“Deo Optimo Maximo, Creatori meo incomprehensibili, sit gloria, laus, honor, benedictio, et victoria triumphalis, in secula seculorum. Amen.”

The second, signed R. Fludd, is headed as follows:—

“Serenissimo et Potentissimo Principi Jacobo, Imperatoris Cælorum et Terrarum ter maximi, et sui Creatoris incomprehensibilis, in regnis Magnæ Britannię, Franciæ, et Hybernię, ministro et Præsidi proximo, fideique propugnatori . . .”

A person had need look sharp to his genitives and

datives, to avoid making King James the ruler of heaven and earth. The address to the Deity is a decent prayer: that to the king a high-flown eulogy. But if a slip of grammar might make Fludd deify the king, the following construction might, without any fault of grammar, make Fludd represent him as a sort of ignoramus. For, after the sentence which contains *Jacobo*, the address begins "Cui naturæ nudæ et detectæ arcana et mysteria sacra intelligere negatur." But we are relieved by reading on, and finding that "ei seipsum cognoscere . . . erit impossibile."

The second volume (Oppenheim, 1619) opens, not with a dedication, but an *Oratio Gratulanda*, addressed "Deo Optimo Maximo," &c. Though the language of this curious piece (which is in eleven folio pages) is of the form of prayer when the author recollects himself, yet it is for the most part a real sermon, in which "Ego Hominis Filius," as he signs himself, enforces upon the object of his address many wholesome truths, referring him to something more than 120 places in the Bible, to several places of Hermes Trismegistus, and to Aristotle's ethics.

Fludd was one of the strangest mixtures of learning and excentricity that ever printed a book.

A. DE MORGAN.

THE DELPHIC CLASSICS.

(2nd S. ix. 103.)

There is no doubt that this valuable series of classical authors derived its characteristic name from the *Dauphin*, son of Louis XIV., for whose use, under the auspices of the Duc de Montansier and Bossuet, and the immediate superintendence of the learned Bishop Huet, it was compiled. This title, as borne by the eldest sons of the kings of France, of the Valois and Bourbon dynasties, until the abdication of Charles X. in 1830, is derived from the province called *Dauphiné*, which was ceded by Humbert II., King or Dauphin of Vienne, in 1343, to Philippe de Valois, by virtue of the prerogative which he enjoyed from Louis V., Emperor of Germany, from whom he derived his sceptre. This Humbert II., de la Tour de Pin, was the last of the so-called *Dauphin* dynasty; this appellation being said to originate from the *Dolphin*, which Guy VII., Count of Vienne, wore as a badge on his helmet or shield. Hence the province, or kingdom, over which he and his descendants bore sway, was called the *Dauphiné*; and it was upon the condition that the eldest sons of the kings of France should perpetuate the ancient title of *Dauphin*, that the cession of his kingdom was made by Humbert, who, having lost his only son, had determined to end his days in the retirement of a Dominican monastery. Thus the Dolphin and Anchor of the Father of the Venetian Press in no way suggested the title of

the French Classics, and has remained unused till its revival as a typographical device by Pickering, our own not unworthy "*Aldi Discipulus Anglus*." Still the associations suggested by the title were not lost sight of in an age fond of symbolical illustrations; and hence, on the engraved titles of the original quartos we see Ario with his lyre leaping from the treacherous bark, while the pilot Dolphin on the surface of the waves below bears the legend "Trahitur dulcedine cantus," as emblematic of the elevated nature and irresistible charm of the classical lore prepared for the study of the royal pupil. This design is surmounted by a coat of arms, on which appears the *Dolphin*, quarterly with the *fleur-de-lys* of France. It will be remembered, too, that the crown of the *Dauphin* consisted of a ring or band which encircled the head, surmounted by the two Dolphins "naïants embowed," supporting by their tails a *fleur-de-lys*. (Rees's *Encycl.* art. "Heraldry.") So much for the historical facts; in addition to which I am not prepared to deny that the title may not have derived additional appropriateness from that fondness for Lenten fare, especially fish, on the part of the kings of France, on account and in proof of which Father Prout ("Apology for Lent") is pleased to assert that "the heir apparent to the crown delighted to be called a Dolphin."

WILLIAM BATES.

Edgbaston.

FLETCHER FAMILY (2nd S. ix. 254.) — Are there no Fletchers derived from *flesher*, a butcher? A Scotsman of that name would certainly not go to an arrow-maker for the beginning of his family. An Englishman would, and probably with reason. When I first went to Scotland, I remember being much struck with the number of "fleshers" still existing.

E. H. K.

EPITAPH IN MEMORY OF A SPANIARD (2nd S. ix. 324.) — Under the heading of "Epitaph in Memory of a Spaniard," an inscription is given in Roman capitals for deciphering, from a small flat stone near the altar of the king's chapel at Gibraltar. This inscription, though stated to be worn by constant treading, appears to me to be perfectly intelligible, notwithstanding the capital letters being equidistant and without punctuation, unless my memory, after an interval of half a century, when I served in Spain, deceives me. In Spanish it would read thus: —

"Esta Sepultura es de Juan Calbodsa Abedere y de sus herederos año de 1609."

And translated into English: —

This is the Sepulchre of John Calbodsa Abedere and his heirs, the year 1609."

JOHN SCOTT-LILLIE.

P.S. As none of the heirs of that family appear to have claimed the right of interment under that

tombstone since we have been in possession of the rock, I do not think it likely it will be ever disturbed by any of them for that purpose; but if it should so happen at a future period that the inscription becomes illegible, and that some future heir of the family should seek for the resting-place of his ancestors, he may be enabled to find it by a reference to your volume of "N. & Q." of the present year, which will no doubt be found in the library at Gibraltar. So far your interesting publication will serve as a record for future generations.

MR. BRIGHT AND THE BRITISH LION (2nd S. ix. 179.)—The expression or saying ascribed to Mr. Bright reminds one of the sarcastic language of the old Jacobite Song, "Willie the Wag":—

"The tod rules o'er the lion,
The midden's aboon the moon;
And Scotland maun cower and cringe
To a fause and a foreign loon.
O walyfu' fa' the piper
That sells his wind sac dear,
And walyfu' fa' the time
Whan Willie the wag came here."

G. N.

ESSAY ON TASTE: FAUX (2nd S. viii. 470.)—I do not know who Faux was: the lines are translated from Valerius Flaccus:—

"Ille ut se mediæ, per scuta virosque, carinæ
Intulit; ardenti Æsonides retinacula ferro
Abscidit: haud aliter saltus, vastataque, pernix
Venator, cum lustra fugit, dominoque timentem
Urget equum, teneras complexus pectore tigres,
Quos astu rapuit pavido, dum sæva relicta
Mater in adverso catulis venatur Amans."

Argonaut, l. i. v. 488.

This, I think, is the worst translation I ever read, but it seems taken from the original, not altered from another translator. Some knowledge of Latin is necessary to mistake *astu* for *hastu*. I shall be glad to know how the passage stands in Nicolas Whyte's version, which I have not been able to find in the British Museum.

H. B. C.

U. U. Club.

PYE WYFE (2nd S. ix. 65. 133.)—These birds are called in Scotland pease-weeps, or "jaughitts," "jchaughetts," or "jeuchit." There was, and possibly still is, a very primitive hostelry on the top of the "Gleniffer Braes" in Renfrewshire, called the Pease-weep, showing that the bird was a constant frequenter of that high region. And I can assure your correspondent, that the pease-weeps do not always prefer *wet* or *fenny* ground, as I have gathered scores of their eggs on the driest and best cultivated land in the kingdom. In Scotland they collect in large flocks at the end of autumn and migrate. I have noted their rendezvous. Their eggs are said to be particularly *metretricious*.

Glasgow.

S. Wmsn.

PETER HUGUETAN, LORD OF VRIJHOEVEN (1st S. x. 307. 394.; 2nd S. i. 140.)—

"The executors of Pieter Huguetan's will were—Bernard Joost Verstege, Burgomaster of Zutphen; Cornelis Clant, Bailiff (*Baljuw*), Judge (*Schout*), and Secretary of the Lordship (*Heerlijkheid*) Vrijhoeven, and John Newman Cousmaker, of Warmford, Merchant.

"Ten of the existing schools for children of the Dutch Reformed persuasion at Leyden are still enjoying the benefits of the testator's munificence, by drawing the revenue from the 100*l.* left to each of them in particular." (See Montanus in the *Navorscher*, v. p. 287.)

"Amongst the legacies bequeathed by Pieter Huguetan of Vrijhoeven, I find one recorded of 500*l.*, which he had disposed of in favour of the Academy at Leyden. This legacy, however, was the cause of a dispute between the curators of the said Academy and the members of the Academical Senate, each of which corporate bodies deemed itself entitled to taking the pounds in. By amicable arrangement half of the bequest was assigned to the Senate, by whom this money was applied in behalf of the lately erected Fund for the Widows and Children of Leyden Professors, whilst, later, the curators resigned their portion to the same purpose." See Professor Siegenbeek, *Geschiedenis der Leidsche Hoogeschool*, vol. i. p. 415., in the note, where this author calls Huguetan "a lettered Englishman." (V. D. N. in the *Navorscher*, vi. p. 22.)

L. J. (*Navorscher*, vi. p. 80.) remembers the following doggerel, as having been current in his youth:—

"Wie stelen wil, wie stelen kan,
Die stele zoo als Huguetan."
(Whoever wants to steal, if steal he can,
Should steal as well as Peter Huguetan.)

My informant prudently doubts the inference to be drawn from a literal interpretation of the above, which I hope is not more true than its morals are good.

"Vrijhoeven is a Lordship in South Holland, and now (1855) belongs to Jonkheer D. van Lockhorst of Rotterdam." (W. M. Z., l. l. pp. 287, 288.)

J. H. VAN LENNEP.

Zeyst, near Utrecht.

CLERICAL M.P.'s (2nd S. ix. 124. 232.)—Besides the late Mr. Henry Drummond, three other names of dissenting ministers may be mentioned who have had seats in Parliament:—Thomas Read Kemp, formerly M.P. for Lewes, minister of a congregation at Brighton; William Johnson Fox, now M.P. for Oldham, minister of South Place Chapel, Finsbury; and Edward Miall, late M.P. for Rochdale, and formerly an Independent minister.

J. R. W.

THE TERMINATION "TH" (2nd S. ix. 244.)—Horne Tooke having established in the minds of many etymologists that this terminal of the noun is taken from the third person singular of the verb, it is desirable that its derivation should be traced. To begin with German, we have bath *bad*, death *tod*, heath *heide*, sheath *scheide*, oath *eid*, path *pfad*, swath *schwade*, seeth *seiden*, smith *schmid*, both *beyde*, cloth *kleide*, booth *bude*, earth *erde*, hearth *heerd*, north *nord*, mouth *mund*, south

süden, youth *jugend*, beneath *hienieden*, math *mahl*, and smooth *schmeid*, where the English *th* is the descendant of the Germanic *d*. Farther, hath *hat*, lath *latte*, breadth *breite*, width *weite*, month *monat*, moth *molte*, garth *gurt*, birth *geburt*, worth *werth*, and sith *seit*, where the English *th* is derived from the German *t*. The Anglo-Saxon furnishes the words breath, wreath, loath, rath, wrath, wroth, faith, pith, with, tilth, sooth, forsooth, tooth, froth, quoth, mirth, forth, uncouth, and truth, with slight variation from English. The remaining words in *th* are length, health, stealth, warmth, sloth, broth, depth, smeech, monteth, frith (from the Swedish *fiaerd*), wealth, spilth (Danish *spilde*), troth (old German and French *drud*), dearth, swarth, ruth, and the ordinal numbers, most of which have no representative of the *th* in their origin, and some of them *may* come under Horne Tooke's rule, which is confined to English and Anglo-Saxon, both derivative languages; but such rule disposes of so small and insignificant a portion of our nouns as scarcely to deserve notice. It cannot properly be termed a law or rule, for it is exceptional and abnormal, so far as regards the formation of nouns from verbs in these two of the Indo-Germanic class, although it is a general rule in the Shemitic languages—that the noun is formed from the third person of the verb, *that*, and not the first person, being the root and the simplest form of the word.

In Dr. Donaldson's *New Cratylus*, the authors who have treated on etymology may be found characterised; but in writers like Vater, Rask, Grimm, Pritchard, Bopp, and Pott, who had a much more extended linguistic horizon than Horne Tooke, no such rule as to the *th* is to be found. Some English etymologists, Murray, Gardiner, Richardson, and Trench, have adhered partially to Horne Tooke's views. T. J. BUCKTON.
Lichfield.

DURANCE VILE (2nd S. ix. 223.) — Burns uses the expression, but whether he first I cannot say. — Vide *Epistle from Esopus to Maria*, v. 55–59.

"A workhouse! ah, that sound awakes my woes,
And pillows on the thorn my rack'd repose!
In durance vile here must I wake and weep,
And all my frowy couch in sorrow steep!"

ACHE.

REV. F. J. H. RANKIN (2nd S. ix. 263.) — The Rev. F. J. H. Rankin, B.A. (not Ranken), was a native of Bristol and a member of an old English Presbyterian family. He received his education for the dissenting ministry at Manchester New College, then established at York, but now in London — an institution connected with the London University. After studying there for five years (1823–8), he officiated for a short time as an occasional preacher at Dudley and other places, and was afterwards engaged in tuition at Leeds and Liverpool. While at Liverpool he conformed

to the Established Church; graduated at the London University in 1841, and was ordained by the late Bishop of London; went as first Queen's Chaplain to Gambia, where, after a short residence, he fell a victim to the climate in 1847, when about forty-two years of age, leaving a widow and two daughters. J. R. W.

SIR ROBERT LE GRYS (2nd S. viii. 268.) — I remember well the name of Le Gry's at Dickburgh, Norfolk. The then owner of it was James le Gry's — spelt Le Grice (if I recollect rightly) — who was a small yeoman or farmer, and was reputed to be the descendant of an ancient reduced family. AN ARTIST.

THOMAS HOUSTON (1st S. xi. 86. 173.) — There is a biographical notice of this poet in one of the early numbers of the *Newcastle Magazine* about 1820 or 1821, in a series of biographies of eminent persons connected with Newcastle. As the magazine is rather scarce, could any of your readers oblige me with a short notice of the author? R. INGLIS.

SEA BREACHES ON THE NORFOLK COAST (2nd S. ix. 30. 288.) — Your correspondents who have written on this subject will find some notice of it in the *Chronicle of John of Oxenides*, recently published by the Master of the Rolls, under the editorship of Sir Henry Ellis. The Index contains references to all the notices of these calamities recorded by the writer, who, living at St. Benet's Abbey, was in a good position for being correctly informed respecting them. Sir Henry, in his Preface (p. xxxii.) refers to my father's Geological Map of Norfolk, as illustrating the changes produced by these devastating inroads.

B. B. WOODWARD.

"THIS DAY EIGHT DAYS" (2nd S. ix. 90. 153.) — Besides confirming J. MACRAY's statement as to this being a common phrase in Scotland, I may mention that it is also common to speak of *twenty days* when meaning three weeks; for which the explanation of T. J. BUCKTON will hardly account. The same anomaly exists in the corresponding French phrases: *huit jours*, for a week; *quinze jours*, for a fortnight; *vingt jours*, for three weeks. The Italians and Spaniards again, while using *quindici giorni* and *quince dias* for a fortnight, call a week *settimana* and *semana*! J. P. O.

AGE OF THE HORSE (2nd S. ix. 101.) — Will no Warrington correspondent give you the age of "Old Billy," of whom there is an engraving, and whose authenticated age, if I remember right, was somewhere about seventy years? P. P.

SARAH DUCHESS OF SOMERSET (2nd S. ix. 197.) — This lady is said to have married Henry, second Lord Coleraine, and to have died Oct. 25, 1692. The reference being Archdale's *Irish Peerage*, v. 145. Her will is dated May 17, 1686. S. O.

FAMILY OF HAVARD (2nd S. ix. 124.) — Five-and-twenty years ago, Havard was the name of the Frenchman who kept the first hotel at Munich. He had, I think, been a *maitre d'hotel* to Eugene Beaubarnois, who, when Duc de Leuchtenberg, had married one of King Joseph Maximilian's daughters. J. P. Q.

BRIGHTON PAVILION (2nd S. ix. 163.) — "The carefully executed outline Etchings" are from

"Illustrations of Her Majesty's Palace at Brighton; formerly the Pavilion: executed by the Command of King George the Fourth, under the Superintendence of John Nash, Esq. Architect, to which is prefixed a History of the Palace, by Edward Wedlake Brayley, Esq. F.S.A." London: Printed by and for J. B. Nichols and Son, 25, Parliament Street; sold also by R. Loder and James Taylor, Brighton, 1838.

My copy of the work (a folio) has, in addition to the outline etchings, one set filled in to represent drawings, mounted on light brown tinted card-board. They consist of thirty-one plates.

W. E. W.

THE LETTER "w" (2nd S. ix. 244.) — This letter is sounded as a consonant in all the Slavonic and Germanic languages [as *v* in English], excepting only the English and Cambrian, where it is sounded as a single or double *o*. (Eichhoff's *Vergleichung*, by Kaltschmidt, p. 58.) The English and Welsh sound of *w* is represented in French by *ou* (as in *oui*), in Spanish by *hu* or *gu*, and in modern Greek by *dv*. The *v* sound of *w* is represented by a distinct character in Gothic, German, Friesic, and Anglo-Saxon. The character *v* in German and Dutch is sounded as *f* in English. In Slavonic and Russian the *v* sound is represented by *в* (*viédi*). In Friesic *w* is sometimes pronounced as the English *u* in *under*. (*Rask*, by Buss, p. 27.) T. J. BUCKTON.

Lichfield.

ARMS OF BORDER FAMILIES OF ARMSTRONG AND ELLIOT (2nd S. ix. 198.) — *Armstrong* (of Eskdale): Argent, issuing from the sinister, a dexter arm habited gules, the hand grasping the trunk of an oak tree eradicated and broken at the top, ppr.

Elliot. — Gu. on a bend or, a baton az. (by some called a flute or shepherd's pipe.)

The different branches of this family have varied their arms by indenting, invecking, engrailing, or coticing the bend.

Those of Roxburghshire bear the arms (the bend *engrailed*) within a *bordure vaire*. J. W. Shoreham.

PIGTAILS (2nd S. ix. 315.) — It may be interesting to notice the *modus operandi* of the military pigtail. I recollect my father (during our barrack life in 1803) wearing a pigtail about twelve inches long, and it was thus managed every morn-

of the head was allowed to grow a little longer than the rest, and upon this was placed a piece of whalebone about ten inches long, and of the size of a small quill; a narrow black ribbon was then wound round the lock and the whalebone, and continued along the latter, until near the end of it, when a lock of hair (kept for the purpose) was placed on the whalebone, projecting two inches beyond it, and the ribbon wound to the end of the whalebone, where it was fastened off. It thus resembled a continuous tail of hair, terminating with a curl. J. S. BURN.

REFRESHMENT FOR CLERGYMEN (2nd S. ix. 24. 90. 189. 288.) — I well recollect that on the grand charity sermon days for the parochial school at Romford, Essex, the vestry-table was covered with the large white communion cloth, and that two bottles of wine (Port and Sherry), with plates of almonds and raisins, biscuits, &c., were provided for the clergymen and their friends, morning and afternoon. Whether all these good things were for tokens of rejoicing after the liberal collection, or really for the refreshment of the weary, I know not; but, this I know, that Romford church was celebrated for the annual charity sermon collections, amounting generally to 70*l.* or 80*l.*, or nearly 100*l.*, for I recollect 95*l.* having been collected at the doors in good old days. AN OLD CURATE.

It is customary in a *Dissenting* congregation, in the interval (about an hour) between the forenoon and afternoon's services, to offer the minister a glass of wine in the vestry. A highly respectable minister from England happening to officiate, one of the deacons of the church, as usual, brought forward the wine, with the modest apology: "I presume, Sir, you can take a glass of wine?" "O yes" (replied the minister, seemingly rather astonished), "I can take two." G. N.

FRENCH CHURCH IN LONDON (2nd S. ix. 230.) — Galterus Deloenus (or Walter Deloene) was not a *French* but a *German* Protestant. He was one of the four foreigners appointed by Edward VI.'s charter of 1550 to be the first ministers of the German church in Austin Friars, under the superintendence of John a' Lasco. This is but a scrap of information, but, such as it is, is quite at Mr. BRADSHAW's service. G. M. G.

JEW JESUIT (2nd S. ix. 79. 312.) — The Jesuits have much to answer for, but I do not think what is here recorded of them can be true. They are reported to have stolen a child from Jewish parents, and to have brought up that child as a Jesuit. There may have been many Mortara cases, but it should be observed that by a decree of the fifth General Congregation of the Order, it was ordained that no one hereafter be admitted into this Society, who descends from the race of Hebrews or Saracens; and if any such has by

error been received, let him as soon as it is proved be dismissed the Society. This decree was confirmed, and Jewish descent decided to be not only an indispensable but an essential impediment. I therefore doubt the truth of this story.

B. H. C.

PEERS SERVING AS MAYORS (2nd S. ix. 162. 292.)

—Winchester can show the following peers in the authentic part of her roll of mayors:—

1661. His Grace Charles, Duke of Bolton.

1773. " the Duke of Chandos.

1774. " "

1784. " "

B. B. WOODWARD.

WATSON, HORNE, AND JONES (2nd S. viii. 396.)

—In consequence of the inquiries made by Mr. MARKLAND and myself into the existence of any printed copies of the Rev. George Watson's four sermons preached between the years 1749 and 1756, I have found they are all in the British Museum and the Bodleian Library. I have in consequence taken steps to procure transcripts of them, three of which I have received, with a view to publication. I am glad farther to state that the contents of these valuable discourses, by several competent judges, are considered to exceed rather than fall short of the high character given of them by Bishop Horne and the Rev. William Jones of Nayland, and that they will be found to be a valuable acquisition to theology, in learning and eloquence. Their discovery is another instance of the value of "N. & Q." in bringing to light hidden treasures of various descriptions.

JOHN MAT. GUTCH.

Worcester.

JAMES AINSLIE (2nd S. ix. 142.)—In the *Inquisitiones Ab. Ret. Speciales*, County Roxburgh, occurs the following entry, which I presume refers to this individual:—

"(146.) Sep. 6. 1631.

"Andreas Ainslie Mercator burgensis de Edinburgh, hæres Jacobi Ainslie mercatoris, burgensis de Edinburgh, patris—in decimis garbalibus terrarum et villæ de Langoun, infra parochiam de Jedburgh.

"A.E. 4. m. N.E. 12. m."

xi. 190.

And under Edinburgh the following:—

"(528.) Feb. 1. 1625.

"Magister Cornelius Ainslie hæres Jacobi Ainslie mercatoris ac burgensis de Edinburgh patris,—in duobus anementis in dicto burgo.

"E. 8 m."

viii. 332.

"(1047.) Sep. 23. 1654.

"Mr. Cornelius Ainslie, heir of provision of Mr. James Ainslie doctor of phisick, his brother,—in tenement in Leith,—

"E. 3s. 4d."

xxiv. 167.

The village of Darnick which in these Retours is styled "*Darnyk infra dominium et regalitatem Melrose*," or more generally "*Dernik in dominio Melrois*," is situated about two miles west from Melrose."

It is mentioned by Sir Walter Scott in his *Border Antiquities* as possessed of a "bastel house" for the defence of the inhabitants, required by their proximity to the border.

This bastel house or fortalice still remains in good preservation. The lintel over the principal doorway has several inscriptions, viz. A. H., J. H., the monogram I. H. S., 1569, H., &c.; the panneling being recessed back, leaving the inscription projecting level with the face of the stone. On another portion of the building is the date 1661, and over a window the following:—

"16 E. C. 41 R.R. I.R." &c.

WILLIAM GALLOWAY.

Edinburgh.

"THE UPPER TEN THOUSAND" (2nd S. ix. 183.)

—This expression *as it stands* may have been invented by Mr. Willis, as stated by Bartlett; but there is a line in which the same idea occurs, with which some of your readers may be acquainted:

The twice two thousand for whom earth was made."

Can you inform me who was the author of this line? It is quoted in *The World of London*, published some years ago.

C. LE POER K.

Ross.

LEWIS AND KOTSKA (1st S. xii. 135.; 2nd S. iii. 93.)—

"Stanislaus Kotska, the Polish Saint, and Ludovico and Ghisberto, his Italian imitators, were killed, whether with their own consent or not is uncertain, by being laid on the bare stone floors when sick from starvation and penance, as may be seen in their lives and the pictures of Ribera and Guercino. Saint Dominick rolled in the snow, and St. Francis went to bed in the fire."—*Warning against Popery*, 8vo., pp. 124., London, 1731.

A reference to any account of these deaths from cold, and of the pictures, will oblige

P. E.

MY EYE AND BETTY MARTIN (2nd S. ix. 315.)—I grieve to see "N. & Q." transmitting to posterity incorrect slang. Search all the authorities, and it will surely be found that *and* has no right to appear. I will answer for it that all old stagers and old books will support me in giving "All my eye Betty Martin" as the true formula. And this affords some small confirmation of the legend that "O mihi Beate Martine" is the source.

M.

WRIGHT OF PLOWLAND (2nd S. ix. 174. 313.)

—There is a pedigree of this family, and some account of the Gunpowder Plot conspirators, in Poulson's *History of Holderness*, vol. ii. pp. 516, 517., 4to., 1841. John Wright, of Ploughland Hall, Seneschale to Henry VIII., "came out of Kent 33 Hen. VIII.," and married Alice, daughter and coheir of John Ryther, Esq., by whom he had a son and successor, Robert Wright, Esq. (buried at Welwick 18th July, 1594), who, by his first wife Ann, daughter of Thomas Grimston, of

Grimston Garth, Esq., had William, who married Ann, daughter of Robert Thornton of East Newton; and having, according to the monumental brass still in Welwick church, and engraved by Poulson, "lived lovingly together y^e space of 50 years in y^e feare of God & love of Men, finished a faire Pilgrimage to a ioyfull Paradise"—Ann, on the 28th Dec. 1618, and William on the 23rd Aug. 1621. Robert Wright, by his second wife, Ursula, daughter of Nicholas Rudston of Hayton, and his second wife Jane, daughter of Sir William Mallory of Studley, Knt. (liv. 1589), had issue, 1. John, the Gunpowder Plot conspirator, baptized at Welwick 16th Jan. 1568, who married and had issue, as appears by the Welwick register; 2. Christopher, attainted in 1605, and three daughters.

The arms on the brass in Welwick church are: arg. a fess chequy or and az. between three eagles' heads, erased, sab. quartering 1 az. three crescents or, for Ryther (Barons Ryther *temp.* Edw. I.) 2. . . a lion rampant.

F. R. R.

GUMPTION (2nd S. ix. 125. 188. 275.)—Jon Bee (John Badcock), in his *Dictionary of the Varieties of Life, or Lexicon Bulatronicum*, 12mo. 1823, says that—

"A general uppishness to things, and being down to the most ordinary transactions of life, is *gumption*; and he who knows what the world would be at is *gumptionous*."

The same authority farther says, that,

"A knowing sort of Humbug, is *Humgumptionous*."

Grose, in his *Classical Dictionary of the Vulgar Tongue*, ed. 1823, defines *gumption* or *rumgumption* to be "docility, comprehension, and sagacity." In this signification the word is vulgarly used in Warwickshire; indeed, almost as an exact equivalent with *nous*, *nousy*; a person not characterised by this "uppishness" or "downishness,"—for these apparently opposite terms are interchangeable (see Edgworth's *Irish Bulls*, chap. x.)—is said to be "gumptionless." The word is, perhaps, not much older than the century.

The adverbs *compté*, *comptiis*, in the sense of *neatly*, *orderly*, are used by Aulus Gellius, (lib. vii. cap. 3.), &c.

But is it not from a nearer source, and with regard to an altogether different signification, that we are to look for the origin and etymology of the word, as popularly used in the sense above-mentioned? In the language of art, the term *gumption* is in common use to denote one of those gellied vehicles, or *megilps*, which are used by the artist to temper, dilute, and promote the drying of his colours, and which, when so termed, is understood to be a compound of acetate of lead, linseed-oil, and mastic-yarnish. It is so defined in Field's *Rudiments of the Painters' Art*, Weale, 1860, p. 140.; and without searching for it in the older treatises on the sub-

the *Introduction to the Art of Painting, &c.*, by J. Cawse, 8vo., 1822, where the author speaks of "the ill effects of the nostrums in the shape of *megilps*, *gumtions*, *impastoes*," &c. Here we have *gumption* without the *p*, and thus, remembering that its principal constituent is *gum*-mastic, and that its appearance and consistence is *gunmy*, I think that we may reasonably surmise,—not thinking it worth while to travel to the "rivers of Damascus" when the Jordan is close at hand,—that it simply means the act of *gumming*, or *painting in gum*, as *creation* means the art of creating. Now, a colour not drying, or "bearing out" well on the canvass, would be said not to be used with *gumption*, and the artist would be spoken of, or to, as not appearing to possess this valuable aid. Hence the term may have got into the language of every-day life, and one acting his part with skill, and doing his work cleverly, may be said to have plenty of *gumption* about him, just as he has a *varnish* of manners, or a *veneer* of learning.

WILLIAM BATES.

Edgbaston.

Miscellaneous.

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THE SECRETARY OF THE ROYAL SHAKESPEARE CLUB. Can any correspondent favour us with his name and address?

A. B. R. The line is from *Borbonius*. See "N. & Q." 1st S. i. 334. 419. 685. The very liberal and ingenious suggestion of our correspondent's second communication has been superseded by the explanation given in The Athenæum of Saturday last.

E. S. (Soho.) The Index to our 1st Series will furnish our correspondent with a mass of information on the Curfew, &c., and on the Literature of Bells generally. Application should be made to the Keeper of the Regalia.

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J. W. Only one volume of Wood's Athenæum was published by the Ecclesiastical History Society, who published also the English and Irish Prayer Books, and Strype's Crammer.

ERRATUM.—2nd S. ix. p. 315. col. ii. l. 24. for "Juan" read "Tuner."

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Notes.

THE EDITIO PRINCEPS OF HERMAS, ETC.:
LIBER TRIUM VIRORUM ET TRIUM SPIRITUALIUM VIRGINUM.

This curious volume was printed by Henry Stephen at Paris in 1513, and has, I believe, never been fully described. It contains twelve leaves of preliminary matter, and 190 of text. The size is small folio. The title-page exhibits six pictorial representations of the authors, whose works are included in the volume, viz. Hermas, Uguetinus, F. Robertus, Hildegardis, Elizabeth, and Mechtildis. The work is wholly in Latin, and is remarkable on several accounts. It contains the first edition of the Latin version of the Shepherd of Hermas. Dibdin says Fabricius names it, "but no such work appears in the Life, or in the list of that printer's (H. Stephen's) work, by Maittaire, and Panzer has not recorded the volume." He adds in a note that Ittigius mentions this edition. The work is therefore doubtless one of some rarity, and it may be as well to record its positive existence, and to hazard a conjecture as to the cause of its almost complete disappearance.

The dedication is by Jacob Faber, who I take to be the well-known Jacobus Faber Stapulensis, or Jacques le Fevre, equally famous for his learning, and the troubles brought upon him by his

suspected heresies. We may fairly ascribe to him the editorship of the book. The text of Hermas is valuable, as exhibiting numerous readings which differ from such modern editions as I have access to. Hermas is followed by a brief *Vision* by Uguetinus, who is described as a monk of Metz, the object being the condemnation of unnatural sins. Of this writer I can obtain no farther information. Very scanty also are the details which I can obtain respecting the third author in the book, Robert, a monk of the Dominican order, who lived at the end of the thirteenth century, and must not be confounded with another famous Robert, who, at a later date, was so fearless and powerful a preacher, and known as Robert Carraccioli or de Licio (*flor.* 1480). Our Robert deals in visions and prophecies, denouncing the vices and crimes of the popes and clergy, and threatening them with the vengeance of heaven. None of the reformers exceeded the violence of language or played by Friar Robert in 1291, and none of them claimed to speak as he did by direct inspiration. His book consists of two parts,—a Book of discourses of our Lord Jesus Christ, and a Book of visions which the Lord gave his servant to see. Popes, prelates, princes, and peoples fall alike under his chastisement. The fourth author is St. Hildegard, who belongs to the twelfth century, and whose renown during her lifetime was so great as to win her the favour of several popes in succession. The book here printed is a long series of visions under the title of *Scivias*, and contains very much to wonder at, whether considered as a divine revelation or a woman's composition. At the Council of Treves, in 1148, Bernard of Clairvaux endorsed her claims to inspiration, and Pope Eugenius III. authorised and encouraged her by a special epistle to utter and to write whatever the Holy Ghost revealed to her. The fifth author is Elizabeth, who also flourished in the diocese of Treves about 1152. Here are five books, four of which are chiefly visions, and the fifth letters; a sixth is added by her brother Egbert. The perusal of this work would be a rare treat for those who are curious in such matters, as it is a marvellous specimen of mental hallucination and credulity. Nevertheless she boldly condemns the vices of the times, both in men and women; towards the latter she is very severe, especially for tight lacing (*strictura vestimenti*), and for *arrogantia criminalis operimenti*. Whether this latter means *crinoline* or something very different can hardly be proved by the words. Our sixth author is Mechtildis, who is supposed to have died about A.D. 1290. The only work ascribed to her is that here printed, "Revelations, or Spiritual Grace," a conglomeration of all sorts of fancies, which it is needless to enumerate.

Such is the volume before me, the rarity of

which, I suppose, is not owing to the change of popular tastes, inasmuch as there always has been a great love of the marvellous among clergy as well as laity; and some of the contents of this work have been often printed. The true reason why this edition has been, as it appears to me, suppressed, is the presence in it of Friar Robert's animadversions. This is the fly in the ointment which would ensure dislike. I know not whether the book appears in any of the *Indexes Expurgatorii* and *Prohibitorum*. But this would not be requisite to secure it opposition and distrust; it carries with it its own condemnation. The outbreak of the Reformation would render such a production doubly dangerous, and no doubt every endeavour would be put forth to repress it. To this circumstance we owe the almost complete extinction of the first edition of the Latin version of *Hermas*—a work of undoubted antiquity, whatever value may be put upon it by a rigidly scientific criticism.

B. H. C.

TRANSPOSITION.

It is, I think, a most just remark of Mr. Brandreth, in his curious edition of the *Iliad*, that no liberty is so lawful to an editor as that of transposition. He has himself used it, sometimes to the great improvement of the text; and I met with, not long since, but unluckily neglected to note it, a line in one of the chorusses of *Æschylus* where a simple transposition restores the metre, and yet no one of the editors seems to have observed it. It is, in fact, one of the very last remedies that an editor thinks of having recourse to.

As our great poet is Shakspeare, and as his text is in the worst condition of almost any of our old poets, all the appliances of criticism should be used to educe his true meaning and to restore the harmony of his verse. I will, therefore, give a couple of instances of the use that may be made of transposition for this purpose.

To begin with the metre. Can anything be more inharmonious than

"Well-fitted in arts, glorious in arms."
Love's Labour's Lost, Act II. Sc. 1.

But transpose

"In arts well-fitted, glorious in arms,
and what is more harmonious?

Again, à la Steevens:—

"If the first that did th' edict infringe."
Measure for Measure, Act II. Sc. 2.

is mere prose; but transpose, and see the effect!

"If the first that the edict did infringe."

I could give many more, but let these suffice.
Then for the sense. Is not the following pure nonsense?

"Waving thy head,
Which often, thus, correcting thy stout heart,

Now humble as the ripest mulberry,
That will not hold the handling: or say to them."
Coriolanus, Act III. Sc. 2.

Now read the second line thus:

"Often thus; which correcting thy stout heart,"

and omit the *or* in the last line, and see if the passage does not acquire sense—for the first time in its life. The *or* was, as is so frequently the case, put in by the printer to try to remedy the confusion he had introduced.

Again:

"And yet the spacious breadth of this division
Admits no orifice for a point, as subtle
As Ariachne's broken woof, to enter."

Troilus and Cress., Act V. Sc. 2.

A point as subtle as a broken woof! and *Ariachne* written by one so well read in Golding's *Ovid*!

Let us apply the talisman of transposition:

"And yet the spacious breadth of this division,
As subtle as Arachne's broken woof,
Admits no orifice for a point to enter."

Subtle is the Latin *subtilis*, "fine-spun;" and he says "broken woof" probably because *Minervæ* tore *Arachne's* web to pieces. The printer introduced *Ariachne* to complete the metre.

THOS. KEIGHTLEY.

TOMBSTONES, EPITAPHS, ETC.

Tombstones in their varied forms have recently undergone a searching investigation into their history, formation, and materials. But of the one very common alike in England, France, and Belgium, made rectangular on one side and aslant on the other, reducing the width at the foot about five or six inches less than at the head, very few remarks have been made, and probably no attempt to explain the significant distinction. They are rarely, if ever, inscribed or indented with crosses or inlaid with brasses; the surface is always flat, but the sides are occasionally moulded with projections and cavities. It is most desirable to ascertain whether the inclined line is always on the left, or, in military language, on the sword side, or if pastoral, what is thereby signified.

Boutell, the most searching of the recent authors upon the subject, at p. 9. of his *Christian Monuments*, says: "But in some examples the tapering form is found to have been produced by a slope on one side only, the other being worked at right angles at both ends of the coffin." To this suggestion the following foot-note is appended: "These were evidently designed to be placed in immediate connexion with one of the walls of the church."

It is scarcely possible to conceive one of the leading principles of Egyptian architecture would have been intruded upon the Gothic style, and for

a purpose so thoroughly insignificant, without some hitherto unexplained bearing, and that the common deformity should have spread over so fair a portion of Europe. That they were destined to cover the remains of priests not in full orders, is a problem that has been proposed, but on what authority is not stated.

The only variety known to exist is in the size: one in the very beautiful porch to Beccles church, and another in the church of Burgh St. Peter in Norfolk, are reduced to the usual proportions of tombstones over children to those over adults. It only remains to be added they are most generally found at the different^e entrance doors of churches.

H. D'AVENEY.

ELING, NEAR SOUTHAMPTON. — The following epitaph appears on a monument in the parish church of Eling, near Southampton. It may recommend itself to some by its elegant Latinity, to some by the tenderness of its sentiment, and to others by its being (perhaps) the composition of Dr. Warton, once the eminent head-master of Winchester College. Query, did he write it?

" M. S.

Susannæ Serle, ob^t 15 die Novembris
Ætat. 30, A.D. 1753.

Conjux chara vale tibi Maritus
 Hoc pono memori manu Sepulchrum :
 At quales lachrymas Tibi rependam,
 Dum tristi recole Susanna mente,
 Quam fido fueras amore Conjux ;
 Quam constans, Animo neque impotente,
 Tardam sustuleras manere mortem,
 Me spectans placidis supremum Ocellis !
 Quod si pro Meritis vel ipse flerem,
 Quo fletu tua te relicta Proles,
 Mature nimis ah relicta Proles,
 Proles parvula, rite te sequetur
 Custodem, Sociam, Ducem, Parentem !
 Sed quorsum lachrymarum ? valeto rare
 Exemplum pietatis, O Susanna."

J. O. B.

Loughborough.

PHILPOTS. — Being in Belbroughton churchyard, Worcestershire, the other day, I transcribed the following lines from a tombstone to the memory of Richard Philpots, of the Bell Inn, Bell End, who died in 1766 : —

"To tell a merry or a wondrous tale
 Over a cheerful glass of nappy Ale,
 In harmless mirth was his supreme delight,
 To please his Guests or Friends by Day or Night;
 But no fine tale, how well soever told,
 Could make the tyrant Death his stroak withhold;
 That fatal Stroak has laid him here in Dust,
 To rise again once more with Joy we trust."

On the upper portion of this Christian monument are carved, in full relief, a punch-bowl, a flagon, and a bottle, emblems of the deceased's faith (I presume) and of those pots which Mr. Philpots delighted to fill.

Near to this is a fine tombstone to the memory of Paradise Buckler (who died in 1815), the

daughter of a gipsy king. The pomp that attended her funeral is well remembered by many of the inhabitants. I have heard one of my relatives say that the gipsies borrowed from her a dozen of the finest damask napkins (for the coffin handles)—none but those of the very best quality being accepted for the purpose—and that they were duly returned, beautifully “got up” and scented. The king and his family were encamped in a lane near to my relative’s house, and his daughter (a young girl of fifteen) died in the camp.

CUTHBERT BENE.

ROGERSON. — The following is a copy of the inscription on a mural monument in the chancel of Denton church, co. Norfolk : —

M. S.
ROBERTUS ROGERSON, A.M.
Nat. xviii. Cal. Jul. 1627.
Hujus Ecclesiæ Curam, A.D. 1660,

Suscepit,
Quam plus Annos LIV.
Sustinuit,
Nec nisi cum vita, Senex
Deposuit.

Dextramque [sic] versus hujus ad muri Pedem
Pulvis Futurus Pulveri immistus jacet.

Ubi
Longa post Divortia rejungetur
Barbaræ suæ Benevolentissimæ,
Gul. Gooch de Mettingham, Sufi. Armig. Filiæ
Denatæ A^o Partus { Virginei 1637.
 { Materni 1684.

His etiam et parentibus e prole sua duodena
 Bis quatuor condormientes accubant.

Thomas	} Filii
Robertus	
Anna	} Filiae
Elisabetha	

Soli e tot suis superstites
H.M.P.P.P.
Abi Lector et resipisce.

Can anyone construe the line, "Denatæ A^o Partus," &c. ? I imagine the dates there given to be those of the lady's birth and death. She would thus have been born ten years after her husband, and have died thirty years ("longa Divortia") before him. But I do not see how to get this meaning out of the words. The register of the burials in the parish for the latter half of the seventeenth century is unfortunately wanting. I subjoin the arms of Rogerson and Gooch as they appear on the monument : —

Rógerson : Azure a fess or between a fleur-de-lis in chief, and a mullet in base of the same.

Gooch: Per pale argent and sable, a chevron between three dogs passant counterchanged, on a chief gules, three leopards' heads or.

Crest (of Rogerson): on a wreath a dexter hand couped at the wrist, in fess, proper, grasping a fleur-de-lis or. **SELBACH.**

CURIOSLY CONSTRUCTED EPITAPH.—The construction of the following epitaph deviates sufficiently from the ordinary reading of such com-

positions to warrant the belief that it will be found deserving a column in "N. & Q."

The difficulties, evidently designed to perplex, are not easily surmounted, from the tabular form being adopted; and the solution required is not to be obtained without more application than readers in general are willing to bestow upon such productions. It has long been known in print*, but the circulation being confined chiefly to this locality, a more general diffusion may cause a farther and more satisfactory explanation than has been obtained within this immediate vicinity.

To whatever merit the composer may aspire, his claim must in part rest upon the abbreviated construction, and of which he tenders to the reader, who is tacitly challenged to fathom the studied difficulties, a fair share, for making that intelligible which he has wrapped in the mazes of obscurity:—

"Here lyeth William Tyler, of Geyton, Esq.; who died the 13. of Sept. 1657, in the 53 year of his age.

"Est

Hic Tumulus

Index {	Chari Cineris	Non {	Animi
	Mortis		Vitæ Historiæ
	Viri		Virtutis.
	Illa		Hæc
{	Saxum et	Ostendunt {	Colum et
	Pagina Mar-		Liber Vitæ.
	morea		

Cætera Piget non Dici
Seu velis { Imitari,
Carpere.

Nam

Vixit Bene

Lit {
u } Ris
Major.

Posuit ejus Uxor Maria."

HENRY DAVENEY.

BRASS PLATE INSCRIPTION.—About three years ago I sent you a copy of the following inscription which I took from a brass plate fixed on one of the pillars in "ye Laye chapell" of St. Saviour's church, Southwark, but I fear it is mislaid:—

Sysanna Barford departed this life the 20th of Avgst, 1652, Aged 10 Yeares 13 Weekes, the Non-such of the World for piety and Vertue in soe tender yeares.

"And death and enye both must say twas fitt
Her memory should thus in Brasse Bee Writt.
Here lyes interr'd within this bed of dyst
A Virgin pure not stain'd by carnall lyst
Such grace the King of Kings bestowed vpon HER
That now she lives with him a Maid of HONOUR
Her Stage was short, her thread was quickly spun
DRANNE out, and cutt, gott Heaven, her worke was done

This worlde to her was but a traged play
Shce came, and saw't, dislik't, and pass'd away."

I give it *verbatim et literatim* as well as I can.

* Blomesfield's *Hist. of Norfolk*: Geyton.

Between the inscription and the verses is "cutt" in the left side a death's head and cross-bones, and on the right a cross within square lines, with wings extended. It is very likely placed there for preservation. This Barford family must have been of some note in the parish in those days.

GEORGE LEYD.

DR. BROOKBANK'S EPITAPH.—Whether the epitaph, a copy of which I here send, be still in existence, I know not; but it once had its place in the churchyard of St. Edward in Cambridge. Cole, among his manuscripts in the British Museum, has preserved a copy of it, and says it was written by Dr. Bentley.

"Hic sepeliri voluit

Johannes Brookbank, LL.Dr.

Aulus S.S. Trinitatis Socius,

Archidiaconi Eliensis Officialis,
Dioceseos Dunelmensis Cancellarius.

Humanitate, Integritate, Generositate conspicuus.

Natus oppido Liverpool, denatus Cantab.

A.D. MDCC.XXIV. Aetatis LXXIII.

Per totam vitam YAPOTHOTHC."

H. E.

MOLYNEUX. Over the door of the boiling house of the sugar estate of "Molyneux" in the Island of St. Christopher is a marble slab, on which is the inscription—

"Quid censet munera Terræ,"

which I suppose intended to mean "At what do you reckon the crop?"

ETA B.

A STORY OF A MERMAID.

The following curious story is related in a lively and agreeable work entitled *A Tour to Milford Haven in the Year 1791*, written in a series of letters by a lady of the name of Morgan, and published in London by John Stockdale in the year 1795. Mrs. Morgan appears to have been a lady of an elegant and cultivated mind, and to have mingled with the best society of Pembroke-shire during her sojourn in what was then almost a *terra incognita* to an Englishwoman. In her forty-third letter, addressed to a lady, and dated Haverfordwest, Sept. 22, Mrs. Morgan says:—

"If you delight in the marvellous, I shall now present you with a tale that is truly so; and yet, from the simple and circumstantial manner in which it was told by the person who believed he saw what is here related, one would almost be tempted to think there was something more than imagination in it. However, I will make no comments upon the matter, but give it you exactly as I copied it from a paper lent me by a young lady who was educated under the celebrated Mrs. Moore*, and who has acquired a taste for productions of the pen, and likewise for whatever may be deemed curious. Mrs. M— inquired of the gentleman who took down the relation from the man's own mouth, a physician of the first respectability, what credit might be given to it.

* Hannah More? — J. P. P.]

He said the man was of that integrity of character, and of such simplicity also, that it seemed difficult to believe he should be either able or willing to fabricate this wonderful tale. Farther the doctor was silent, and so am I.

"Henry Reynolds, of Pennyfold, in the parish of Castlemartin in the county of Pembroke, a simple farmer, and esteemed by all who knew him to be a truth-telling man, declares the following most extraordinary story to be an absolute fact, and is willing, in order to satisfy such as will not take his bare word for it, to swear to the truth of the same. He says he went one morning to the cliffs that bound his own lands, and form a bay near Llinny Stack. From the eastern end of the same he saw, as he thought, a person bathing very near the western end, but appearing, from almost the middle up, above water. He, knowing the water to be deep in that place, was much surprized at it, and went along the cliffs, quite to the western end, to see what it was. As he got towards it, it appeared to him like a person sitting in a tub. At last he got within ten or twelve yards of it, and found it then to be a creature much resembling a youth of sixteen or eighteen years of age, with a very white skin, sitting in an erect posture, having, from somewhat about the middle, its body quite above the water; and directly under the water there was a large brown substance, on which it seemed to float. The wind being perfectly calm, and the water quite clear, he could see distinctly, when the creature moved, that this substance was part of it. From the bottom there went down a tail much resembling that of a large Conger Eel. Its tail in deep water was straight downwards, but in shallow water it would turn it on one side. The tail was continually moving in a circular manner. The form of its body and arms was entirely human, but its arms and hands seemed rather thick and short in proportion to its body. The form of the head, and all the features of the face, were human also; but the nose rose high between its eyes, was pretty long, and seemed to terminate very sharp. Its head was white like its body, without hair; but from its forehead there arose a brownish substance, of three or four fingers' breadth, which turned up over its head, and went down over its back, and reached quite into the water. This substance did not at all resemble hair, but was thin, compact, and flat, not much unlike a ribbon. It did not adhere to the back part of its head, or neck, or back; for the creature lifted it up from its neck, and washed under it. It washed frequently under its arms and about its body; it swam about the bay, and particularly round a little rock which Reynolds was within ten or twelve yards of. He staid about an hour looking at it. It was so near him, that he could perceive its motion through the water was very rapid; and that, when it turned, it put one hand into the water, and moved itself round very quickly. It never dipped under the water all the time he was looking at it. It looked attentively at him and the cliffs, and seemed to take great notice of the birds flying over its head. Its looks were wild and fierce; but it made no noise, nor did it grin, or in any way distort its face. When he left it, it was about an hundred yards from him; and when he returned with some others to look at it, it was gone. This account was taken down by Doctor George P. of Prickerston, from the man's own mouth, in presence of many people, about the latter end of December, 1782."

The physician who took down the foregoing statement from the mouth of the eyewitness, was George Phillips, M.D. of Haverfordwest, a gentleman of high social position.

JOHN PAVIN PHILLIPS.

UR CHASDIM AND FIRE WORSHIP.

Jewish tradition asserts as a matter of fact that Abraham, upon the command of Nimrod, was thrown into a burning fiery furnace, without being injured by the flames. Traces of this legend are found in many of the Targums and Midrashim, the only point of difference among them being, whether this deliverance was wrought directly by God or an angel; and, if by an angel, whether by Michael or Gabriel?

Jerome (*quest. in Gen. xi. 28.*) is acquainted with this legend, and even adds another tradition not known in the Midrashim, in which the age of Abraham at his departure from Haran is not to be reckoned from his birth, but from his deliverance out of the fiery furnace, considering him then as it were born again. Augustin also (*De Civit. Dei*, i. 16. c. 15.) mentions this tradition; and the Syrian Christians appointed a day for the memorial of Abraham's deliverance out of the furnace. The Koran (sect. xxi. xxix. xxxvii.) and several other Arabic historical and legendary books have this tradition, and some Karaite writers even, though generally contradicting Rabbinical traditions and tales, have accepted it.

Concerning the origin of this legend it is impossible to speak authoritatively; we throw out one or two suggestions, and shall be glad to find others throw more light upon the subject.

1. It is not improbable that the legend originated in the literal translation of Gen. xv. 7., "I am the Lord that brought thee out of Ur (אור, fire) of Chasdim." The Mishna (Abot, v. 3.) enumerates ten temptations Abraham was exposed to, without mentioning them separately; and its expositor R. Nathan mentions among the ten temptations that of Ur Chasdim, but does not say anything more in explanation of it. R. Eliezer is the first who refers the second temptation to Abraham, representing him to have been imprisoned for ten years, then thrown into the fiery furnace, and at last delivered by the King of Glory (God), with which explanation a great number of Jewish rabbis in the eleventh and twelfth centuries agree.

2. The geographical situation of Ur Chasdim is not as yet ascertained: the LXX. and Josephus are at variance on this point, nor have the latest investigations led to a more positive result; and there is perhaps some plausibility in considering it to be a plain or province dedicated to fire and idol-worship. Now the plain in Dan. iii. 1., where upon Nebuchadnezzar's command the monument was erected, and where the three young men were thrown into the fiery furnace and miraculously delivered, was called בקעת דורא. Concerning the situation of this plain also there are doubts; while some seek it near Susiana, others think of homonymous cities westward of the Tigris and in sopotamia, but more likely it is the plain near

Babylon, called in Gen. xi. 12. *בִּקְעָה*, with which also the Talmud (Sanhedrin, 92. a) agrees. In a Greek translation at St. Mark's library, Venice, *בִּקְעָה דִּוְרָא* is rendered *ἐν πύρρῳ πυρῆς* (in the plain of combustion), like *דִּוְר* in Ezek. xxiv. 5., and *מְדִוְרָה*, frequently mentioned in the Talmud. If we accept the etymology of *דִּוְר* as contracted from the Aram. *דִּוְרָא* (of the fire), and take into consideration the narrative of the three men in Daniel who were thrown into the fire and delivered, we may be led to infer the same of Abraham, and to find an analogy in *אֵוֶר*; the more so as the belief might have spread, that the name of *בִּקְעָה דִּוְרָא* originated from the custom to deliver over to the flames those that were opposed to idol-worship.

3. One more hypothesis concerning *אֵוֶר* and the origin of the legend connected with it may be advanced. Jewish interpreters already waver in the explanation of *אֵוֶר*, some translate it by *plain, light, mountain*. Others combine the two last significations into *mountain of light or fire*, referring to Is. xxiv. 15. Now there existed among the Indians, Chaldeans, and Parsees, whose mythical ideas and religious systems were more or less akin to each other, a mountain of the gods, which was considered as the basis and principal seat of their worship, and on which to throne. Is. xiv. 13. represents the haughty Nebuchadnezzar. The Hindoos called that mountain, which was surrounded by other smaller mountains dedicated to the gods, *Meru*, the Persians *Albordst* or *Tirch*, and deemed it to be the residence of Ormuzd, the God of Light. If we look for the physical origin of the light and fire worship to the mountains of Medea, full of naphtha pits, the resin of which kindles so easily and blazes up into bright flames, and take into consideration the affinities of *אֵוֶר* (Ar. *אֵוֶר*, north; *הָר*, mountain; *אֵוֶר*, light; also *cavern and pit*, Is. xi. 8.), we are not far from the source and origin of the fire-worship. The passage in Is. xxiv. 15., *בְּאֵוֶרִים*, &c., stands therefore in antithesis to *בְּאֵי הָיִם*, and may be interpreted, that as the worship of the true God had penetrated the Western Isles, so also would the mountains and clefts in the north-east, where the fire-worship (*אֵוֶרִים*) to which Nimrod was addicted had its principal seat, not be left unaffected. So that the fact that Abraham had wrested himself from this idolatry (the fire-worship) and attained a knowledge of the true God embodied itself in the legend of a material deliverance from fire.

JULIUS KESSLER.

187. Lee Bank, Birmingham.

Minor Notes.

ERRORS IN MODERN BOOKS ON THE PEERAGE.—*Fitzwalter*. The first Earl of Fitzwalter (cr. 1730)

is called *Henry Mildmay* in Burke's *Ext. and Dorm. Peerage*, ed. 1831. His lordship's name was "Benjamin." (Nicolas and Courthope's *Hist. Peerage*, p. 200.)

Marlborough. Charles, second Duke of Marlborough, was nominated, in 1758, Commander of the Land Forces in an expedition against the French colonies. (Burke's *Peerage and Baronetage*, 1841, p. 668.) It was against the coasts of France, and not against her colonies, that the expedition was directed.

Vaughan. Under the title "Lisburne" in the last-mentioned work (p. 623.) the Hon. John Vaughan is represented as having been colonel of the 4th regiment of foot. It ought to read "46th regiment."

Colville. David Lord Colville served in the 51st regiment from 1755 to 1782 (see Army Lists), and was on Gen. Gage's staff in New York in 1766; yet there is no mention of him in those editions of Burke or Debrett that I have seen.

E. B. O'CALLAGHAN.

Albany, New York.

THE LATE DUKE OF WELLINGTON. — I send another address to, and reply from, Sir Arthur Wellesley, which I am induced to do, knowing the exertions which the present Duke of Wellington has been making to collect every waif and stray of his distinguished father's writings: —

"SIR,

"We the Citizens of Limerick, feeling in common with all his Majesty's Subjects, the great and important value of the signal victory obtained over the French, at the battle of Vimiera, beg leave to convey to you with sentiments of gratitude our admiration of that happy combination of gallantry and judgement displayed by you on that occasion.

"We congratulate the Empire at large upon this pre-sage of future triumphs: the battle of the 21st of August has left this most gratifying impression upon the minds of all persons that a British Army is invincible when led by a Commander who, like you, unites the qualities of coolness and promptitude.

"We rejoice that the result of the late enquiry has secured to you the establishment of that great character acquired by a succession of public services.

"The above Address having been presented by Col. Vereker to Sir Arthur Wellesley, he was pleased to return the following Answer: —

"Dublin Castle, Jan. 14, 1809.

"GENTLEMEN,

"I am much obliged to you for the kindness which you have manifested towards me in the handsome terms in which you have addressed me.

"I participate in your confidence in the discipline and gallantry of his Majesty's troops; and I rejoice that I should have been so fortunate at the head of a detachment of the army upon an occasion in which, by the conduct of the troops in the field, they augmented the confidence of their countrymen in their prowess, and increased the security of the country against the attempts of its inveterate and relentless enemy.

"To the Citizens of Limerick."

W. J. FITZ-PATRICK.

GREEK VASES AND LAMPS.—Millingen, in his *Painted Greek Vases*, London, 1822, at p. 67., gives a description of a vase with the following rare inscription: ΑΣΤΕΑΣ ΕΡΠΑΥΕΝ. He also mentions that there are two more vases painted by the same artist. Now by comparison with a lamp in my possession, I can go farther than this, and show that the Greek potters were also sometimes painters of pottery as well; for on this lamp, which is modelled in light red clay, apparently all handwork and not painted at all, there occurs the same name of Asteas, spelt in the same curious way, viz. with a double Σ. This little lamp is very neatly made. On the top is the name and the not unfrequent symbol of a serpent coiling its tail with a branch of myrtle. On the bottom, scratched into the moist clay, are the letters Θ : Φ. Ι. What do they stand for? While I am writing on the subject, I should like to ask whether the names at the bottom of Roman lamps refer to the potters or to the persons for whom they were made.

J. C. J.

Queries.

LAPPETS.—Having been asked by a lady friend of mine what is the origin of the lappets which are an essential appendage to a lady's court dress, I should feel much obliged if any of the readers of "N. & Q." can give me any information on the subject, and also how far back they can be traced as having been worn.

EXCELSIOR.

SIR JONAS MOORE.—In Murray's *Handbook*, Kent and Sussex, published in 1858, p. 10., it is stated, that "the Observatory at Greenwich was erected in 1675, on the site of Duke Humphry's Tower, . . . the remains of which were taken down by Charles II."

It is not generally known whom the "Merry Monarch" entrusted with the erection of this Observatory. Tradition has attributed it to Sir John Vanbrugh. The time is not so remote but that unquestionable evidence might be obtained to determine the matter, in which, perhaps, the following extract from the epitaph to the memory of Sir Jonas Moore in the Tower Chapel may somewhat assist:—

"Et imprimis astronomiæ et nauticæ artis fautorem
Beneficentissimum se præbuit;
Easque promovendi causa
Speculam Grenovicensem (jubente rege)
Exstrui curavit,
Instrumentis idoneis locupletavit,
Editisque mathematicis operib; utilissimus
Orbi inclaruit."

This clearly shows Sir Jonas Moore's share in its erection, and how much the observatory was indebted to him for its first supply of instruments.

Not only was Sir Jonas a great mathematician

(as such he is celebrated in quaint old Pepys), but he acquired fame as an author, having published works on arithmetic, fortification, and artillery. In after time his work on Fortification does not seem to have been regarded with appreciation, as Horneck, in his *Remarks on Fortification*, published in 1738, thus disparagingly alludes to it:—"There is a small treatise, published in the name of Sir Jonas Moore, scarce worthy that great man's character."

From his vast knowledge of military science, and his well-known habits of industry and application, he was appointed by Charles II. to the office as Surveyor-general of the Ordnance. He died on the 27th August, 1679, and his remains lie in the Tower Chapel. The marble tablet to his memory is set in the pillar, supporting the gallery, nearest the chancel.

Captain Jonas Moore, supposed to be his grandson, was killed at Carthage in 1741, while serving as chief engineer at the siege.

Is anything farther known of Sir Jonas Moore and his descendants?

M. S. R.

Brompton Barracks.

[Sir Jonas Moore's only son had the honour of knighthood conferred on him, and the reversion of his father's place of Surveyor-general of the Ordnance; "but," adds Aubrey, "Young Sir Jonas, when he is old, will never be old Sir Jonas, for all the Gazette's eulogie." Mr. Pottinger, old Sir Jonas's son-in-law, was one of the editors of his *Mathematical Works*, 1681. An account of this respectable mathematician will be found in Chalmers's *Biog. Dict.*, a list of his works in Watt's *Bibliotheca*, and the inscription on his monument in the *Gent. Mag.* July, 1817, p. 3. Among the Luttrell collection of broadsides in the British Museum is a folio sheet, entitled, "To the Memory of my most Honoured Friend, Sir Jonas Moore, Knight, late Surveyor-general of His Majesty's Ordnance and Armories," a poetical elegy.]

DISCOLOURED COINS.—I should feel much obliged if any correspondent of "N. & Q." would kindly say the best way of restoring some silver coins forming part of a proof pattern set complete of the present reign? They have become much tarnished, and nearly copper-colour, although great care has been taken of them, and they are seldom removed from the case in which they were purchased. What could have caused this? The case is lined at bottom with purple velvet and on the top with white satin, and it is on the side nearest the latter that they have become chiefly discoloured. My object is, if possible, to restore them without injuring the freshness of the die.

BRISTOLIENSIS.

WM. MASON.—Mr. Holland, in his *lives of The Poets of Yorkshire*, notices a Wm. Mason, of Guisborough, who died at the age of twenty-five, about the year 1840. An account of his life, written by Mr. J. W. Orde, was published in a local periodical at Stokesley. Can any one give any account of Mr. Mason's poetical writings? X.

CLIFTON OF LEIGHTON BROMSWOLD: EXTINCT BARONY.—Could you refer me to any work in which the descent of Sir Gervase Clifton, first and last Baron Clifton, is detailed?

Burke and other authorities simply state that he was descended from a branch of the Cliftons of Clifton, co. Notts, but do not trace the connexion.

In the *Visitation of Hunts*, published by the Camden Society, the pedigree commences with the grandfather of the Baron, "William Clifton, Esq., Customer of the city of London, a wealthy citizen who purchased lands in Somerset, temp. Hen. VIII." Whose son was he?

C. J. ROBINSON, M.A.

QUIST, in personal names probably derived from locality, as Hasselquist, Lindquist, Zetterquist. Qu. from *hurst*, a grove, or from *hus*, a house? I shall be glad of other examples.

R. S. CHARNOCK.

EXCOMMUNICATION.—Can any of your correspondents furnish me with instances of excommunication from the Protestant Church in this country?

J. WILLIAMSON.

Gillingham, Kent.

"SCRIPTURE RELIGION." Who is the author of the following work?

"Scripture Religion: or, a Short View of the Faith and Practice of a True Christian, as plainly laid down in the Holy Scriptures, and faithfully Taught in the Church of England, with suitable Devotions. By a Divine of the Church of England. The Second Edition. London: Printed for Anne Speed, at the Three Crowns, over against Jonathan's Coffee-House in Exchange-Alley, in Cornhill. MDCCCVI. Price 3s."

Fronting this is a portrait of "the Most Reverend Father in God, Sir Wm. Dawes, Bart., by Divine Providence Lord Abp. of York, Primate of England and Metropolitan." This portrait could not have belonged originally to the work, since Sir W. Dawes was not translated to York before 1714. I have examined two or three full lists of Archbp. Dawes's works, and have nowhere been able to find the above book mentioned. Is it a work of Dawes, or how can the omission be accounted for? I may add that there is bound up with it a work called *The Principles of Deism, &c., in Two Dialogues between a Sceptic and a Deist, &c.*, 5th edition: London, Wm. Innys, at the West end of St. Paul's, MDCCXIX. Fronting this is a frontispiece, at the top of which is written, "to front the *Duties of the Closet*." This was a work of Abp. Dawes.

J. A. STAVERTON.

BOOKS FOR MIDDLE CLASS EXAMINATIONS.—What are the best books of reference for the higher geographical questions now set in the military, civil service, and middle-class examinations? e.g. where can I find in a compendious form the products of each country of the world, the industrial occupations of the towns, the im-

ports and exports with the ports each article issues from and arrives at—all this, perhaps, under the respective heads of coal, cotton, &c.; the routes and lines of telegraph, &c.? Also, which are the two best physical geographies, the one for reference, the other for getting up.

S. F. CRESWELL,

The School, Tonbridge, Kent.

KNIGHTS CREATED BY THE PRETENDER.—Thirteen knights are said to have been made by Charles Edward in the rebellion of 1745. Among these were, I believe,—

Sir James Mackenzie,
Sir Hector McLean,
Sir Wm. Gordon,
Sir David Murray,
Sir Hugh Montgomery,
Sir Geo. Witherington, and
Sir Wm. Dunbar.

Who were the other six?

G. W. M.

DIVERSITY OF PLAN IN THE MONASTERIES OF THE DIFFERENT ORDERS.—Questions of far less interest than that proposed in the heading of this Query have been largely discussed in the pages of "N. & Q." Will some person who has studied the question state the results of his reading amongst the early "Regula" and "Statutes" of the different Orders? I believe, nothing was left to chance in the matter. A work on this subject, well illustrated by plans of existing monastic remains, would be a real boon to architectural students. If any such work exists it never appears in our booksellers' catalogues.

JAMES GRAVES.

Kilkenny.

"POOR BELLE."—Who was she? The following interesting cutting is from an old newspaper of the year 1809:—

"Some ancient deeds, belonging to the Ormond family, of considerable importance, being supposed to remain in a subterraneous room, called the Evidence Chamber, in Ormond Castle, in the town of Kilkenny, which had not been explored in the memory of man, the law agent of the family (Mr. Skelton) proposed to descend into it, which he did with considerable difficulty, preceded by two chimney-sweeper boys with torches; after a close research he found an iron-bound oak trunk, in which many extraordinary papers were discovered, though not the records particularly sought for; amongst them were three in the handwriting of King James, some in that of the Duke of Monmouth, and the then Duke of Ormond, and four from the celebrated Nell Gwynne, complaining of the non-payment of her court annuity; and several addressed to the Duke of Ormond, recommending the distressful situation of 'Poor BELLE' to his serious consideration; but the family have no clue by which to trace who this unfortunate fair one was."

W. J. FITZ-PATRICK.

"THREE HUNDRED LETTERS."—The following cutting is from a newspaper half a century old. Who was "the venerable and distinguished Coun-

tess?" Is the book often met with? I do not remember to have ever seen it:—

"In the press, and will speedily be published, in Ten Numbers, Three Hundred Letters on the most interesting Subjects, containing a great Variety of entertaining Matter; written by a late venerable and distinguished Countess well known in the literary world, addressed to her Kinswoman, the late Lady Tyrawley; and by way of Appendix will also be published 100 Letters on Miscellaneous subjects, by a living character, the daughter of the same venerable Countess, the whole forming such a curious Collection, as has never before been offered to the Irish public."

W. J. F.

WORDSWORTH TRAVESTIE.—Some years ago there appeared a parody on, or imitation of, the Wordsworth school of poetry, commencing in this strain:—

"Did you never hear the story
Of the lady under the holly tree?
It's a sad tale, and will make you weep,
It always does me.

'This lady had a little dog,
One of King Charles' breed,
&c. &c. &c."

I particularly wish to know who was the author of this poetic trifle, and where I can obtain a complete copy of the poem? T. HUGHES.

Chester.

"SUDGEDLUIT," ITS ETYMOLOGY.—I should feel obliged if any of your learned contributors could inform me of the derivation of "Sudged-luit," the name of an old British town in North Lancashire, long since numbered with the past.

FINLAYSON.

SIR JOHN BOWRING.—Can any of your readers tell us more than is told by himself of a Sir John Bowring, the companion of Charles the First in his Carisbrook Castle imprisonment, and who stood by him at the time of his execution? Mr. Knight avers that had his counsels been listened to by the king, his majesty would have been rescued from his perils. He says he provided on more than one occasion for his master's most urgent necessities several hundred pounds in gold, which he delivered into the king's hands, and that in gratitude for the dangers he had incurred, and the services he had rendered, he was made a baronet; but the patent (not being enrolled at the Herald's Office in consequence of the troubles of the times), was eaten by mice, in its place of concealment behind the wainscot. Sir John Bowring's Narrative addressed to Charles the Second, was published in *Miscellanies, Historical and Philological*, (pp. 78—162), London, 1703, and was reprinted in the Harleian Collection. Mr. Knight belonged to the family of the Bowrings of Devon, who were settled for several centuries at Benningleigh. One of them, John Bowring, was Sent Reader in the Inner Temple in 1606, and

afterwards Chief Justice of the Common Pleas in Ireland (*Origines Judiciales*, p. 215.), and another of the same name issued a brass token, with the inscription, "John Bowring, of Chumleigh, his halfpenny, 1670." INQUIRER.

EARL OF GALWAY.—Henry de Massue, Marquis of Ruvigny, in Picardy, quitted his native country in consequence of religious persecution, and entered the service of King William III., by whom he was created Viscount and Earl of Galway. The Earl, who played a conspicuous part in his day, died 3rd September, 1720, when his titles became extinct. Can any reader of "N. & Q." refer me to any authority for his pedigree, or say whether he was ever married? R. S.

Queries with Answers.

"SALT-FOOT CONTROVERSY."—I have occasionally found allusion made to this *Controversy*. I guess it is something regarding heraldry or family history. Where can I obtain information about it? S. WMSON.

[In former times, as is well known, there was a marked and invidious subordination maintained among persons admitted to the same dinner table. A large salt-cellar was usually placed about the centre of a long table, the places above which were assigned to the guests of more distinction; those below to dependents, inferiors, and poor relations. Hence Dekker, in *The Honest Whore*, exclaims:

"Plague him; set him below the salt, and let him not touch a bit, till every one has had his full cut."

Bishop Hall, too, in his *Byting Satires*, 1559, speaking of some "trencher-chapelaine" who would stand to good conditions:

- "First, that he lie upon the truckle-bed,
- While his young maister lieth o'er his head;
- Second, that he do, upon no default,
- Never to sit above the salt."

The Salt-foot controversy originated in two passages quoted from the *Memorie of the Somervilles*, edited by Sir Walter Scott, in Blackwood's *Edinburgh Magazine* for April, 1817. It appears that Somerville, laird of Drum, who wrote in the year 1679, has asserted in his account of his own family, that Sir Walter Stewart of Allanton, Knight, was, "from some antiquity, a few of the Earl of Tweedill's in Auchtermuire, whose predecessors, until this man (Sir Walter), never came to sit above the salt-foot when at the Lord of Cambusnethen's table—which for ordinary every Sabbath they dyned at, as did most of the honest men within the parish of any account." (*Memorie of the Somervilles*, ii. 394.) An assertion which he also makes when talking of his brother, Sir James Stewart of Kirkfield and Coltness, whom he styles "a gentleman of very mean familie upon Clyde, being brother-german to the Goodman of Allentons (a few of the Earle of Tweedill's in Auchtermuire, within Cambusnethen parish), whose predecessors, before this man, never came to sit above the Laird of Cambusnethen's salt-foot." (*Ibid.*, p. 380.)

On the other hand, the Allantons stoutly maintain, that both Sir Walter's immediate and more remote ancestry

were princely and bagonial, forming "one of the most ancient branches of the House of Stewart," that had existed as a separate family for no less than five centuries, and directly asserted their claim by exhibiting a most splendid pedigree.

"Strange! all this difference should be
'Twixt Tweedle-dum and Tweedle-dee!"

But so it was: for the question being considered a fair topic of literary discussion for the pages of *Blackwood's Edinburgh Magazine*, a series of articles appeared in the earlier numbers of that work, and were afterwards collected into a volume by Mr. J. Riddle, entitled *The Salt-Foot Controversy, as it appeared in Blackwood's Magazine*, to which is added, A Reply to the article published in No. 18. of that work; with other extracts, and an Appendix, containing some Remarks on the present State of the Lyon Office. 8vo.

The disputants in this solemn farce, eventually came to blows. Early in May, 1818, one Mr. Douglas presented himself at the publisher's, with a new riding-whip in his hand, and in a loud voice inquired, "If Blackwood was within?" And being answered in the negative, was about to retire, when he met the worthy publisher at the door. Upon this Mr. Douglas, in the strength, length, and agility of his noble limbs, laid his whip about the shoulders of the unlucky proprietor of *Maga*, and instantly strode off without leaving his card. Mr. Blackwood instantly provided himself with a hazel sapling, and was determined to chastise the ruffian. Accordingly he and his friend James Hogg sallied forth, and found that Douglas had taken refuge in Mackay's Hotel, and was to start for Glasgow by the 4 o'clock coach. On his appearance Mr. Blackwood sprung upon him with his stick, and, to use his own words, "nothing short of a certificate from a respectable surgeon will convince those who witnessed the whole proceeding, that his arms and shoulders do not bear unequivocal marks of the severity of his punishment."

The account of this affray by the Eltrick Shepherd is so characteristic, that we give it in his own words:—

"To the Editor of the '*Glasgow Chronicle*.'

"SIR,—A copy of the *Glasgow Chronicle* has just been handed to me, in which I observe a paragraph concerning Mr. Blackwood, and 'a gentleman from Glasgow,' which I declare to be manifestly false. The paragraph must have been written by that said gentleman himself, as no other spectator could possibly have given such a statement. Among other matters, he says that Mr. B. was 'accompanied by a man having the appearance of a shop-porter.' He is 'a gentleman from Glasgow,' and I am 'a man having the appearance of a shop-porter' (for there was no person accompanying Mr. B. but myself). Now I do not take this extremely well, and should like to know what it is that makes him a gentleman, and me so far below one. Plain man as I am, it cannot be my appearance; I will show myself on the steps at the door of Mackay's Hotel with him whenever he pleases, or anywhere else. It cannot be on account of my parents and relations, for in that I am likewise willing to abide the test. If it is, as is commonly believed, that a man is known by his company, I can tell this same gentleman that I am a frequent and a welcome guest in companies where he would not be admitted as a waiter. If it is to any behaviour of mine that he alludes in this his low species of wit, I hereby declare, Sir, to you and to the world, that I never attacked a defenceless man who was apparently one half below me in size and strength, nor stood patiently and was cudgelled like an ox, when that same person thought proper to retaliate. As to the circumstances of the dragging which Mr. Blackwood gave this same 'gentleman

from Glasgow,' so many witnessed it, there can be no mistake about the truth.

"JAMES HOGG,

"No. 6, Charles Street, Edinburgh,
13th May, 1818."]

URSINUS.—There was a translation made by "Parrie" of the Lectures of Zach. Ursinus, and published at Oxford in 1578. Where can I meet with a copy of it? Has any edition of this translation been issued since the date mentioned?

C. LE POER KENNEDY.

"Roff.

[*The Summe of Christian Religion*, delivered by Zacharias Ursinus in his Lectures upon the Catechism authorised by the noble Prince Frederick throughout his dominions, and translated by Henrie Parrie, was first published at Oxford in 1587 (not 1578), 8vo. This was followed by other editions (probably abridged) in 8vo. Oxford, 1589, and Oxford, 1595. It was again reprinted in the following work with a long title-page: "*The Summe of Christian Religion*, delivered by Zacharias Ursinus, first by way of *Catechism*, and then afterwards more enlarged by a sound and judicious Exposition and Application of the same. Wherein also are debated and resolved the Questions of whatsoever points of moment have been, or are Controversed in Divinitie. First Englished by D. Henry Parry, and now again conferred with the best and last Latine edition of D. David Pareus, sometimes Professour of Divinity in Heidelberge. Whereunto is added a large and full Alphabetically Table of such matters as are therein contained: together with all the Scriptures that are occasionally handled, by way either of Controversie, Exposition, or Reconciliation; neither of which was done before, but now is performed for the reader's delight and benefit. To this work of Ursinus are now at last annexed *The Theological Miscellanies* of D. David Pareus: in which the orthodoxall tenets are briefly and solidly confirmed, and the contrary errors of the Papists, Ubiquitaries, Antitrinitaries, Eutychians, Socinians, and Arminians fully refuted; and now translated into English out of the Originall Latine Copie, by A. R. London, Printed by James Young, and are to be sold by Steven Bowtell, at the signe of the Bible in Popes-head Alley. 1645," fol. The *Catechism* itself, under the title of *The Heidelberg Catechism*, has been frequently reprinted. The last edition, 1850, contains a valuable bibliographical notice by the Editor, the Rev. A. S. Thelwall, M.A., Lecturer at King's College, London.]

ASSUMPTION OF TITLES.—In the year 1845 the following appeared among the advertisements in *Aris's Birmingham Gazette*:—

"At a meeting held at the Public Office, Birmingham, on Friday the 12th day of Dec. 1845, Mr. Jones of London in the Chair, a gentleman whose name was privately mentioned to the chairman, stated to the meeting that he had discovered the existence of an Act, 36 Edw. I., which provided that if any person should use, cause or permit, or suffer to be used, or connive at or countenance the using or appending after his surname the addition of any honours, title, distinction, or designation which such person was not intitled by the laws of this realm so to use or append, every person so offending should forfeit and pay the sum of one hundred shillings to the king, or to any person by him empowered to sue for the same."

It farther stated that the rights of the Crown to all future penalties had been purchased by the

gentleman before alluded to, "upon very easy terms," together with full power to sue for the same.

Will some correspondent tell me if this was ever enforced, or give any information on the subject? G. W. M.

[The gentleman whose name was privately mentioned to Mr. Jones of London" seems to have been a greater man than Lord Chesterfield, for whereas that distinguished Peer only took away "eleven days" from the Calendar and his country, Mr. Jones's friend appears to have added a whole regnal year to the reign of Edward I. Was the gentleman "whose name was privately mentioned to the chairman," and who had "purchased upon very easy terms" "the rights of the Crown to all future penalties," Mr. Smith of London? Mr. Smith of London is the gentleman, we believe, to whom the rights of the Crown are generally sold. The advertisement is either a hoax, or probably a sly hit very well understood by the men of Birmingham at the time of its publication.]

OLD ETCHINGS.—A set of old etchings, subject historical, bears the monogram T V T, the V interlaced with the other letters. To what artist can these engravings be ascribed? I have heard the name, but it has escaped me. Are original engravings by Rembrandt often to be met with in the market? C. LE POER KENNEDY.

Roff.

[The monogram is that of Theodore van Thulden, one of the most distinguished disciples of the school of Rubens. He died in 1676, aged sixty-nine.]

J. F. BRYANT.—There is a volume of *Poems*, by J. F. Bryant, 8vo. 1787, containing his Autobiography. Can you give me any information regarding him? X.

[John Frederick Bryant was born in Market Street, Westminster, 22nd Nov. 1753, and bred a tobacco-pipe maker. In 1787, by the liberality of Sir Archibald Macdonald, he set up as stationer and printseller at No. 35, Long Acre, London; but not succeeding, obtained a place in the Excise, which his ill health obliged him to give up. He died in March, 1791. The principal portion of his Autobiography has been reprinted by Dr. Southey in John Jones's *Attempts in Verse*, pp. 135–162., ed. 1831. Bryant's volume of collected *Verses* probably contains all his pieces considered worthy of publication.]

CRYPT UNDER GERRARD'S HALL.—I have a beautiful woodcut of this discovery, but no particulars. Will any of the readers of "N. & Q." be pleased to say if they have learnt any history of it? J. W.

[An account and description of Gerrard's Hall is given in Wilkinson's *Londoni Illustrata*, i. 100.; and in Beaufoy's *London Tradesmen's Tokens*, p. 22. edit. 1855, with plate. In 1852, at the request of the proprietors of the Crystal Palace, the stones of the Crypt were all numbered and forwarded to Sydenham for re-erection on the grounds attached to the palace; but after remaining there for some time, the materials were used for building the present water-towers. Thus all traces of this venerable relic of antiquity is now lost to the public. An exact model of it by Day is deposited in the Guildhall Library.]

HELL FIRE CLUB.—Can you inform me where I may find an account of "The Hell Fire Club?" a club which existed, I believe, in Horace Walpole's time, and belonged to either Berkshire or Buckinghamshire.

JOHN MAURICE.

[There was published in 1721, a pamphlet entitled *The Hell Fire Club, kept by a Society of Blasphemers*. A Satyr, most humbly inscribed to the Rt. Hon. Thomas Baron Macclesfield, Lord High Chancellor of Great Britain. With the King's Order in Council for suppressing Immorality and Prophaneness. 8vo. It only condemns in general terms the diabolical profaneness, immorality, and debauchery, of its meetings. There were three of these impious associations in London, to which upwards of forty persons of quality of both sexes belonged. They met at Somerset House, at a house in Westminster, and at another in Conduit Street, Hanover Square. They assumed the names of the patriarchs, prophets, and martyrs, in derision; and ridiculed at their meetings the doctrine of the Trinity, and the mysteries of the Christian religion. See 7 Geo. I., 1721. But our correspondent's Query refers probably to *The Hell Fire Club, or Monks of Medmenham Abbey*, of which Sir F. Dashwood, Wilkes, Paul Whitehead, &c. were among the most conspicuous members.]

COX'S MECHANISM.—In *The New Foundling Hospital for Wit*, ii. 42., edit. 1784, we read,—

"So when great Cox, at his mechanic call,
Bids orient pearls from golden dragons fall,
Each little dragonet, with brazen grin,
Gapes for the precious prize, and gulps it in.
Yet when we peep behind the magic scene,
One master-wheel directs the whole machine;
The self-same pearls, in nice gradation, all,
Around one common centre, rise and fall, &c."

W. Musgrave?

Who was Cox? Where was his piece of mechanism exhibited, and what became of it after it had ceased to draw?

Was it taken to pieces, or does it still exist in some cabinet of curiosities? I fancy I remember seeing something very like it, when I was a child, at a country fair.

W. D.

[Mr. Cox was an ingenious jeweller residing in Shoe Lane, Fleet Street, who obtained an Act of Parliament in 1773, to enable him to dispose of his Museum by way of lottery. See his *Descriptive Inventory of the several Exquisite and Magnificent Pieces of Mechanism and Jewellery*, 4to. 1774. The lines quoted above appear to refer to piece the twenty-third, described at p. 33. of his *Inventory*.]

Replies.

ALLEGED INTERPOLATIONS IN THE "TE DEUM."

(2nd S. viii. 352.; ix. 31. 265.)

I perceive that this question has been taken up by two of your correspondents, MR. BOYS and MR. JEBB. I can assure the former that I never saw anything *offensive* in the versicles, which had proved *offending* to the critical sense of some unknown person, whose local habitation and name I was in hopes of discovering by the aid of "N. & Q." The question appears to have been first

ventilated by some one writing under the *nom-de-guerre* of the Hebrew letter *Lamed*, in p. 395. of the *British Magazine* for the last half of 1842. It will perhaps be satisfactory to your readers, considering the importance of the subject, especially in these days of parliamentary motions for revision of the Liturgy, &c., if I transcribe the greater part of the letter.

"I suspect the versicles—11. 'The Father, of an infinite majesty;' 12. 'Thine honourable, true, and only Son;' 13. 'Also the Holy Ghost, the Comforter,'—to be an *interpolation*, occasioned by the fraud or injudicious zeal of some firm believer in the doctrine of the Trinity. They appear out of place. The hymn is addressed to our Lord Christ, not, as our English Translation would at first mislead us to suppose, to God the Father. The first versicle in the Latin is 'Te Deum (not Deus) laudamus; te Dominum confitemur'; which should have been translated, 'We praise Thee as God, we acknowledge Thee to be Lord,' (Phil. ii. 11.) 2. 'Te æternum Patrem omnis terra veneratur.' 'The Father everlasting' is applied to Christ, Isa. ix. 6., עֶלְיֹנִי; The 'Sanctus, Sanctus, Sanctus, Dominus Deus Sabaoth,' is addressed to Christ. (See Isa. vi. 3., compared with John xii. 41.) All the versicles from 1—10., and from 14. *ad fin.*, are applicable to our Lord, and the tenour of the hymn appears to me to be broken and disjointed by the interposition of versicles 11—13.

"Again, the hymn, according to the venerable testimony of antiquity, is *amæbean*: St. Ambrose (or with us the minister) led the first verse; St. Augustin (or with us the congregation) made the response. Now it will be found, that, if these three versicles be retained, no response will be given to the last; if they are omitted, the alternation will be regular. There was no need, on this occasion, for the profession of faith in the Holy Trinity; it was already declared in the form of baptism by St. Ambrose (Matt. xxviii. 19.), and avowed by St. Augustin at his immersion in the 'laver of regeneration.' See Tertul. *adv. Prærean* and *De Coronâ*."

To these arguments I may add another, which has just suggested itself to me, viz. that, supposing the hymn addressed, not to God the Father, but to the Holy Trinity, the words *æternum Patrem* are not only inapplicable, but would be studiously avoided. The rubric in our own Liturgy particularly directs the words "Holy Father" to be omitted before the proper preface for Trinity Sunday. I cannot remember from what source I derived the comparison with the hymn stated by Pliny to have been sung by the early Christians, *secum invicem Christo quasi Deo*.

MR. BOYS fairly enough reduces *Lamed's* argument from the *amæbean* nature of the hymn from a categorical to a hypothetical one; but neither he nor MR. JENN offer the slightest reply to the main points of his letter, which are: (1.) That *Te Deum* laudamus = We praise Thee, as God (not O God); which is not good sense as applied either to the Father or the Holy Trinity, whereas it is good sense as applied to Christ. (2.) That ejecting the three offending versicles, the remainder becomes a hymn to Christ as God of the nature above mentioned. *Lamed's* impression of

the inappropriateness of these three versicles in their present place appears fully as much entitled to regard as MR. JENN's conviction of their absolute necessity. If any interpolation has taken place, it must have taken place at a time long antecedent to the date of any existing MSS., so that we are entirely left to the question of internal evidence upon the matter. And it is not unreasonable to suppose, that the date usually assigned for the composition of the hymn was in reality only that of its interpolation. With the well-known forgery of the three heavenly witnesses in 1 John v. 7. before our eyes, we surely cannot be blamed for entertaining such a suspicion.

I confess myself entirely unable to answer the arguments of *Lamed*, and shall only be too happy to find them satisfactorily answered by MR. BOYS, MR. JENN, or any other of your numerous learned correspondents. A. H. W.

MALONIANA.

(2nd S. ix. 324.)

Your correspondent E. C. B., in proof "how profoundly ignorant Malone must have been," says that he speaks of Pope as patronising Lord Mansfield, whereas, "at the time mentioned," Lord Mansfield "was in the highest position in the House of Commons, the antagonist of Lord Chatham." It is loose and objectionable to speak of Lord Mansfield and Lord Chatham as members of the House of Commons; the more especially as the one was not created a peer for ten or twelve years after Pope's death, nor the other for more than twenty. I will, however, confine myself to facts. Mr. Murray, afterwards Lord Mansfield, first took his seat in the House of Commons in March, 1743, and, according to the Parliamentary History, made his first speech there in Dec. 1743, about five months before Pope died. Pope's Epistle to "dear Murray" was published in 1737.

I have thought it right to correct your correspondent in this instance, although I agree with him as to the worthlessness, or worse, of what are called the Maloniana in Sir James Prior's *Life of Malone*, which ought never to have been published, and never would have been by Malone. No doubt Malone wrote down any anecdote as he heard it, without time for consideration; but publication is a deliberate act for which he would have considered himself responsible; and as many of the anecdotes and speculations found in Sir James Prior's volume were published by Malone, it is fair to assume that he left the others unpublished, because he found them, as in truth they are, worthless, and in many instances absurd. Malone, therefore, is not responsible, but his biographer.

In proof of what I say, I refer to p. 445., where we are told that after long endeavour to determine the exact time of the quarrel between Pope and Lady M. W. Montagu, circumstances fix it between 1717 and June, 1719, when Addison died. Sir James Prior had of course only to refer to Pope's published correspondence, of which there have been half a dozen editions in the last half century, and he would have found the most friendly and flattering letters passing between them as late as Sept. 15, 1721. Again (p. 437.) we are told that the imagery of the Messiah was derived from an old fabulous story relative to the celebrated cliff at — the seat of Mr. Wortley Montagu in Yorkshire. Now the Messiah was published in May, 1712, more than two years, believe, before Pope knew either Mr. Wortley or Lady Mary; and there is no evidence leading to the inference that Pope ever was at Mr. Wortley's estate in Yorkshire, which indeed was not Mr. Wortley's until after the death of his father about 1728.

In reference to Wycherley's well-known marriage a few days before his death, we are told (p. 453.) that he settled on his wife "a jointure of 1000*l.* per annum;" while in the very next page it is written that Wycherley's whole estate "was 600*l.* per annum."

Malone may be excused for the following; but how is Sir James Prior to be excused for producing it in 1860? —

"None of the biographers have told us whether Mrs. Racket was the daughter of Pope's father by a former wife, or the daughter of his mother by a former husband, or the wife of one who was the son of either his father or mother. I believe she was the wife of Pope's half-brother; for I saw her once about the year 1760, and she seemed not to be above sixty years old."

Who Mrs. Racket was, was decided long since in the *Athenæum*; and as to Malone seeing her in 1760, it was shown in the same journal that she died in 1747 or 8, and that her will was proved in 1748.

We have also six whole pages of argument to show that Samuel Dyer was Junius. Here, again, Malone was to be excused: but what excuse could any one have for reproducing it since 1812, when it was shown by the publication of the private letters that Junius was in communication with Woodfall as late as January, 1773, fifteen months after Dyer was dead?

I send these as a mere sample; I could fill a whole number of "N. & Q." with like nonsense.

M. Y. C.

CIMEX LECTULARIUS (2nd S. v. 87.):

BUGS (2nd S. vii. 464.): BUG (2nd S. ix. 261. 314.)

I do not know the character of Mouffet's book, nor whether it has engravings of the animals and insects. I think it not unlikely that some other

malodorous vermin, and not our modern bug, may have frightened the two noblemen. The lady-bird, though pretty to look at, has a similar smell when crushed.

Southall, writing in 1730, says that bugs have been known in England about sixty years; and the writer of the article ENTOMOLOGY, *Encyclop. Britannica*, ix. 163., states that "it is believed that they were unknown in London previous to the great fire of 1666, after which calamity they were transported thither in wood brought from America." If known here in 1503, what was the English name? Other "familiar beasts" are freely mentioned by the older dramatists, who would not have been restrained by delicacy from using it.

Bug had a very different meaning in the fifteenth and in the early part of the sixteenth centuries, as may be seen in passages already cited in "N. & Q." Allow me to add, that in *The Spanish Tragedy*, 1603, Revenge says: —

"This hand shall hale them down to deepest hell,
Where none but furies, bugs, and tortures dwell."

Had the audience been acquainted with the *Cimex lectularius* by that name they would have laughed or hissed, and there is no intended burlesque in *The Spanish Tragedy*.

In a note on the above passage, *Select Collection of Old Plays*, iii. 201., is: —

"Nay, then, let's go to sleep; when bugs and fones
Shall kill our courage with their fancies work."
Arden of Feversham.

Sleeping with the *cimex* would be farce.
And: —

"And in their place came fearful bugges
As black as any pitche;
With bellies big and swagging dugges,
More loathsome than a witch."

Churchyard's Challenge, p. 180.

They were unlike the *cimex*.

I should like to know when the word bug was first applied to the *punaise*. I offer, as a mere conjecture, that on the appearance of a new insect, known to be offensive and feared as venomous, a generic name of terror was given, which soon became identified with the species, and unfit for tragedy or heroics.

"*Cimex*, Κόρις, Ἄφες. The chinch, wall-louse, wood-louse, or bug. Those that haunt beds are here meant: they are flat, red, and stinking, and suck man's blood greedily. Pliny saith they are good against all poisons and the bitings of serpents." — Salmon's *New London Dispensatory*, p. 259., Lond. 1702.

The above is the sixth edition. The "*Impri-matur*" is dated Mart. 2, 1676, only ten years after the great fire.

Salmon's description of the insect is clear. I do not know whether any ancient entomologist has described the Κόρις, or *cimex*, so that we can identify it with the *punaise*. The *cimex* is noticed as a frequenter of beds by Catullus, xxiii. 2., and

Martial, xi. 32., but nothing is said of his qualities. In the *Rana*, Bacchus, among other advantages which he expects from going to Hades disguised as Hercules, mentions:—

"Πόλει, διαίτας, πανδοκευτίας, ὅπου
Κόρεϊς ὀλίγιστοι."—v. 114.

And in the *Nubes*, v. 699. *et seq.*, Strepsiades, though complaining bitterly of the bites, says nothing of the smell.

FITZHOPE.

Garrick Club.

FLAMBARD BRASS AT HARROW.

(2nd S. ix. 179, 286.)

Although the inscription forms two hexameters I would arrange it thus:—

"Jon	Modo	} marmore Numinis ordine
	Medo	
Flam	Tumulatur	
bard	quoque verbere Stigis	. "
E	funere hic tueatur;	

and translate it:—

"John Flambard E(ques) is now, by God's decree, in marble buried, and from the pains of Styx may he in death be guarded!"

Or thus:—

"John Flambard E(ques)
Now underneath this marble lies
By Deity's decree;
And from the punishment of hell
In death may he be free!"

There seems no reason to question that *modo*, and not *medo*, is correct; but *funere* may mean either death or funeral rites. The protection must be *from* the stroke of Styx, whatever that means, and not *by* it, except quite another pointing is adopted, joining *quoque verbere Stigis* to the first line, and rendering, somewhat in inverted order,—

"Now by God's decree and the stroke of Styx, John Flambard E. is entombed by the marble: in death (or by funeral honours) may he be defended!"

The E. cannot be translated, and clearly belongs to the name of the deceased, and will of course mean *Eques*. The entire affair is fanciful, and the arrangement was made so *bizarre* merely in order to complete the two hexameters.

REV. JOHN WILLIAMS makes some of the suggestions here adopted; but I cannot think with him that *hic tueatur* means "may He defend," since *tueor* is not only a *deponent* but a *passive* verb. I admit it may be translated either way, but prefer the one above given. *Styx*, *Stygis*, is one of those pagan words which our ancestors pressed into the service of Christianity, and manifestly has the general meaning here of suffering in the other world. "May John Flambard, Knight, be preserved from suffering in the other world!" to which doubtless every good Catholic will say "Amen!"

B. H. C.

I think that neither of your correspondents has rightly made out the puzzling inscription on this brass. First, let me repeat it:—

"Jon me do marmore Numinis ordine flam tum'lat'
Bard qºJ verbere stigis E fun'e hic tueatur."

My old and learned friend CANON WILLIAMS appears to have been enticed too far by his ingenious speculations. It is too bold a stroke to substitute *mo* for *me*; for when we recollect how the word *me* is always written in such legends, we cannot reasonably suppose that the letter *o* has been mistaken for an *e*. I should be very thankful to be allowed to see a rubbing of the inscription, having more than once been able to settle disputes of this kind by seeing the original. However, I do not expect to prove an *Œdipus*, to "clear up the enigma beyond cavil;" but I will hazard an interpretation which to me appears natural and satisfactory.

I adhere, then, to the reading *me do*, and consider it to mean, "*I give myself up*, or submit to the divine decree, which consigns me to the tomb." In the second line, the second word is undoubtedly *quoque*: I am too familiar with contractions on brasses to doubt that for a moment. The letter E, I take to stand for *et*: for, if I am not mistaken, I have seen other instances of the same. The following, then, is my interpretation:—

Jon me do

(I) John resign myself

marmore Numinis ordine flam tum'lat' bard qºJ

in marble by God's decree is buried Flam and Bard

verbere stigis E fune' hic tueatur

may he (God) preserve (him) from the punishment and burial of hell.

It is worth noticing how the jingle of rhymes is kept up in both lines:

Jon me
do marmore
Numinis ordine
flam tumulatur
Bard quoque
vulnere
Stigis e funere
hic tueatur.

F. C. H.

INTERNAL ARRANGEMENT OF CHURCHES.

(2nd S. iv. 226.)

While looking over some back volumes of "N. & Q." I met with an article on this subject, in which the writer considers that seats for the laity do not appear to have been contemplated by the builders of our Gothic edifices, but to have been added in later times. I am inclined to think the idea a correct one; but, though the writer asks for the opinion of others, I am sorry to find it has not been taken up by any of your correspondents as I could have hoped it would have been.

There is another branch of the subject on which I should feel greatly obliged if some of your readers would investigate, that has not, I think, been distinctly alluded to in your pages. There still remain a few, and a very few, churches where the arrangement of the chancel for the celebration of the sacrament is according to the views of the Puritans in the early times of the Reformation.

Brandon, in his Glossary of Terms used in Architecture, says :—

"During the period of the triumph of the Puritans under Cromwell, the Communion Table was placed in the middle of the chancel, with seats all round it for the communicants; at the Restoration it seems to have been almost universally replaced in its original position, but in a few rare instances the Puritan arrangement was suffered to remain, as at Deerhurst, Gloucestershire; Langley Chapel, near Acton-Burnel, Shropshire; Shillingford, Bucks, &c.

"In Jersey this puritanical position of the table is still very common."

I have been told that Winchcombe and Hayles, both in Gloucestershire, may be added to the above list, and perhaps some of your correspondents may know of others, and may be also able to inform me of the present state of the foregoing, and what dates there may be on them or can be assigned; the date may perhaps show that Brandon attributes more to Cromwell than facts will warrant. I am also desirous of information respecting the style and date of old wooden pulpits. I fear these remains of the period of the Reformation are fast disappearing, under the present desire for Gothic restoration.

Several of your correspondents mention the use of linen hangings on the altar-rail in various churches. This practice is no doubt a remnant of the endeavours of the early reformers to make the sacrament resemble the Lord's Supper as closely as possible.

A. D.

DR. THOMAS COMBER.

(2nd S. ix. 307.)

I trust I shall not seem wanting in piety to the memory of the writer of the *Memoirs of Dean Comber* (quoted by the editor, *u. s.*), if I state my conviction, that the "family tradition" there alluded to is worth no more than hundreds of similar traditions, by which as many families are referred to imaginary ancestors, who "came over with the Conqueror." The Dean himself was fond of genealogy; and in a pedigree in his autograph, of which a copy is now lying before me, the earliest recorded ancestor is;—"Ricardus de Combre, Generosus in Rotulis Turris Madinensis, temp. Henrici Sexti. (I have long wished to verify this reference; how can I do so?) Mr. M. A. Lower is doubtless correct in stating that the name *Comber*, as well as *Camber* and *Kempster*,

is "synonymous with *Coomber*, a wool-comber." (*English Surnames*, 3rd ed. vol. i. p. 110.) The "family tradition" farther asserts that this Norman De Combre, on coming to England, married *Ilda*, the sister of Edgar, son of King Harold. And the assumed fact that this "British Princess" was patriotic enough to remain with her countrymen within the walls of York, while her husband was amongst the besiegers of that city, in A.D. 1070, forms the subject of an historical drama, entitled *Wultheof; or, the Siege of York* (York, 1832), "by a Descendant of one of the Dramatis Personæ" (viz. by the author of the *Memoirs of Dean Comber*). I may add, that the baptismal name *Ilda* is borne by one of the ladies of the family in the present generation. Query: had Harold a daughter of this name? The Rev. W. L. Bowles says, in the "Illustrations from Speed," appended to *The Grave of the Last Saxon*, that "a daughter, whose name is not known" (and whom in the poem he calls *Adda*), "left England with her brothers, and sought refuge with them in Denmark. Speed quotes Saxo Grammaticus, who says, 'She afterwards married Waldemar, King of Russia.'"

I may be allowed to rectify one or two inaccuracies in the Editorial Reply. The Dean of Durham, though related to, was not descended from the Combers of Shermanbury. William, the purchaser of that manor in 1542, was the elder brother of John Comber, of Barkham, co. Sussex; which *John* was the *great-great-grandfather* of the Dean. The John Comber of *Shermanbury*, to whom the grant of arms was made, was the son of the above-named William; and was not, therefore, in strictness of speech, "one of the Dean's ancestors." The blazon of the arms given in the *Memoirs* aforesaid, and thence transferred to "N. & Q." by the Editor, is unaccountably erroneous. From a copy of the original grant (made by Robert Cooke, Clarencieux, under date 16 June, 1571), I transcribe the following, viz.:—

"Golde, a Fesse Daunce Gules, between three Starres Sables; and to his Creaste, upon his Heaulme, on a Wreathe Golde and Sables, a Lynxe's Heade, Coupe, Golde Pellate, manteled Gules, doubled Argent."

And these are the arms borne by the Dean, and by all branches of the family at the present day. The Shermanbury branch is extinct, in the direct male line.

ACHE.

HERALDIC ENGRAVING.

(2nd S. ix. 110. 203. 333.)

Taille douce certainly means nothing more than engraving, and is no more concerned with heraldic dots and lines than with any other things capable of delineation on metal for stamping.

Pierre Richelet, in his famous *Dictionnaire de la Langue Française, Ancienne et Moderne*, Am-

sterdam, 1732, says, "Taille-douce, s. f. (scalpro mollius imago expressa), Estampe ou image gravée sur une planche de cuivre;" and gives examples. It seems hardly worth while to say any more about this.

But the question what is the date, and who is the inventor, of the dots and lines used in heraldic engraving, does deserve attention, and may, I think, be at once answered.

The true way of putting the question seems to me to be this. When, and by whom, was the intention to employ dots and lines first announced? Unless it can be shown that there was a formal announcement of an intention to use dots and lines for gold and colours, before the date which has been already assigned as the date of the invention, I think it only fair and true to consider the occurrence of lines which, after the invention, would have indicated tinctures, as simply fortuitous; as, for example, in Weever. In the English edition of *The Theater of Honour and Knighthood*, "written in French by Andrew Favine, Parisian," printed in London, 1623, are numerous shields in which lines are freely used, but quite at random, and evidently with the sole intention of giving some artistic effect to the bearings; *ex. gr.*, in the shield of England, 1 and 4 are France, with the lines afterwards used for azure, and so, right; but 2 and 3 are England, with the lines afterwards used for Purpure. Dots for gold were never, as far as I know, used till the date which I am going to assign.

Father Silvester Petrasancta published his invention four years before the publication of his *Tessera Gentilitia*. He published at the Plantinian Press at Antwerp, with a title-page designed by Rubens, in 1634, a work with this title, *De Symbolis Heroicis Libri IX.*, "auctore Silvestro Petrasancta Romano e Soc. Jesv." In the seventh book, at p. 313., he says,—

"Præterea, quæ in aereâ laminâ incidens, ea referent colores proprios saltem, certo ductu linearum, si figura arte fiat. Schema oculis subijcio."

He gives it on p. 314. :—

"Pars punctim incisa colorem aureum seu croceum; pars scalpro intacta colorem argenteum seu album; pars quæ finditur lineolis transversis cyaneum; pars quæ lineolis obliquis seu prunis asperatur prasinum; et quæ mutuis lineolis quasi clathris inumbratur atrum seu nigrum representat."

Then immediately follows this curious remark :

"Sive autem hoc exigit natura colorum, qui diversâ quâdam lege vibrant jubar luminis sui, sive sculptoribus ponere hoc discrimen lubuerit; dicuntur Pictores periti semper in aereâ laminâ proprios colores rerum agnoscere, dummodò sculptor ab artis suæ legibus non desciverit. Quæ cum ita sint, tanto minus erit necesse, figuras, quantumvis colorum indigas, ab Heroicis symbolis propterea submovere."

That is to say, an opinion having prevailed that engravers could render the colours of painters by

their lines made on copper, Fr. Silv. Petrasancta steps in and claims certain dots and certain straight lines as indicating for all future time certain tinctures; an enterprise in which, to our great convenience, he completely succeeded.

My apology for troubling "N. & Q." so much at length must be the interest attached to the subject.

D. P.

Stuart's Lodge, Malvern Wells.

MILLE JUGERA (2nd S. ix. 324.)—The line

"Aras Falerni mille fundi jugera,"

is in the 4th Epode *In Menam*. That Horace used *mille* as a definite for an indefinite number is clear from his Satire I. i. 50. :—

"Jugera centum, an

Mille aret."

"Whether he cultivate a hundred or a thousand acres." The jugum was $80 \times 40 = 3200$ square yards; 100 jugera would be 66 acres, and 1000 would be 661 acres. The territory of the city of Rome (l' Agro Romano) contains, according to Nicolai, 111,400 rubbi = 27,850 acres, of which one-half is arable (*Penny Cyc.* vi. 199.). From the words of Cicero, speaking of the Campagna, "Qui ager, ut dena jugera sint, non amplius quinque millia potest sustinere" (*ad Att.* ii. 16.), it appears that its area was ($6 \frac{1}{10} \times 5000 =$) 33,050 acres. Other instances of the use of *mille* as an indefinite number by Virgil, Cæsar, Catullus, &c. may be found in any good Latin Lexicon. Before the word *million* was invented, the word *thousand* expressed, not merely 100×10 , but any large number, as is shown in many languages. Ignorance of this is the origin of the millenarian heresy.

T. J. BUCKTON.

● Lichfield.

"Quid referat intra

Naturæ fines viventi, jugera centum, an
Mille aret?"

The above quotation (from Horace, l. Sat. 1.) will probably corroborate your correspondent's (as it does my own) impression, that 1000 jugera was the "Roman ideal of a large estate."

It is well known that Licinius Stolo was punished (B.C. 356.) for transgressing his own law, "ne quis plus quingenta jugera agri possideret." Aurelius Victor says (cap. xxxiii. 6.) that Curius Dentatus "quaterna dena agri jugera viritim populo divisit. Sibi deinde totidem constituit, dicens, neminem esse debere cui non tantum sufficeret."

G. M. G.

HALE AND PIPER (2nd S. ix. 306.)—The lines under the portrait of Hale, the Derbyshire piper, will be found in *Popular Music of the Olden Time*, vol. ii. p. 545., and a part of the hornpipe (enough to prove that it is unsuited for words) at p. 741. of the same. A copy of the original engraving,

by Sutton Nicholls, is in the possession of Mr. George Daniel of Canonbury, and the hornpipe is printed as "The Famous Darbysheire Hornpipe" in —

"An Extraordinary Collection of Pleasant and Merry Humours, containing Hornpipes, Jiggs, North-Country Frisks, Morrisies, Bagpipe-Hornpipes, and Rounds, with severall additional Fancies added: fit for all that play [in] publick." [1718.]

A copy of this book is in the British Museum.

The lines are —

"Before three monarchs I my skill did prove,
Of many lords and knights I had the love;
There's no musician e'er did know the peer
OF HALE THE PIPER, in fair Darbyshire."

WILLIAM CHAPPELL.

BLACK-GUARD (1st S. *passim*.) — In an old French dictionary*, I find the following explanation given of this term: —

"On appelle ainsi de jeunes gueux qui servent dans un corps-de-garde, les goudjats."

What authority is there for this statement? If correct, is it not the origin of our present word *blackguard*?
T. LAMPFRAY.

EDGAR FAMILY (2nd S. ix. 334.) — Your correspondent is decidedly wrong in writing of "Edgar of Keithock and Wedderlie." The families were quite distinct: they existed contemporaneously, one in Forfarshire, the other in the county of Berwick; and they do not appear to have held any communication with each other.

Wedderlie is in Berwickshire; and the Edgars of Wedderlie claimed descent from Edgar, second son of Cospateich, second Earl of Dunbar, and from Richard Edgar, who, in the thirteenth century, married the eldest daughter and coheir of Robert de Roos, Lord of Sanguhar; and they carried for arms the lion *argent* of Dunbar, quartered with three water budgets for De Roos; they had greyhounds for supporters; a dexter hand holding a dagger point downwards for crest; and their motto was "Maun do it." (See Douglas's *Peerage* and Nisbet's *Heraldry*.) The Edgars continued to possess Wedderlie till the middle of the eighteenth century, when the remnant of their once extensive estate passed to Lord Blantyre. The only male descendant of the last proprietors was the late Rear-Admiral Alexander Edgar, who left an only daughter and only child, Maria Bethia Edgar. This lady, who was twice married, — 1stly, to Captain Campbell, R.N., and, 2ndly, to Dr. Tait, — died at Boulogne in the spring of 1856. There were several branches of the Wedderlie family in Berwickshire, who may, or may not, be extinct, — as Edgar of Westenther; Edgar of Evelaw, whose tower I have seen standing in ruins, but of whose representatives I can give

no account; and Edgar of Newtounde Birgham, which was acquired in the seventeenth century by Richard Edgar (son of Oliver Edgar, a cadet of Wedderlie, by Margaret, daughter of George Pringle of Torwoodlee), and which remained in possession of his descendants till 1808. Of this family the representative, I believe, was the Rev. John Edgar, of Hutton, Berwickshire, who died a few years ago.

Keithock is, I think, in Forfarshire; and looking at the armorial bearings of the Edgars of Keithock (*viz.* a lion rampant between a garb in chief and a writing pen in base; crest, a dagger crossed with a quill; motto, "*Potius ingenio quam vi*"), I think it highly probable that the family was founded by Wedderlie. But I must observe that Nisbet does not say so when he mentions the armorial bearings, as I cannot help thinking he would assuredly have done, if either he or his friend "the Laird of Wedderlie," to whom he alludes in his valuable work, had known such to be the case. I have heard that this family (to which belonged Mr. Edgar, secretary to the Chevalier), after removing from the neighbourhood of Glasgow, went to the Isle of Man, and thence to America, but for the truth of this I cannot vouch. It is certain, however (and a glance at Nisbet will convince anyone), that the families of Wedderlie and Keithock were quite distinct, and that no Scottish genealogist would fail to perceive your correspondent's error in writing of "the family of Edgar of Keithock and Wedderlie." C. W.

HYMNS (2nd S. ix. 234. 314.) — MR. SEDGWICK states positively that "the tune called *Olivers* was composed by Thomas Olivers between the years 1762 and 1770," and refers to Cramer and Stevens as authorities. Stevens I have not seen. Cramer's statement is founded on the following by the Rev. Thos. Jackson: —

"*Memoirs of the Rev. Charles Wesley, M.A.*, abridged edition (p. 360.):

"The fine melody, entitled '*Helmsey*,' and adapted to the hymn '*Lo he comes with clouds descending*,' was composed by him (Olivers)."

Again:

"*Lives of Early Methodist Preachers* (vol. i. p. 166.):
"He (Olivers) also wrote a hymn on the last judgment, consisting of several stanzas which he set to music himself."

I find, on comparison, that the "*Olivers*" of Wesley's *Sacred Harmony*, and the "*Helmsey*" of modern Psalm Books, are the same tune in different keys; and that "*Helmsey*" is uniformly attributed to the Rev. Martin Madan, and is to be found, I understand, in the *Lack Collection*, 1769.

Would MR. SEDGWICK have the kindness to say whether the title of Olivers' hymn is "*A Hymn on the Last Judgment set to Music by the*

[* Qu., Whose, and of what date? — ED.]

Author," or merely "A Hymn on the Last Judgment?"

Perhaps MR. CHAPPELL, who first proposed the question as to authorship of the tune, will be able to answer it so far as Madan and Helmsley are concerned.

As MR. SEDGWICK has announced a reprint of Olivers's *Hymns*, with Memoir, it would be well if the question could be settled at once. C. D. H.

DRISHEENS (2nd S. ix. 93.)—Your correspondent MR. REDMOND is informed that the materials of which this favourite dish is compounded are, the serum of the blood of sheep mixed with milk and seasoned with pepper, salt, and tansy. This is sold made up in the puddings of sheep which have been purified: they are generally about a yard long, and usually served hot for breakfast, and eaten with drawn butter, and red or black pepper according to taste. A part of the Cork market is exclusively appropriated for the sale of drisheens, tripes, and sheep's trotters. Drisheens were formerly quite a fashionable dish, and were not unfrequently to be met with at the suppers. Mr. Bryan A. Cody, in his excellent little work, *The River Lee, Cork, and the Corkonians*, p. 118., says:—

"In Fishamble Lane, some of the choicest spirits of the city, as well as its merriest roisterers, held jovial suppers, seasoned by the most brilliant wit and rare scholarship. Here Millikin, Maginn, Toleskin, Boyle, and other members of the Deipnosophists, enjoyed 'the flow of soul,' and pushed their revels far into the night. Toleskin has celebrated the spot in a song full of racy humour, entitled 'Judy McCarthy, of Fishamble Lane.' It was famous for its oysters, beefsteaks and drisheens," &c.

The verse of the above-mentioned song having reference to our subject, is as follows:—

"They may rail at the city where first I was born,
But it's there they've the whiskey, and butter, and pork;
And a neat little spot for to walk in each morn—
They call it Daunt's Square, and the city is Cork.
The square has two sides—why one east and one west,
And convenient's the region of frolic and spree,
Where salmon, drisheens, and beef steaks are cooked
best:

Och! Fishamble's the Eden for you, love, and me!"

R. C.

Cork.

THE SINEWS OF WAR AND THE REV. MR. STRUTHER (2nd S. ix. 103. 228.)—An old instance of this phrase, "the sinews of war," in reference to money, is used by a Scotch writer in the following passage. He is speaking of the conquests of the Spaniards in South America, or, as he terms it, "The New found Land," p. 102. :—

"But it (that country) did soone avenge itself on these oppressours by insnaring them with riches: It furnished to Europe the instruments of sinne, the matter of Avarice, Lust, and Strife, and the sinnewes of Warre. The plate of silver and Gold that came from it is nothing else but allurements to sinne, and wages to entertaine Warres in Europe to revenge her wrongs done to America,

and so the pontring (digging) in the bowels of that land for money is recompensed by turning Europe in a buriall place." (*Christian Observations and Resolutions*, II Centurie, Newlie published by Mr. William Struther, Preacher of the Gospel at Edinbvrgh—Edinbvrgh Printed by the Heires of Andro Hart, Anno Dom. 1629, 18^{mo}, pp. 668.

This quaintly written volume, and from a celebrated press, is dedicated to "the Right Noble and Potent Earle, John Earle of Wigtoun, Lord Fleyming, Bigger, Cumingshold, &c., and one of his Ma most honourable priuie Council," whose mother was "that truelie Religious Ladie Dame Lillias Grahame."

The author appears to have attended at her death-bed, and had formerly been tutor to the earl ("in directing your Lo. Studies"), to whom and to his "religious Ladie and numerous children," he wishes preservation "from all the wickednesse of this dangerous time," &c.

Mr. Struther, in his "Epistle Dedicatorie," farther affords us a peep into the religious condition of some of the domestic establishments of the Scottish nobility in the olden times:—

"What a griefe is it (says he) to see the neglect of Gods worshipp in many Noble Houses: There is great care and prouision for the backe and the bellie, but nothing for the Soule. Manie Seruants, great seruice, and appointed times, places, and dyets for bodilie necessities, but none of all these for the spirituall: If there be any thing of that sort it is at Meale-time, and then a Page is called up from swaggering in the Kitching, or struggling in the Woman house to play the Leuite: So the greatest worke of the House is committed to him that hath least grace," &c.

I may notice that in looking over old books there are often found dedications to public personages, containing many details and particularities of individual and family history now quite obsolete and forgotten, and, as a source of information to genealogists and others, they in their own sphere ought not, I think, to be laid aside. No doubt in panegyric they are generally fulsome and exaggerated, but taking along with us the spirit and character of the age in which they were written, and as near as possible adjusting the balance, a few useful hints may sometimes be obtained.

May I inquire whether any of the Edinburgh correspondents of "N. & Q." have made the acquaintance of Mr. Struther; and if so, to communicate? G. N.

The earliest use of this expression in English recorded in the editorial answer to this Query is copied from Boyer's *Dict.* 1702. I venture to offer two extracts of earlier date in which this phrase is used.

(a.) From *The Life and Death of the Illustrious Robert Earl of Essex*, by R. Codrington, M.A. London, 1646:—

"Money is the Sinew of War, to provide themselves with which the City were desired to bring in their Plate to make it Sterling for that Service."

(b.) From *The New State of England*. London, 1693:—

"The Kingdom besides is so abundantly furnished with Men and Horses, with Provisions and Ammunition, and *Money the Sinews of War*, that nothing, &c."—Part II. p. 102.

C. LE POER KENNEDY.

Roff.

MR. LYDE BROWN (2nd S. ix. 124.)—This gentleman was a director of the Bank, and a distinguished collector of statues and other monuments of classical antiquity. A catalogue of those at his house at Wimbledon was published in 1768, at which time he was F.A.S., having been elected in 1753. Some months before his death, he sold a collection of busts, statues, &c. to the Empress of Russia for 22,000*l.* sterling. A house in St. Petersburg was recommended to him by a merchant to receive the money, and remit it to him. He received 10,000*l.* in bills of exchange; but the remainder, though repeatedly promised, was never forwarded. At last news reached England that the house in St. Petersburg had stopped payment, which had such an effect upon Mr. Brown that he never recovered the shock. On Sept. 10, 1787, he had just set out for an evening walk from his house in Foster Lane, Cheap-side, when he was seized with an apoplectic fit, and expired immediately. J. Y.

Mr. Lyde Brown sold his valuable collection of antiquities to the Empress of Russia. He died at Wimbledon in 1787. A catalogue of his statues was published the same year. His house, which was afterwards Lord Melville's, and then in the occupation of the Earl of Aberdeen, was in 1811 in that of Lord Lovaine. See Lysons's *Environs of London*, 1st edition, vol. i. p. 540.; vol. iv. p. 617. and Supplement (1811) p. 96. W. H. W. T. Somerset House.

MY EYE BETTY MARTIN (2nd S. ix. 315. 355.)—If M. justly grieves "to see 'N. & Q.' transmitting to posterity incorrect slang," I may be permitted to express regret that M. himself leans to the silly Joe Miller account of the origin of the phrase. I do not pretend to give its real source, but I do protest against the aforesaid legend as utterly inconsistent, and devoid of all plausibility. If a man ever did hear a prayer in a foreign church beginning with "O mihi Beate Martine," which is utterly improbable, for no such public formulary exists, and persons praying in private would not speak aloud; but supposing anyone did hear such words, he would hear them pronounced, not in the English way, but sounding thus, O mēhē beſay Martōnay, which would never convey to his ear the least approximation to "O my eye, Betty Martin." It may be very well for a joke; but seriously to maintain its probability is really too absurd. F. C. H.

CHALKING THE DOORS (2nd S. ix. 112. 273.)—An ancient example of this practice is given in *The Life and Acts of Sir William Wallace*, by Henry the Minstrel, edit. 4to., Edinburgh, 1820, edited by Dr. Jamieson—*Buke Sewynd*, lines 410-17:—

"Than twenty men he gert fast we theis draw,
Ilk man a pair, and on thair arme thaim throw;
Than to the tounne full fast thai cuth persew.
The woman past befor thaim suttelly;
Cawkit ilk yett, that thai neid nocht gang by,
Than festnyt thai with wetheis duris fast,
To stapill and hesp, with mony sekyr cast."

G. N.

"EPISTOLÆ OBSCURORUM VIROBVM" (2nd S. vi. 22. 41.)—Just at the time when I wrote these Notes, the *Epistolæ* were reprinted at Leipsic by Teubner, without note or comment; and this edition, which is very prettily printed, can now be easily procured. The editor adds a short apology for reprinting the third volume, which he says first appeared as late as 1689. Is it possible this can be true? Does he mean 1589?

A. DE MORGAN.

"JACK" (2nd S. ix. 281.)—In an article on "The National Flags of England," in the *Art Journal* for December, 1859, Mr. Boutell gives the following explanation of this term:—

"The term 'Union Jack' is one which is partly of obvious signification, and in part somewhat perplexing. The 'Union' between England and Scotland, to which the flag owed its origin, evidently supplied the first half of the compound title borne by the flag itself. But the expression 'Jack' involves some difficulty. Several solutions of this difficulty have been submitted; but, with a single exception only, they are by far too subtle to be considered satisfactory. A learned and judicious antiquary has recorded it as his opinion that the flag of the Union received the title of 'Union Jack' from the circumstance of the union between England and Scotland having taken place in the reign of King James, by whose command the new flag was introduced. The name of the King in French, '*Jaques*,' would have been certainly used in heraldic documents. The Union flag of King '*Jaques*' would very naturally be called, after the names of its royal author, '*Jaques' Union*,' or *Union Jaques*,—and so by a simple process, we arrive at Union Jack. This suggestion of the late Sir Harris Nicolas may be accepted, I think, without any hesitation. The term 'Jack' having once been recognised as the title of a flag, it is easy enough to trace its application to several flags."

R. F. SKETCHLEY.

EPITAPH IN MEMORY OF A SPANIARD (2nd S. ix. 324. 351.)—With reference to the reading proposed by SIR JOHN SCOTT LILLIE, I beg leave to suggest that the name is obviously "Juan Calvo de Saavedra." Both of these *apellidos* (surnames) are common (the latter being one of those borne by the immortal author of *Don Quixotte*); and Spaniards are perversely apt to use *b* for *v*, and *vice versâ*. In sculptured writing *d* is generally chiselled as a contraction of *de*.

C. BOOTH.

Montrose.

HERALDIC QUERY (2nd S. ix. 326.)—The arms and crest described by J. apparently belong to one of the following families:—

"*Dutch* (Little Witnam, co. Berks). Sa. a chev. between three towers triple-towered ar. Crest. Out of a ducal coronet or, an antelope's head az. maned, armed and attired of the first.

"*Dunch* (co. Berks). Sa. a chev. engr. or between three towers triple-towered ar. Crest. A demi antelope az. bezanted, armed, maned, and attired or."—Burke's *Armory*.

"*Dunce* (Down Ampney, co. Gloucester). Arms as Dunch of Little Witnam. Crest. Out of a crown an antelope's head, all ppr."

A. SHELLEY ELLIS.

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"Strenua nos exerceat inertia."

R. C.

WRIGHT OF PLOWLAND (2nd S. ix. 313.)—ACHE will see a pedigree of the family of Wright of Plowland, and afterwards of Bolton-upon-Swale, in Dugdale's *Visitation of Yorkshire*, p. 98., lately published by the Surtees Society.

G. W. M.

Miscellaneous.

NOTES ON BOOKS.

An Arctic Boat-Journey in the Autumn, of 1851, by Isaac J. Hays, Surgeon of the Second Grinnell Expedition. Edited with an Introduction and Notes by D. Norton Shaw. (Bentley.)

In the autumn of 1854, the author of the present work was one of eight persons, being a portion of the crew of the brig "Advance," under the command of Dr. Kane, then in Rensselaer Harbour, who made an unsuccessful attempt to reach Upernivik in North Greenland, the nearest outpost of civilisation. The party were absent nearly four months, and were doomed, after an amount of suffering and endurance which must be read to be fully appreciated, to return to the brig without success. Of this party Mr. Petersen was chosen leader, and our author was in medical charge. His pages are a record of its trials and fortunes. Stirring and deeply interesting as have been many of the records of Arctic enterprise already given to the world, we know of none which exhibits these qualities more vividly than the present little volume; and few will rise from its perusal without heartily bidding God speed to the writer, who has undertaken to conduct another expedition to the North Pole.

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Notices to Correspondents.

R. *Papys's Will* has never to the best of our belief been printed in extenso.

S. O. We have a letter for this correspondent. How shall it be forwarded?

MR. LOWME is thanked for his polite communication.

X. Neither Mann's nor Coate's History of Reading notices the farce *The Disagreeable Surprise*.

ANNEA. Our correspondent has overlooked the references to *Valentine Greatrakes* in our 2nd S. iii. 510.

C. T. The inscription on the wall of Chiswick church is printed in Paulkner's *Chiswick*, p. 340. This bungling writer first misquotes the inscription, that the wall was made at the charges of "Loric Francis Russell, Duke (instead of Earle) of Bedford in 1623," and then tells us in a note "that there was no Duke of Bedford of the Russell family till 1691!"

Replies to other correspondents in our next.

ERRATA.—2nd S. v. p. 82. col. i. l. 22. for "bottom," for "Scotland" read "Ireland."

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LONDON, SATURDAY, MAY 19. 1860.

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GLEANINGS FROM THE RECORDS OF THE TREASURY. — No. IV.

The following account of a suit which was instituted by the Attorney-General against the representative of Dr. Bradley, the astronomer, for the recovery of certain volumes of observations, is interesting, as it enters into details concerning his professional career at Greenwich during the time he served that office:—

"To the Right Honourable the Lords Commissioners of his Majesty's Treasury.

"The Memorial and humble Petition of John Geach of Theescomb in the County of Gloucester,

"Humbly sheweth unto your Lordships,

"That the late James Bradley, D.D., and Uncle to your Memorialist was in or about the year 1742, appointed by his late Majesty Astronomical Observer at Greenwich, with a Salary of 100*l.* a year, and was required to apply himself with the most exact care and diligence to the rectifying the Tables of the Motions of the Heavens and Places of the fixed Stars in order to find out the so much desired Longitude at Sea for the perfecting the art of Navigation.

"That the said Dr. Bradley did continue to receive the said yearly Salary, being the same which had been annexed to the Office in the time of his Predecessors Mr. John Flamsteed and Dr. Edmund Halley, until the time of his decease, which happen'd in 1762; and during his Continuance in the said Office did make sundry Observations with Indefatigable pains and application, which Observations are contained and Registered in 13 volumes

in Folio, and upon the Death of the said Dr. Bradley were taken Possession of by his Executors among other Goods and Effects of the Deceased for the use of his Daughter Susannah Bradley, then a Minor.

"That the said Susannah Bradley, when she came of age, knowing that her Father had always considered the said Observations as his Sole Right and Property, and no Claim or Demand whatever having been made of them either in her Father's lifetime or in five years after his Decease, did of her own free will, and for divers good reasons and Considerations, make a Gift of them to her late Uncle Mr. Samuel Geach, Father to your Memorialist.

"That by the Decease of the said Samuel Geach, the said Observations are now in the Possession of your Memorialist as Executor to his Father, against whom, together with the said Susannah Bradley, now Susannah Geach, and Mr. William Dallaway, who was joint Executor with your Memorialist to the Will of the said Dr. Bradley, an Information hath been Filed at the Suit of the Attorney General in his Majesty's Court of Exchequer for the Recovery of the said Observations to his Majesty's Use.

"That your Memorialist hath not nor ever had any Inclination or design to withhold the said Observations from his Majesty, or to Deprive the Publick of the Benefit of the Ingenious Labours of his Late Uncle, upon a Reasonable Compensation being made to him for the Property which the said Dr. Bradley did always in his Life time Conceive himself to have in the said Observations as by Sufficient Testimony can be made appear, and which your Memorialist doth now Conceive to be vested in him as Representative of his Father and Uncle, for the following among other weighty reasons and Considerations.

First, That in the warrant whereby the said Dr. Bradley was appointed to the office of Royal Astronomical Observer no Condition or Obligation of delivering up any Papers or Observations is specified, or so much as hinted, but the contrary may fairly be presumed from the Inadequate Salary annexed to it; since no Ingenious and Learned Man can Possibly be supposed to accept an office which required such Immense pains, application, and constant Attendance both by night and Day for so trifling a consideration, unless with a Prospect of some future advantages to be derived to himself or his Posterity from the Result of his Labours.

"Secondly, That tho' the said Dr. Bradley did from and after the year 1751 actually Enjoy a Pension from the Crown of 250*l.* a year, yet doth it Sufficiently appear that the said Pension was not given to him as Royal Astronomical Observer, nor had any Connexion with or Relation to that office, but on the contrary was bestowed upon him by the free bounty of his Late Majesty, and partly in consideration of his Extraordinary Merit and Ability's, and for Important Discoveries made by him in astronomical matters, the most considerable of which, Namely, The Aberration of Light from the fixed Stars and the Nutation of the Poles, were made before his Appointment to the said office, and Independent thereof, and neither at his Majesty's Royal Observatory nor with any Apparatus or Instruments belonging to his Majesty or the Publick; but in a course of Twenty years Previous Study and Application, and partly in consideration of his having been Employed with others in the year 1750, and taken great pains in Constructing and adapting the Kalendar to the Gregorian or New Stile, about that time Established by Act of Parliament, for which Merit and Services he was then offered the valuable Living of Greenwich in Kent, but Declined it from Conscientious Principles, and had the before-mentioned Pension conferred upon him instead thereof.

"Thirdly, That upon the death of Mr. Flamsteed and

Dr. Halley, the said Dr. Bradley's Predecessors in office, the Executors of each were allowed without Molestation or demand from the Crown to move and take away all the papers and Observations of the Deceased, and to apply them to their own use and advantages respectively, and according that the observations made by the said Mr. Flamstead were published by his Executors in 3 volumes in Folio for their own Private emolument; and also that the Representatives both of Dr. Halley and of Mr. Bliss, who Succeeded the said Dr. Bradley, and likewise Mr. Green who continued to make Observations at the Royal Observatory from the Death of Mr. Bliss to the Appointment of the present Observator Royal, did severally receive from the Commissioners of the Board of Longitude an acknowledgement for their Respective Observations, altho' your Memorialist is well Informed that none of the said Observations were near so valuable as those of his Late uncle; and altho' Dr. Halley too had a Pension in his Lifetime besides his Salary; so that it appears to have been the Invariable Practice from the very first Institution of the office down to the Appointment of the present Observator Royal, to Consider the Representatives of the Deceased Observators as Intitled to the benefit of the Observations made by them respectively, agreeably to the claim now put in by Dr. Bradley's Representative.

"Fourthly, that the Present Observator Royal had upon his Appointment, as your Memorialist is informed, an additional Salary of 250*l.* a year annexed to his office as Observator, Distinct from the Consideration of any Previous Meritorious Services, and in Consideration thereof was required and did bind himself, with his own Consent, to the Express Condition of Delivering up his Observations to the Royal Society, by which express Stipulation, together with the Augmentation of the Salary thereupon, it seems to be granted on the part of the Crown that no such Condition had before been understood, and that the small Salary before annexed was not sufficient to Ground any such Expectations upon.

"Fifthly, That the Observations in question were written and Registered in Books Purchased at the Private Expence of the said Dr. Bradley, without any allowance over and above the before-mentioned small Salary having been made on the part of the Crown, or of any other persons whatsoever, for the several Articles of Books, paper, pens, and Ink; which allowance your Memorialist is informed is constantly made in all offices where the papers and writings are kept or intended to be kept and secured as Official Records belonging to the Crown for the benefit of the Publick.

"Lastly, That the said Observations are allowed by the most competent Judges, as your Memorialist is well informed, to be far more accurate and valuable than those which have been hitherto made by any Observator Royal, or perhaps by any other person before or since Dr. Bradley's time, and also to be of more Extensive Utility than the Lunar Tables of Mr. Meyer for which the Parliament voted a Reward of 3000*l.* It must therefore appear a Peculiar Hardship on the Representatives of Dr. Bradley to be placed in a worse condition than those of all his Predecessors and Successors in office, for no other Reason than because the said Dr. Bradley is supposed to have discharged the Functions of his office with more attention, Ability, and Skill, and because his Labours are believed more likely to prove beneficial to the publick than those of any other.

"Your Memorialist therefore presumes most respectfully to submit the Circumstances of his Case to the Candour and Equity of your Lordships, humbly hoping and requesting your Lordships to take the same into your Consideration, in order that, thro' the Generous Interposition and favour of your Lordships, some Suitable

Gratuity and Acknowledgement may be made him for the Delivery of the before-mentioned Observations; and also that an Immediate Stop may be put to the further Prosecution of the Suit commenced against your Memorialist and others on account of the same, which, whatever may be the Issue, must be attended in the progress with considerable Expence and Vexation to your Memorialist.

"And your Memorialist will ever pray," &c.

This was read on the 14th January, 1772, when we find this minute: —

"Acquaint the Petitioner, that the Information not having been filed by the orders of this Board, My Lords are not informed of the reasons of such proceeding, and, therefore, cannot give any directions to stop the prosecution of the suit, according to the prayer of his Memorial." — "Treasury Minute Book," No. 41. p. 417.

WILLIAM HENRY HART.

Folkestone House, Roupell Park, Streatham.

"HAMLET" BIBLIOGRAPHY.

Mention has recently been made in these pages of that valuable contribution to Shakspearian literature, for which students of the text of the great poet are indebted to the enterprise and labour of a provincial printer — Mr. J. Allen of Birmingham. I allude to the "pastorally-named" *Devonshire Hamlets*, — verbal, and indeed facsimile reprints on opposite pages of the editions of 1603 and 1604. For the happy idea of these reprints, the *Athenæum* (No. 1683., p. 137.), I know not with what justice, takes credit for the manner of execution, this truly charming volume brings no shame, in an age of inferior taste and more sordid objects, on the town which produced and boasts a BASKERVILLE. The type, the paper, the reverential fidelity of the text, leave little or nothing to be desired: as to size, perhaps a small 4to. would have been preferable; and with regard to binding, one cannot help thinking that the "appropriate (?) boards" might have been well replaced by a half-morocco or roan binding, such, for instance, as that which enables the historical publications issued by the Treasury under the auspices of the Master of the Rolls, to take their place at once upon the shelf, without farther expence or trouble, by the side of volumes clad by the skilful hands of Bedford or Rivière. Nor is the price to be complained of: though, by the way, subscribers cannot but be struck by the anomalous relations of the publisher and bookseller, and the incongruity between the nominal and actual price of books, when they find that they, who trustingly supported the publisher in his undertaking, have to pay nearly 20 per cent. more than those, wiser in their generation, who bide their time, examine the book at their leisure, and, if it answers their expectations, purchase it with the usual allowance from "new books" of twopence in the shilling. Altogether, we can only

hope that Mr. L. Booth's projected reprint in octavo of the Folio of 1623, will be executed with similar fidelity and beauty: an edition of Shakspeare will then be attainable, no less creditable, and I believe remunerative, to the publisher, than valuable in every point of view to all classes of readers.

The value of Mr. Allen's reprint is much enhanced by the bibliographical Preface, and list of *Hamletiana*, prefixed by Mr. Timmins, to whom we are also indebted for the careful collation of the present with Mr. Collier's reprints. With regard to the *Hamlet Bibliography*, although aware of the difficulty of the task and the imperfection predicated of its accomplishment, I must confess that I was somewhat disappointed. Finding that assistance had been derived from various sources, I set about the comparison of this new bibliography with my own notes, in the expectation that I was about to add greatly to their number and value. So far, however, from this being the case, I found that these enabled me greatly to extend and amplify the former: having done this, it occurred to me that by the publication of these additions in "N. & Q.," those possessors of Mr. Allen's reprint, "whom it may concern," will be enabled to insert them in their respective copies; and thus, with the addition of any other articles with which they may become acquainted (and of these there will be few, for I am persuaded that the amalgamated list will be found nearly exhaustive), obtain a perfect bibliography of this master-play. Without farther preface, I proceed to transcribe my list of additions, disposing them, for facility of reference, in a similar arrangement to that of Mr. Timmins, and bespeaking indulgence for errors, deficiencies, or possible repetitions:—

ENGLISH EDITIONS, COMMENTARIES, ETC.

"Hamlet: An Opera, as it is performed in the Queen's Theatre in the Haymarket." London. 8vo. 1712.

This piece, which is very rare, is founded rather on the old *Historie of Hamlet* than Shakspeare's tragedy.

"The Grave-Makers," from Shakspeare's *Hamlet*.

This is the 9th piece in the curious collection of drolls and farces, such as were presented in old times by strollers at Bartholomew and other fairs, edited by the bookseller, Francis Kirkman, and entitled *The Wits, or Sport upon Sport*, 8vo., 1662. A second edition appeared in 1673, with frontispiece. See Baker and Jones's *Biog. Dram.*, vol. iii. p. 414.

"Short Criticism on the Performance of Hamlet by J. P. Kemble." 8vo. 1789.

"Hamlet Travestie; in Three Acts, with burlesqued Annotations after the Manner of Dr. Johnson and George Stevens, Esq., and the various Commentators. By John Poole." Small 8vo. London, 1810.

Later editions, 1811, 1812. This piece has often been produced at the minor theatres, and must be regarded as a very amusing and felicitous performance.

"Discoveries in Hieroglyphics, and other Antiquities. In progress to which many favourite Compositions are put in a Light now entirely new, and such as rendered them infinitely more amusing as well as more instructive

to Readers of earlier Times. By Robert Deverell, Esq." London. 6 vols. 8vo. 1818.

The 2nd and 3rd vols. only, of this very curious work (previously noticed in "N. & Q." 1st S. ii. 61.), relate to Shakspeare. In these will be found reprints of *HAMLET, Lear, Othello, Merchant of Venice, &c.*, copiously illustrated with notes and woodcuts. I do not know if this work has come under the notice of M. Delapierre, but it certainly should not be omitted in the *Littérature des Fous*.

"Observations on the Laws of Mortality and Disease, with Illustrations on the Progress of Mania, Melancholia, Craziness, and Demonomania, as displayed in Shakspeare's Characters of Lear, HAMLET, Ophelia, and Edgar. By George Farren." London. 8vo. 1829.

"A New Burlesque of Hamlet." London. 12mo. 1838.

"The Barrow-Diggers; a Dialogue in Imitation of the Grave-Diggers in Hamlet, with Notes." 4to. 1839.

Only a limited number printed. It contains many plates of articles found in tumuli in Dorsetshire.

"Essay on the Tragedy of Hamlet. By P. Macdonnell." Royal 8vo. 1843.

"What does Hamlet mean?" London. 8vo. (?)

"Facsimile of the Last Page of the First Edition of Hamlet, 1603."

Only six copies of this were lithographed by Mr. Ashbee. Two of these (one on India paper) occurred at Mr. Halliwell's Sale, Sotheby & Wilkinson, June, 1859.

GERMAN EDITIONS, TRANSLATIONS, COMMENTARIES, ETC.

"Hamlet, zum Behuf des Hamburger Theaters, übersetzt von F. L. Schröder." 8vo. Hamburg, 1778.

Mr. Timmins notices the "neue rechtmässige Ausgabe" of 1804 of this version. It will also be found in the author's *Dramatische Werke, herausgegeben von E. von Bülow, eingeleitet von Ludwig Tieck*, 8vo., Berlin, 1831.

"Hamlet, der Neue, worin Pyramus und Thisbe als Zwischenspiel gespielt wird. Von J. von Mauvillon."

In Mauvillon's *Gesellschaftstheater*, 2 vols. 8vo., Leipzig, 1790.

"Hamlet, nebst Brockmann's Bildniss als Hamlet, und Jer zu dem Ballet verfertigten Musik." 8vo. Berlin, 1795.

Mr. Timmins mentions the edition of 1804. The one which I have cited is the 3rd, "genau durchgesehene Auflage." The dates of the earlier ones I am not able to give.

"Hamlet, übersetzt von J. J. Eschenburg."

In his translation of the Plays of Shakspeare. Strassburg and Mannheim, 1778-83, and subsequently.

"Hamlet, Prinz von Dänemark; Mariottensspiel von J. F. Schink."

In *Momus, und sein Guckkasten*, 8vo., Berlin, 1799.

"Hamlet, Prinz von Dänemark; Karrikatur in 3 Akten." 8vo. Wien. 1807.

"Hamlet, Prinz von Dänemark; übersetzt von J. H. Voss." 8vo. Stuttgart. 1822.

Theil 8. of the *Schauspiele übersetzt von J. H. Voss und dessen Söhnen, H. und A. Voss. Mit Erläuterungen*, 6 Bände, 1818-29.

"Hamlet, Prinz von Dänemark; übersetzt von J. W. O. Benda." 8vo. Leipzig. 1825.

Forming Band 13. of the *Dramatische Werke, übersetzt und erläutert von J. W. O. Benda*, 19 Bände, 8vo. and 6mo., Leipzig, 1825-6.

"Hamlet; The Tragical Historie of, &c. A verbal reprint of the Edition of 1603." 8vo. Leipzig. 1825.

"Illustrations to Hamlet, by M. Retsch." 15 Plates.

In his *Gallerie zu Shakspeare's Dramatischen Werken: Im Umrissen erfunden und gestochen*; royal 4to., Leipzig, 1828-33.

"Hamlet in Wittenburg, von Carl Gutzkow."

This piece first appeared in Lewald's *Theaterrevue*, vol. i. 8vo., Stuttgart, 1835; also in Gutzkow's *Skizzenbuch*, 8vo., Cassel, 1839; and was subsequently reprinted in Gutzkow's *Gesammelten Werken*, vol. i. p. 238.

"Hamlet, Prinz von Dänemark; übersetzt von K. Smarock."

This is the 15th Bändchen of the *Sämmtliche Werke*, übersetzt von Adolph Böttger und Anderen, 37 Bändchen, 32mo., Leipzig, 1836. This translation has subsequently appeared, 12 vols. 16mo, Leipzig, 1839; 1 vol. 8vo., 1838, 1840; and 12 vols. 16mo., Berlin, 1848: the latter with twelve steel engravings.

"Hamlet, Prinz von Dänemark; übersetzt von G. N. Bärmann."

"Hamlet; übersetzt von E. Ortlepp."

This is the 6th Theil of the *Dramatische Werke*, übersetzt von E. Ortlepp. 16 The. 8vo., Stuttgart, 1838-9. *Neue durchaus verbesserte Auflage* mit 16, und mit 40 Stahlstichen, 1842.

"Amleth der Däne; übersetzt von M. Rapp."

The 37th Band of the *Schauspiele, übersetzt und erläutert*, von A. Keller und M. Rapp. 8 Bände, oder 37 Hefte, 16mo., Stuttgart, 1847. 2nd edit., 37 Hefte, 1854.

"Hamlet, Prinz von Dänemark; Drama in 5 Aufzügen, übersetzt von V. Ilagen." 4to. Berlin. 1848.

In Both's *Bühnerepertoire*, vol. xv.

"Hamlet, &c., übersetzt von Dr. A. Jenke." 12mo. Mainz. 1853.

"Hamlet, a Tragedy. Mit Sprache und Sachen erläuternden Anmerkungen; für Schüler, höhere Lehranstalten und Freunde des Dichters." Large 8vo. Leipzig. 1849.

"Hamlet, Tragödie in 5 Akten, von Adam Oehlenschläger, im Versmasse des Originals; übersetzt von H. Zeise." 16mo. Altona. 1849.

This is in no respect a translation or adaptation of *Shakspeare's* HAMLET, and is indebted to its title mainly for admission into a bibliography of Shakspeare.

FRENCH TRANSLATIONS AND COMMENTARIES.

"Hamlet, Tragédie imitée de l'Anglais en vers Français, par M. Ducis." 8vo. Paris, 1769.

"Hamlet, Prince de Danemark, Tragédie en cinq Actes."

This, together with "Le Roi Lear," in tom. v. of *Shakspeare, avec des Notes de l'Éditeur Anglais*, Warburton, Steevens, Johnson, Mrs. Griffiths, &c., et des Remarques tirées de la Traduction Allemande, par M. Eschenbourg, traduit en Français (en Prose), par le Tourneur (le Comte de Catuelan et Fontaine-Malherbe), dédié au Roi, 20 vols. in 8, Paris, 1776-83.

"Chefs d'Œuvre de Shakspeare; Othello, HAMLET, Macbeth, Richard III., Romeo and Juliet, Merchant of Venice, in French and English, on opposite pages, with Notes Critical and Historical, by D. O'Sullivan." 2 vols. 1837.

ITALIAN TRANSLATIONS, ETC.

"Hamlet, Tragedia di M. Ducis ad Imitazione della Inglese di Shakspeare, tradotto in verso scioltto." 8vo. Venezia. 1774.

"Hamlet, Tragedia, etc., recata in versi Italiani di Michele Leoni." 8vo. Verona. 1821.

Leoni's translation of the tragedies previously appeared in 8 vols. 8vo., Pisa e Firenze, 1815.

DUTCH TRANSLATION.

"Hamlet, Historisch Treurspel." 8vo. Amsterdam. 1778.

"Hamlet (in English), with Notes and Commentary in Dutch, by Dr. Susan." Deventer. 1849.

The text is the modern one made up from the 4to., 1604, and the folio 1623.

SPANISH TRANSLATION.

"Hamlet, Tragedia traducida e ilustrada con la vida del Autor y Notas Criticas, por Marco Celenio." 4to. Madrid. 1795.

The edition of 1798, mentioned by Mr. Timmins, is the second. Marco Celenio was the pen-name of Nicolas Fernandez de Moratin. See Bouterwek, *Hist. Span. Lit.*, Bohn, p. 480.

I have now, I think, exhausted my own lists, and shall be glad to avail myself in my turn of the additions and corrections of others. Dibdin, in his *Bibliophobia* (p. 85. note), gives a short history of the discovery of the *Hamlet* of 1603 in the library of Sir Henry Bunbury, and rightly characterises it as a "prompter's surreptitious edition." But the philobiblical Doctor must have allowed his imagination to work when he records that, "amongst other oddities, the Ghost is made to enter in his night-gown and slippers!" It is true that at p. 68. (Allen's edit.) we read, "Enter the ghost in his night-gowne," but we search in vain for the "pantaloons"-like addition. See also Dibdin's *Lib. Comp.*, 2nd edit., p. 813.

It is not unworthy of note, as an evidence of the extended fame and appreciation of the world-poet, that a representation of *Hamlet*, from a good translation into Italian prose, took place at the "Cocomero" at Florence, in Dec. 1859; and that a few days later, *Macbeth*, then for the first time almost literally translated, was performed on the same boards: *Othello*, I learn, has since been produced. This speaks well indeed: the great plays, like the "quality of mercy," are "twice-blest." The Bard of Avon in the country of Livius, of Plautus, and of Terence; the sons of those who aided the "run" of the *Eunuchus* listening "arrectis auribus" to the monologue of *Hamlet*; the inheritors of the finest poetry that has instructed and charmed mankind, perhaps brought to confess with old Meres that, even "as the soule of Euphorbus was thought to live in Pythagoras, soe the sweete wittie soule of Ovid lives in the mellifluous and hony-tongued Shakspeare!"—

"And who in time knows, whither we may vent
This treasure of our tongue, to what strange shores
This gain of our best glory shall be sent
T' enrich unknowing nations with our stores?
What worlds in the yet unformed Occident
May come refined with the accents that are ours?"

SAMUEL DANIEL, *Musophilus*.

WILLIAM BATES.

Edgbaston.

FOLK LORE.

BERKSHIRE FOLK LORE.—Having lately attended a funeral in Berkshire, I became acquainted with the following curious pieces of superstition entertained by an old nurse who had been with the deceased at and for some time previous to her death. When I went to see the deceased she insisted on

my touching her forehead with my hand to prevent me from dreaming about her.

She also insisted on some one going in and out of the room constantly until the funeral took place; and refused to shut the house door when the body was placed in the hearse, under the idea that she would be shutting out her old mistress.

AGRICOLA.

BOHEMIAN FOLK LORE.—

"In Bohemia the peasantry hold it unlucky to walk under a rainbow; and they say that the rain which descends through the bow blights all it falls upon."—*White's Northumberland*, p. 348.

E. H. A.

EGYPTIAN FOLK-LORE.—I select this curious little piece of Egyptian folk-lore, because it is parallel to a similar superstition already recorded in the pages of "N. & Q." I have not a reference to the particular page at which it is printed; but there, I think, pieces of money collected from different persons are required to form the charm:—

"A ridiculous ceremony is practised for the cure of a pimple on the edge of the eye-lid, or what we commonly call a 'sty,' and which is termed in Egypt *shahh'-h-hateh*; a word which literally signifies 'a female beggar.' The person affected with it goes to any seven women of the name of Fa't'meh, in seven different houses, and begs from each of them a morsel of bread; these seven morsels constitute the remedy."—*Lane's Modern Egyptians*, chapter xi.

W. SPARROW SIMPSON.

FOUR-BLADED CLOVER.—There is a belief among many of "the people" in my neighbourhood of a particular virtue or power given to the possessor of a four-bladed clover. An old woman, deep in the superstitions and mystic lore of the "auld times" which still lingers in the far North, and whom I am in the habit of consulting on these superstitions, informs me that the possession of this leaf gives infallible means to its possessor of discovering when "glamour," or, as she expressed it, "anybody's practising witchcraft on you." She gave the following instance, which I "make a Note of" for the amusement of the readers of "N. & Q.":—

A woman returning from the field with a sheaf of clover, passing the village green, stands amid the rustic crowd to witness the performance of sleight-of-hand tricks, balancing, &c., by a mountebank who is astonishing the villagers by his wonders. For a few minutes only had she looked on when she began to cry out that the poor player was deceiving the people—playing witchcraft upon them, that the immense poles he was balancing were but straws. The crowd on hearing her immediately set on the performer, who was obliged to beat a quick retreat to save his apparatus from destruction. The power given to the woman was universally ascribed to the fact of her having a four-bladed clover amid the heap on her back.

My informant also mentioned that the virtue

to discern the glamour would fly away if the possessors were conscious or remembered that they had in their possession the four-bladed leaf.

Will any of your readers say if this belief is prevalent in any other quarter? Some few years ago, about fifty miles from this place, walking through a field I observed a herd-boy diligently searching for something. On making inquiry I found he was employed looking for four-bladed clovers: when discovered he did not pull them, but put a stone as a mark to show where they lay. He gave me the same reply as the old woman as to their peculiar virtue.

J. N.

Inverness.

NORFOLK POPULAR NAME FOR THE TOOTH-ACHE.—It may be worth noting as a piece of Norfolk folk-lore that the tooth-ache is commonly called the "love pain," and therefore the sufferer does not receive much commiseration.

B. B. WOODWARD.

Haverstock Hill.

PLOUGH MONDAY.—This day (the first Monday after Epiphany) is still observed in Huntingdonshire. The mummers are called "Plough-witchers," and their ceremony "Plough-witching." I made a Note of this, as I do not meet with the term in Hone, or other authorities within my reach. The nearest approach that I find to the term is in a quotation given by Hone (*Year Book*, i. 57.) from a *Briefe Relation*, &c., published in 1646, wherein the writer says, that the Monday after Twelfth Day is called "Plowlick Monday by the husbandmen in Norfolk, because on that day they doe first begin to plough." CUTHBERT BEDE.

BIOGRAPHY AND HERO-WORSHIP.

The following passage from a Review of "Lord Macaulay's Biographies" in *The Saturday Review* for March 24, is worth making a Note of:—

"Lord Macaulay is one of the very few biographers of the present age who is absolutely free from the vice—which, in these days, is sometimes justified as a merit—of worshipping the subjects of his Biographies. He writes about eminent men as one who is eminent himself, and who accordingly does not overrate the value of the attainments which he commemorates. Biographers often seem to think that the mere fact that they have taken the trouble to write a book about a man is in itself sufficient proof that everything that relates to him is important and interesting, and that his character forms a whole deserving both of respect and of sympathy. Lord Macaulay was quite free from this weakness. He was fully aware of the petty side of the characters which he described, and was by no means disposed to refine away serious faults into mere picturesque traits, aiding rather than injuring the general effect of the whole character. In describing GOLDSMITH, for example, he comments with strong and very plain-spoken disapproval on the many vices by which his character was defaced, and points out the fact that, after all, his merits lay principally in his style, and that in every stage of his life he

had himself to thank for the misfortunes which beset him, and which caused him at last to die with an emphatic declaration that his mind was not at ease. Most of Goldsmith's other biographers have been imposed upon by his reputation, and have thought themselves bound to put an attractive varnish on the character of the author of the *Vicar of Wakefield* and *The Deserted Village*, whether he deserved it or not.

"The Life of Goldsmith is principally remarkable for the evidence which it supplies of its author's superiority to the vulgar prejudice that a man is entitled to any particular respect because he is famous. He has the honesty to perceive, and the courage to say, that though Goldsmith had a very pleasant style, and was the author of a few works which, in all probability, will last as long as the language, he was an idle, an ignorant, a very disreputable, or rather profligate, and anything but a very honest man. It is a strange thing that such a man's memory should be invested with all sorts of glory merely because he wrote a small quantity of pleasing poetry, a good comedy, and a pretty novel. The absence of applause with which Lord Macaulay describes his life is very satisfactory."—Vol. ix. pp. 373-4.

In an amusing article in the same Review, entitled "Personal Confidences," it is well remarked:—

"The notion that to know trifles about a man is to know the man himself has been so sedulously inculcated by critics and biographers, that great enthusiasm has been awakened in the vulgar mind to join in the collection of literary materials," &c.—Vol. ix. p. 395.

Let me add a dictum of Jones of Nayland:—

"To take little things for great, and great for little, is the worst misfortune that can befall the Human Understanding."

Amid the mass of political and merely ephemeral matter with which the *Saturday Review* abounds, there are Reviews and Essays, often of uncommon merit, on various subjects of enduring interest. It were much to be wished that the more remarkable should be selected from time to time and published in a separate and permanent form. The same end might be attained by printing the Essays and Reviews so that they might be purchased and bound with or without the political and newspaper Articles, if such a plan would be practicable.

KIRIIONNACH.

SPEECHES OF BACON AND YELVERTON IN THE DEBATE ON IMPOSITIONS, 1610.

The debate in 1610 upon the king's claim to levy impositions without the consent of Parliament took place in committee, and consequently obtained only a very meagre notice in the Journals. The only available materials for a knowledge of the arguments used have hitherto been the speeches of Bacon on one side, and of Hake-will and Yelverton on the other, printed in the State Trials.

There are, however, to be found notes of the whole debate in the Sloane MS. (4210.), from which I recently extracted an account of the winter session of the same year.

Bacon's speech in defence of the prerogative is justly characterised by Mr. Hallam as inferior in argument to those on the other side. Yet Mr. Hallam hardly had an opportunity of passing a fair judgment, as the printed speech is only a fragment of the speech which was actually delivered.

The speech is to be found at fol. 48, a in the MS. The notes of the earlier part are only valuable so far as they serve to impress us with a high idea of the accuracy, as well as of the ability, of the anonymous reporter.

From the point where the printed copy breaks off, the notes proceed as follows:—

"Ob[jection]. No mentiō of his power in prerog. Regis Bract Bryton or other authors.

"Sol[utio]. Case de mynes—the king hath many prerog. not mentiōed in that statute.

"Jus publicū frequent in wryters.
Imperii—rare to be found.

"Ob. An Aspersiō drawne frō the proceedings against the Lo. Latimer.

"Sol. He ransackt the people—toke interest of the king for his owne mony.

"They did this of theyre owne authority & no sentence against Lyons* till the king had disavowed hym.

"Ob. The kings power is restrayn^d by Acts of parliament.

"Sol. Those statutes of 2 natures.

"1. That the king shall not impose.

"2. The second sorte make open trade.

"Those that be expressly restrictive.

"Magn. Ch.

"25 E. 1. 7 the maletolle of wools of 40s. p pack & such other should be no more takē but the 6th chapter extends to taxes & tallages only wthin land

"Wool or such things, i. e. woollfells & lether & no other things proved by 14 E. 3 cap 21 made upō a petitioⁿ wh^{ch} was made of 5 things—wools—fells—lether—leade—tyn. The king grants mitigaciō for the 8 woolfells & lether—but for leade & tynne he would not heare of it.

"So 45 E. 3—4 & 11 R. 2 cap 9 The kinge byndes his power to impose only upon those three comodities—So these stats apply the words such things to those 3 things.

Statutes "The statutes of free trade make nothing. 15 E. 3 of free trade. [Stat 3] cap 5 says there shall be free trade, but that is according to the statute of 14 E. 3 [st. 2]

Ca 2 & the words of that lawe was—payge subsidies & customes & other reasonable profits. Reasonable i. e. not certayne but arbitrary & uncertayne w^{ch} must needs be meant of Impositions.

"Many authorities that kings shall not be Gen^{all} bound by genall word^s.—Samsō not to be bound by cobwebs but by cordes.

"L. Barkleys case, The king bound to give an Additio because Inditement is named.

"9 E. 3. 25 E. 3. 22 R. 2. H 4 all statutes of open trade directly levied to the Intrusions of Corporations—not to be extended to the kings power, for that were aliud agere then the lawmakers intended.

"Ob. The kinge may not impose, but upō a restraynt by parliament.

"Sol. Then it followes that if the king have power to restrayne w^{thout} act of par^{li} he may impose during the rostraynt. And that he may restrayne proved by the 4 mentioned by Mr. Jones.

"Imposition of wyne by restraynt by pcla. No judg to overthiow the kings power but on the other side.

"1 Eliz: the Import of Coth held good because it succeeded wool.

"But the Judges make no mencio of that reaso — But theyre reaso was because the king might restrayne the pson — He hathe *Clavis Regni*. No difference between the pso & the goods, corpor supra restinentur will you force hym to trade by factor.

"2. I. El. A second Judgt — Germyn Cyall a dutchmā who had a lycence [from?] Mary to trade notwithstanding any restraynt or pclam made or to be made.

"He pleded his lycence & so it was adjudged against the Q.

"3. Sr Jo Smyths Case Impos. of Allō 3^d 4^d p kyn. tall.

"Judgt could not be given against Smyth If the Impos. had not bene lawfull.

"4. Bates case:

"2 judgt by way of admittance & 1 expressly in the poynt: As posteriores leges priores abrogat so new Judgt avoyd the former.

"The records reverent? things, but like skarcrows.

"The Commō law.

"The reaso for the Impositio is whatsoever concerns the goveint of the kingdome as it hath relatio to forraye parts — the law hathe reposed a speciall confidence in the king. The law cannot provide for all occasions.

"The lawe doth repose no greater confidence in the kinge in this then in other things

Pardoing of offenders

dispen. of lawes

coyne. warr.

"1. Thoe you have no remedy by law yet you may Complayne in parlimnt as yo^r ancestors have done by petitio.

"And god & nature hath provided a remedy — Costome like an Ivy w^{ch} growes & clasps upō the tree of Commerce.

"The king shall iudge of the tyme to impose. But the measure & excesse the Judges will moderate. Noted that Christ wrought no miracle touching money but once — And that was when questio was of tribute money.

"So he wisheth that for this sea-penny (for it is no land-penny). If it be due to Caesar wee may have it. But if not that wee may loose nett & labour and all."

The extract just given is chiefly valuable from the name of the speaker. The other point which I wish to notice is interesting for a different reason. It is always worth while to strip a daw of his borrowed plumes.

Mr. Foss, in his *Lives of the Judges*, after relating how Henry Yelverton had sought an interview with the king (vol. vi. 390.) to explain away certain undutiful speeches which had been attributed to him, proceeds to say:—

"The whole transaction of the reconciliation is very creditable to all the parties These scenes were enacted in January, 1609-10, and nothing can better prove that they were not intended, and did not operate to restrain Yelverton from expressing any views he might have with regard to pending discussions, than his composition, a few months after, of a learned and unanswerable argument against the impositions of the crown on merchandise without the consent of Parliament."

On the other hand, a contemporary letter of Dudley Carleton's (*Court and Times of James I.*, i. 120.), speaks of Yelverton's speech in the following terms:—

"On the other side [i. e. on the side of the p^oitive] the solicitor, the attorney, and Sergeant deridge, with Henry Yelverton, whom I must name amongst others of that side, but with this difference, that all those whom I have named did so well that it is hard to say who did best; so, without question, both of these, and all others that spake, this Henry the hardy had the honour to do absolutely the worst, and for tyrannical positions that he was bold to bluster out; was so well canvassed by all that followed him, that he hath scarce shewed his head ever since."

The difficulty is solved by the note-taker. The real speech of Yelverton fully bears out Carleton's description of it. The speech usually assigned to him, which is printed in the State Trials as his, is in reality the speech of James Whitelocke, the father of the better known Bulstrode Whitelocke, and himself afterwards one of the Justices of the King's Bench.

When the speech was published in 1641, it was said to have been delivered "by a late eminent Judge of this nation." The name of Yelverton was supplied by a conjecture which is now proved to be false. This will explain a difficulty which Mr. Foss evidently feels in his *Life of Whitelocke* (vol. vi. 376.).

"It was probably some freedom of language in which he [i. e. Whitelocke] indulged in that parliament that excited the king's displeasure; for it is difficult otherwise to understand the reason of his prosecution in 1613. His 'simply giving a private verbal opinion as a Barrister,' as the charge is generally represented, is too absurd and incredible even for those arbitrary times. . . . His son, in a speech to the Long Parliament, publicly and without contradiction, attributed his father's imprisonment to 'what he said and did in a former Parliament.'"

S. R. GARDINER.

Minor Notes.

A NEW MODE OF CANONISATION.—The insertion of the following newspaper paragraph in "N. & Q." may save some curious speculator a good deal of trouble a thousand years hence:—

"The *Gentleman's Magazine*, in noticing the progress of architecture, mentions the following comical canonisation:—'The Independents follow closely in the wake of the church. They have got over their objections to steeples and crosses, and now, it would seem, to the names of Saints. St. David's, Lewisham Road, the first Independent church, we believe, with a saintly title, is so named in honour of the late Lord Mayor, Alderman David Wire, under whose patronage it was built.'"

By the way, are there any other instances of Dissenting places of worship being named after an imaginary or orthodox Saint? T. LAMPREY.

BUNYAN'S PILGRIM'S PROGRESS.—Lord Macaulay, in his "Life of Bunyan," written for the *Encyclopædia Britannica*, asserts that "Not a single copy of the first edition is known to be in existence. The year of publication has not been ascertained." This statement is incorrect. Mr. Ofor, in preparing his valuable edition of *The*

Pilgrim's Progress (which was published by the Hanserd Knollys' Society in 1847, had the use of a fine copy of the first edition, to which he thus refers in his Introduction (p. cxix.) : —

"The first edition of the *Pilgrim's Progress* was published in a foolscap 8vo. in 1678. This volume is of extraordinary merits, only one copy being known to exist, and that in the most beautiful preservation, in the original binding, clean and perfect. It was discovered in a nobleman's library, and judging from its appearance, had never been read. It is now in the cabinet of R. S. Holford, Esq., of Weston Birt House, Tetbury, Gloucestershire."

LETHREDIENSIS.

TOBACCO, ITS TERCENTENARY, ETC. — I send an extract from old Theophilus Gale, who, in his *Court of the Gentiles* (part II. p. 365., &c., 4to., London, 1676), speaks at some length upon the subject of tobacco : —

"We may add Tabaco, which is an ignite plant, called by the native Americans *Picielt*, by those of Hispaniola *Pete be cennu*, as by those of New France, *Péti*, *Petum*, and *Petunum*. It was called by the French *Nicotiana*, from John Nicotius, ambassador to the king of France, who, An. 1559, first sent this plant into France. But now it is generally by us Europeans termed *Tabaco* (which we improperly pronounce *Tobacco*), a name first given it by the Spaniards from their island *Tabaco*, which abounded with this plant; whereof had Plato had as much experience as we, he would, without all peradventure, have philosophised thereon. They say we are beholding to Sir Francis Drake's mariners for the knowledge and use of this plant, who brought its seed from Virginie into England about the year 1585. They recite many virtues proper to it, as that it voideth rheumes, tough flegmes, &c. I shall not deny but that Tabaco may have a good use, both common and medicinal, when taken moderately, by such as it is proper for. As (1.) I grant it to be useful to mariners at sea, if taken with discretion, for the evacuation of those pituitous humours, which they contract by the injury of marine vapours; as also for soldiers when in their camp, for a parile reason. (2.) Neither do I deny its medicinal use in many cases, specially for cold, pituitous, phlegmatic bodies, when taken with discretion and moderation. Though I conceive the chewing of its leafe to be far more medicinal and less noxious than the smoke in most cases: of which see *Magnenus de Tabaco*, Exercit 9. § 1., &c. But whatever its virtues may be when taken medicinally, it is without doubt, as generally now taken in England, the cause of many great diseases. It is universally confessed that its nature is narcotic and stupefying: whence it cannot but be very hurtful to the brain and nerves, causing epilepsies, apoplexies, lethargies, and paralytic distempers. I had three friends, and two of them worthy divines, taken away by apoplexies within the space of an year, all great *Tabaconists*. Again, it fills the brain with fuliginose black vapors or smoke, like the soot of a chimney. Pavius, a great anatomist, and Falkenburgius, affirms, that by the abuse of this fume, the brain contracts a kind of black soot; and they prove the opinion both by experience and reason. Raphaelengius relates that Pavius, dissecting one that had been a great smoker, found his brain clothed with a kind of black soot. And Falkenburgius proves by three reasons, That not only fuliginose vapours, but also a black crust, like that of the soot on a chimney back, is contracted on the skull by the immoderate use of Tabaco."

B. H. C.

PHILOLOGICAL CHANGES: THE VOWEL A. — Some of the most interesting phenomena in philology are those connected with the changes in pronunciation and structure.

Thus in Wallach, as in the other modern branches of the Latin stock, will be found the conjugation of the verb by auxiliaries, an operation which must have taken place independently of the Spanish and Portuguese, for instance, and independently of Germanic influence, which has been sometimes assigned as a cause.

In many of the European languages, as is well known, the vowel *a* at a former period received the sound of *aw*, generally modified to *ah*, and in English to *ay*. The French perhaps retained this the longest, for many of the emigrés in the present century used the *aw*, and it is still adopted in some patois.

In Turkish the same phenomenon of change has taken place. With regard to gutturals this fact has been acknowledged to me by many eminent Turks, but the vowel *a* has, as in the languages of Western Europe, been modified from *aw* to *ah*. Of this kind are many evidences in the contemporary writers of the seventeenth century. The word coffee is a notorious example, whereas the French word now more nearly represents the Turkish pronunciation. Take for example Greaves's *Description of the Seraglio in 1638* (London, 1637). Pacha is called Bashaw; Nishan, Nishawn; Kitab, Kitawb; Khan, Khawn; Hatti Humayoon, Hatti Humawyoon; Padishah, Pawdishawh; Sham, Shawn; Hamam, Hamawn; Shahzadeh, Shawh-zawdeh.

So of the gutturals Greaves and his contemporaries not only wrote but spoke Agha, Beg, Yoghourd.

It is to be observed that the pronunciation generally of Greaves is conformable with modern pronunciation.

Ahmed Vefick Effendi and some other distinguished scholars are of opinion that the suppression of gutturals took place three or four centuries ago, but there is abundant evidence that it prevailed at Constantinople in the seventeenth and even eighteenth centuries, as it does in some parts of the empire still.

Arabic was at the corresponding period pronounced at Constantinople in the same way, as Allawh for Allah.

HYDE CLARKE.

Smyrna.

Queries.

THE REV. THOMAS COLLINS. — Woolf, in his *Memoir of Joseph Warton*, speaks very highly of this T. C., who was usher at Winchester school; and adds that he resigned in 1784, and, "after many years of accumulated sorrow and anxiety, originating in the guilt of others, and arising

from sources to which he naturally looked forward for comfort and felicity, and after surviving three excellent daughters," he died in his seventy-fifth year. It is easy, of course, to imagine many circumstances which may have induced Wooll to write in this mysterious way; but no purpose can now be answered by concealment, and no feelings hurt by disclosure. Can any Wykehamist or other correspondent explain what was the cause of Collins's sorrow and anxiety? T. R. T.

HERALDIC QUERY.—On one of the fly-leaves of my copy of the celebrated edition of Horace, printed at Strasburg in 1498, by John Grüninger, alias Gurningier, alias Grieninger, is pasted a spirited book-plate, corresponding to the following description:—

Arms. Azure, 3 stags proper courant, two over one.

Crest. On a royal or ducal helmet, a winged stag salient naissant.

Supporters. On the dexter side a griffin, on the sinister a lion:

Motto. Groeninghe velt.

Query, the name of the possessor of these arms; the meaning of the motto; the connexion, if any, between the word groeninghe and the name of the printer of the book. X.

West Derby.

TAYLOR THE WATER-POET.—Taylor, at the commencement of the rebellion in 1642, retired from London to Oxford, where he kept a victualling house and wrote pasquils against the Roundheads. But when the garrison at Oxford surrendered, he came again to London, and kept a publichouse in Phoenix Alley, near Long Acre; where, after the king's death, making his loyalty apparent, he set up for a sign a mourning crown: but this proving distasteful, he had it taken down, and replaced with his own portrait with this couplet underwritten:—

"There's many a head stands for a sign,
Then, gentle reader, why not mine?"

Doubtless for some of these pasquils, or some other causes, he rendered himself obnoxious to the ruling government: as the Council Book, under date of Wednesday, Aug. 15, 1649, affords the following entry. It is addressed to Edward Dendy, Sergeant-at-Arms.

"These are to will and require you upon the sight hereof to make yo^r repaire to any place where you shall understand the person of *John Taylour*, commonly called *the water-poet*, to be, and him you shall apprehend and shall seize upon all his papers, w^{ch} you shall seale up, and shall bring both his person and his papers to the Counsell, it being for keeping intelligence wth the enemies of this Commonwealth; and all officers, as well civill as military, and all souldiers and others, are hereby required, to be assistant unto you in the execution hereof, whereof they nor you are not to faile; And for w^{ch} these

yo^r s
Counsell of state at Whitehall, this 15th of August, 1649."

If I am right in my conjecture that he made his "Wanderings to see the wonders of the West" in 1649, as he arrived at the conclusion of his tour in London on the 4th of August, it would seem that the usurper's bloodhounds did not suffer the Royalist long to repose after his western journey before they hunted him up. I am curious, however, to ascertain whether the poet was apprehended, or any ulterior proceedings taken upon the above order. ITHURIEL.

MARY GLOVER—HER MAIDEN NAME?—Can any one tell me the maiden name of Mary, the wife of Robert Glover, who was burnt at Coventry on a charge of heresy, 19th September, 1555? Robert Glover was of Newhouse-Grange, co. Leicester; and his wife, Mary, appears to have been a niece of Bishop Latimer. J. SANSOM.

"SKETCH OF IRISH HISTORY."—Who was the author of *A Sketch of Irish History, compiled by way of Question and Answer, for the Use of Schools*, which was "printed in the year of our Lord 1815," 12mo., pp. 55.? In Lowndes's *Bibliographers' Manual* (Bohn's edit.), vol. iii. p. 1168., it is said to have been suppressed. I have a copy; and having examined it, I am not at all surprised to hear that it was withdrawn from public view.

ABHBA.

JOHN LEYDEN.—Before leaving Britain for India it is known that this delightful poet sat for his portrait in London, which was to a great extent completed. Rumour says that it afterwards found its way into the hands of the late Mr. Heber, a friend of the poet, since which all traces of it have been lost. As there is a very anxious wish on the part of the poet's friends to recover this portrait, if in existence, can any of your readers assist them in the pursuit? T.

THE WIT OF LANE.—

"Many count woman scarce a guinea's worth,
With Bouverie's figure, with Northumbria's birth,
With Warren's grace and air;
Nay, if you please to add to it,
With Beaufort's meekness, half *Lane's* wit,
Full half she has to spare," &c.

(Temple Luttrell, *Irregular Odes*.)

"Her wit is like the generous wit of *Lane*,
Rather suppressed than uttered to give pain."

Anon.

I wish to know something more about this lady. It appears she had *wit*, which she used rather profusely, and not always in a good-natured way. I conjecture she was one of the Fox-Lane, now Lane-Fox family, who, in the last century, bore the title of Lords Bingley. The lady in question must have been a distinguished member of fashionable society, as her name frequently occurs in the publications of the day, both in prose and verse.

W. D.

MRS. DUGALD STEWART. — This lady, whose maiden name was Jane Anne Cranston, was granddaughter of Lord Cranston, co. Roxburgh, and sister of Lord Corehouse, an eminent judge at Edinburgh. She was authoress of an exquisite song commencing: —

"The tears I shed must ever fall,
I mourn not for an absent swain."

Of what other pieces was she the authoress, and where are they to be found? T.

"THE DEATH OF HEROD." — Is anything known regarding the authorship of this tragedy, written in imitation of Shakspeare, by a gentleman of Hull. It is noticed in the *Biographia Dramatica*, as having been written about 1785, and as being still in MS. X.

FISCH OF CASTLELAW, BERWICKSHIRE, 1720. — Can anyone give me any particulars respecting this family? They possessed lands in Fifeshire also. Were they a Fifeshire family? Z. O.

OLIPHANT. — Some derive this personal name from the D. *olifant*, an elephant; but query, is this the proper etymology, seeing that we have the name *Olivant*, the last syllable of which would appear to be the same with that in Bullivant, Pillivant, Sturtevant, &c.? R. S. CHARNOCK.

"THE TRIUMPH OF FRIENDSHIP." — In *The Oxford Miscellany*, 8vo. 1752, there is an unfinished Masque called "The Triumph of Friendship," also two acts of a tragedy without a title. Can you give me any information regarding the subject, or *dramatis personæ*, of these pieces? Is anything known regarding the authorship? X.

"DO YOU KNOW DR. WRIGHT OF NORWICH?" — In New York, several years ago, I was at a wine-party — all there were Englishmen. The bottles were at my left hand, when a Cumberland gentleman, in a loud voice, asked me if I knew Dr. Wright of Norwich? I said innocently, and as a fact, — Yes, I knew a Dr. Wright of Norwich, and that he stood high in his profession. This created a laugh; and I found the phrase was intended to intimate that I was a bottle-stopper! It seemed to be well known among my English friends, and to have been used, by drinking men, many years before I heard it. Pray can any of your readers tell how it originated? E.

New York.

DICK TURPIN. — Did this famous highwayman, with great jack-boots, gold-lace coat, cocked hat, and mounted on his bonny Black Bess, ever ride from London to York in twelve hours? Or, without raising a question as to his costume, or the colour of his horse, did he perform the journey at all?

Popular editions of his *Trial* say he did — story-books narrate, in a glowing manner, how the five-

barred gate was cleared — all *Lives of Highway-men* make a chapter of the story — old countrymen and red-faced village lads say he did — nine out of ten schoolboys implicitly believe in the feat, from the time Turpin left Highgate till he came to York. And Mr. Harrison Ainsworth, in his popular novel of *Rookwood*, has with infinite skill narrated the complete circumstances of the famous ride according to popular belief.

But the late Lord Macaulay had no faith in the story. He was dining one day at the Marquis of Lansdowne's: the subject of Turpin's ride was started, and the old story of the marvellous feat as generally told was alluded to, when Macaulay astonished the company by assuring them that the entire tale from beginning to end was false; that it was founded on a tradition at least three hundred years old; that, like the same anecdote fathered on different men in succeeding generations, it was only told of Turpin because he succeeded the original hero in the public taste; and that if any of the company chose to go with him to his library, he would prove to them the truth of what he had stated in "black and white" — a favourite phrase with Lord Macaulay.

Might I ask if the old book is known which gives the original of Turpin's ride? And if so, what is its title? JOHN CAMDEN HOTTEN.

Piccadilly.

EYNSHAM CROSS. — Wanted some account of Eynsham Cross, Oxon.? Brayley gives a drawing of the cross, but no description of it.

W. H. OVERALL.

POLWHELE'S "DEVON." ETC. — 1. Were the remaining volumes of Polwhele's *Historical Views of Devonshire* written, as Vol. I. was all that was published in 1793? If so, in whose possession are they?

2. Has the Domesday Book, as far as relates to Devonshire, or the Exeter Domesday Book, ever been translated and published? If so, where can they be seen? G. P. P.

THE JUDAS TREE. — At the present moment, when our own beautiful almond tree is covered with its robe of pink blossoms, I am induced to ask a question concerning that which may be said to be, in some sort, its representative in the parterres of Southern Europe. I allude to the so-called Judas tree (*Cercis siliquastrum*), which almost every person who happens to have visited France or Italy in the earlier part of the year must have noticed and admired: it is not unknown to our nurserymen, nor in old gardens, but does it ever, or otherwise than very rarely, bloom in this country? I never saw it in flower; and a gentleman has just told me that of four which he brought from Paris only one put forth a few abortive blossoms in the first year of its foliation in England, but never afterwards. Will

some arboricultural reader of "N. & Q." favour me with further information on the subject? D.

BARON VON WESTERHOLT. — I shall feel much obliged if some correspondent of "N. & Q.," having access to any work containing the heraldic insignia of Dutch families, will inform me what were the armorial bearings of the late Baron von Westerholt, who, about the beginning of the present century, was a good deal mixed up with revolutionary politics, and, I think, went to the United States? Perhaps our constant and welcome contributor, J. H. VAN LENNER, could answer my question? S.

HAMPTON COURT BRIDGE. — Permit me to inquire relative to the bridge from Hampton Court across the Thames to East Molesey. I have seen two engravings of the subject. One which is very rare has four towers in the centre, and very elaborate wooden railings, and has underwritten, "Vue du Pont sur la Tamise à Hampton Court," as well as in English. It is represented with seven arches: The other plate is that of a much more simple structure, and there are ten arches. The former is represented in the *London Magazine*, vol. xxiii. for March, 1754, p. 128.; and I beg to know, supposing them to be two different edifices, the date when each was erected. A. A.

MORE'S DRAMAS. — Two of the Sacred Dramas of Hannah More, *Daniel in the Lions' Den*, and *Moses in the Bulrushes*, were altered for the stage by a gentleman in the neighbourhood of Doncaster, and performed in that town in 1793. (I think by Tate Wilkinson's company.) What was the name of the gentleman who adapted these dramas for public representation? X.

RODNEY AND KEPPEL. —

"What means that thunder in the sky serene,
Those bursts of cannon, with the pause between?
Hail to the welcome music that I hear,
That sweetest music to an English ear!
The grateful sounds proclaim insidious Spain
Humbled by Rodney's thunder on the main.
Sweet are the notes! but not, alas, to all —
There are whose hearts the lofty sounds appall —
The notes, as hated as their parting knell,
Strike the mock-patriots like the midnight bell.
"That burst again! and let the peal go round —
In *Richmond's* ear it has a dying sound;
Dull *Rockingham* himself cries out, till hoarse,
In haste to fly, 'A kingdom for a horse!
Shelburne starts back at every cannon's roar,
Not Priestly's battery ever shocked him more;
The patriots all in sulky silence fret,
Turn pale, and sicken, at the word *Gazette*.
"Thanks to thee, Rodney — for, although too brave,
You shunned no shore, you feared no angry wave;
Not tamely waiting for approaching light,
You fought it handsomely that very night," &c.

I forget the rest. The comparison between Rodney and Keppel is continued, to the great disadvantage of the latter.

I have the above in MS. in the country, but never saw them in print. They are remarkable as appearing at a time when political satire worth reading was almost entirely engrossed by the Whigs. Who can have been the author?

The fight referred to was, I suppose, that between Rodney and Langara, Jan. 16, 1780.

In the above-mentioned action, six sail of the line, including the admiral's ship, were taken from the Spaniards. (*Annual Register*.) W. D.

"ROCK OF AGES," ETC. — Can any of your readers give me any information about the accompanying Latin version of "Rock of Ages?" Is it a translation of Toplady's hymn? or did Toplady translate from this? —

"Jesu, pro me perforatus,
Condar intra Tuum latus;
Tu per lympham profuentem
Tu per sanguinem tepentem
Ex peccata mi redunda,
Tolle culpam, sordes munda.

"Nil in manu mecum fero,
Sed me versus crucem gero;
Vestimenta nudus oro;
Opem debilis imploro;
Fontem Christi quero immundus,
Nisi laves, moribundus.

"Donec vita hos artus regit,
Quando nox sepulchro tegit,
Mortuos cum stare jubes
Sedens iudex inter nubes,
Jesu, pro me perforatus
Condar inter Tuum latus."

May I also ask those of your readers who have any good hymns for Confirmation, Harvest, Emberdays, Club Sermons, Missionary Sermons, Baptisms, Marriages, School-feasts, and such like occasions, to be kind enough to send me copies for an hymn-book I am compiling, in union with many other clergymen, for use in church.

II. W. BAKER.

Monkland Vicarage, Leominster.

ARCHER. — Can any correspondent state where the will of Edward Archer, whose monument (1603) is still in the church of Offington, Berks, is to be found? Also the maiden name of his wife? Her arms were . . . a chevron . . . (no tinctures.)

I should also be glad to learn where a certain Rev. Edward Archer of "Ilinton" died, and where his will is to be found? He lived circa 1660–80, and was preferred to the above living at the Restoration.

ARMS, WHOSE? — H. S. R. has a book in his possession having impressed on the sides the shields mentioned below. Can any reader of "N. & Q." inform him who bore these arms? Both shields are ducally crowned: that on the front of the book has an eagle displayed, or, impaling an eagle displayed ducally crowned, or; that on

the reverse of the book is quarterly, 1st and 4th, an eagle displayed, *or*; 2nd and 3rd, vair; on an escutcheon of pretence three leopards' faces, *or*.

BLAKE FAMILY.—Can any of your correspondents favour me with information on the following subject:—

1. Of what family were the brothers William, Benjamin, and Nicholas Allan Blake, whose wills are recorded in Jamaica. Were they not the descendants of Nicholas Blake (a brother of the celebrated Admiral), who was styled a "Spanish merchant"? R.

SHIRLEY.—Can you inform me if there is any pedigree of the Shirley family, in which occurs the name (maiden name) of Alice Shirley in the seventeenth century? Q.

WILLIAM DE VERNON.—Guillaume de Vernon, Prince, &c., founded and endowed the church of Notre Dame, &c., at Vernon, Normandy. Wanted, reference to any works that will throw light upon De Vernon? W. H. OVERALL.

JOHN WYTHERS.—Can any correspondent of "N. & Q." direct me where to find the will of this individual, who was Dean of Battle, in Sussex, and who died and was buried there in 1615? T. HUGHES.

Chester.

Queries with Answers.

BIBLE, 1641.—Will Mr. OFFOR kindly say of what degree of rarity the following book may be? A Bible "printed at London by Robert Barker, Printer to the King's Most Excellent Majesty; and by the Assignees of John Bill, 1641"? C. T.

[After giving a very long description of his book (too long to print), C. T. omits to state its size. It is one of a series of editions from about 1620 to 1650, of which very great numbers were printed. The Genealogies—Prayer-Book—Way to True Happiness—Brief Concordance—Form of Prayer—and the Psalms versified by Sternhold and Hopkins, and Prayers—were appendages which any purchaser might have bound up with the Bible of the 8vo. siz., or any of them as he pleased. My copy of this 8vo. edition has the words "of God" omitted in 1 John v. 12. Barker and Bill's Bible, 4to., 1641, the book which has Bunyan's family register written in it, has those words. All these editions of our ordinary translation are of common occurrence; but if C. T.'s copy, with its additions, is fine, clean, perfect, and large margin, it is well worthy a place in any biblical library. All that it appears to want is the Prayer-Book, and the title to the Genealogies.—GEORGE OFFOR.]

"AN ESSAY OF AFFLICTIONS."—I have seen a little privately-printed volume in 16mo., entitled:

"A Short Essay of Afflictions, a Balm to Comfort if not Cure those that Sinke or Languish under present Misfortunes. . . . Written from One of his Majestie's Garrisons, as a private Advice to his onely Sonne, and by him printed to satisfie the Importunity of some particular Friends. 1647."

Is there any other instance of this peculiar use of the word "garrison," which is generally considered a noun of multitude? I should be glad of some information about the book, which, in a recent sale-catalogue, was ascribed to J. Monson; but Query, upon what authority? G. M. G.

[The authority for attributing the book to Sir John Monson, or Mounson, of South Carleton, co. Lincoln, is Wood's *Fasti* (by Bliss), ii. 41., who states "he hath written *An Essay of Afflictions by Way of Advice to his Only Son*. Lond., 1661-2. Written in the time of the unhappy wars."]

THE CASTLE AND TOWN OF HAVERFORD.—I find from Madox's *Baronia Anglica* that

"King Edward I., in the twenty-fourth year of his reign (1296), by a Patent Letter of his Great Seal, committed to Hugh de Cressingham the Castle and Town of Haverford, with the Seal of the Chancery there, to be kept by him during the King's pleasure, at a rent to be rendered by Hugh to the Executors of Alienor, late the King's Consort."

Was this the town now known as Haverfordwest? Who was Hugh de Cressingham? And did the castle and vill form a portion of the dower of the Queen Consort? JOHN PAVIN PHILLIPS.

Haverfordwest.

[The above reference is to the present town of Haverfordwest, a name which is generally supposed to be a corruption of the Welsh *Helfordd*. We have failed to trace any notice of Sir Hugh de Cressingham.]

IDIOMS.—Can you refer me to any work on the idioms of the Greek and Latin tongues? My inability to trace any in the catalogues at the British Museum will plead my excuse for troubling you or your correspondents.

GEORGE LLOYD.

[The Library of the British Museum contains several editions of Vigerus, *De præcipuis Græcæ Dictionis Idiotismis* (Viger's *Greek Idioms*). For Latin idioms we would refer our correspondent to Tursellinus, *De particulis Latine Orationis*. This work will be found in the Reading Room, appended to the second volume of Bailey's *Forcellini*, press-mark, 2113. e.]

POET QUOTED BY SENECA.—Seneca, *De Ira*, lib. ii. cap. 16., *Opp.* tom. i. p. 36. (Gagronovii), says:—

"Fere itaque imperia penes eos fuere populos, qui mitiore celo utuntur: in frigora, septentrionemque vergentibus immansueta ingenia sunt, ut ait poeta, 'suoque simillima celo.'"

What poet does Seneca quote from?

GEORGE LLOYD.

[By Seneca's "poeta" are we not to understand Homer? "Poeta communiter dicitur; omnibus enim versus facientibus hoc nomen est; sed jam apud Græcos in unius notam cessit. *Homerum intelligas, cum audieris poetam*." Sen. *Ep.* lviii. Is it not possible, then, that the words "Suoque simillima celo" are a translation from the Greek?]

ST. GOVOR'S WELL.—In Kensington Gardens, not far from the palace, is a public well lately

repaired or restored. In the new masonry is neatly cut the above-mentioned inscription. This, of course, has been done by authority. Now who was St. Govor? JOHN WILLIAMS.

Arno's Court.

[St. Govor was one of the three principal saints of Gwent, in South Wales. See "N. & Q." 2nd S. iii. 77. An engraving of the hermitage of St. Govor is given in Fenton's *Tour through Pembrokeshire*, p. 415.]

STYLE OF A MARQUESS. — Sir Bernard Burke, Ulster King of Arms, in his *Peerage and Baronetage*, says that "the style of a Marquess is 'Most Honourable.'" The *Irish Compendium* states that "a Marquess hath the title of *Most Noble, Most Honourable and Potent Prince*." Which is right? JAMES GRAVES.

Kilkenny.

[Ulster is correct: the style of a Marquess is "Most Honourable."]

Replies.

DIBDIN'S SONGS.

(2nd S. ix. 280.)

I have the opportunity of seeing "N. & Q." only once a month, or I should have noticed sooner the observations and Queries of FAIRPLAY with respect to the sea songs of Dibdin.

I beg in the first place to disclaim entirely the intention of disparaging or even discussing the merits of Dibdin as a song writer. In saying that his songs had never in my time been generally accepted by sailors on account of the nautical absurdities in which they abound, I merely stated a fact within my own knowledge and experience, upon which the public in general could not possibly be competent to judge. It is hardly consistent with "fair play" to accuse me of violating "the claims of justice and truth," and censuring "all those who have ventured to think differently as to their merits." I did neither the one nor the other. I neither admitted nor denied the poetical or lyrical merits of the songs: I merely denied their technical correctness, and said it was "a mistake to suppose that they had been generally accepted by sailors." Is it not enough for FAIRPLAY that they have been accepted by all the world besides, and have procured for their author and his descendants fame, and honour, and pensions; not empty praise only, but solid pudding likewise?

In answer to Query 1. Why did Pitt encourage Dibdin to go among the sailors during the mutiny at the Nore? I can only say, in the first place, that I do not believe he did anything of the kind; if he did it is not mentioned in any history of that event which has come within my knowledge, and is as difficult to be accounted for as the expedition

of an English clergyman and his wife, a few years ago, to Rome to convert the Pope to Protestantism, or that of the three Quakers to Petersburg to persuade Czar Nicholas to join the Peace-at-any-price Society. It is I believe true, at least we have it on the authority of Dibdin's son, in a Memoir contained in the edition of the songs patronised by Lord Minto, that

"A pension of 200*l.* a year was awarded him rather late, for having, at the express desire of Mr. Pitt's ministry, put himself to an expense of more than 600*l.* by quitting highly lucrative provincial engagements and opening his theatre in a hot July, at considerable nightly loss, in town, where he was instructed to write, sing, publish, and give away loyal war songs, and that before he had enjoyed the said pension long enough to repay his losses in earning it, it was withdrawn by a succeeding ministry; a part of it was restored a short period before his death, which took place in 1814."

This answers the Query, Why did George III. give Dibdin a pension? It may also account for the notion that Pitt employed him to go among the sailors." No doubt Pitt thought that sailors might be attracted to Dibdin, and perhaps imbibe from his performances a better spirit than then generally prevailed among them. It was catching, however, at a very slender rope-yarn, and I am not surprised that the peace ministry of Mr. Addington withdrew a pension conferred for such very doubtful services.

The pension granted by Her present Majesty to his daughter is, I doubt not, a fitting acknowledgment of the great abilities which Dibdin certainly possessed as a song-writer, and much more as a musical composer, and which he invariably employed in the cause of loyalty and patriotism. He was the author of considerably more than a thousand songs, many of which he set to music himself, and good music too, as I am informed by those who are competent to judge. Of these about a hundred are sea songs, so called at least by landsmen; and perhaps they may pass current as such in the yacht squadron, or in the cockpit with the younger midshipmen, who of course are less nice in their nauticals than Jack; but I do not hesitate to say that, with the exception of perhaps four or five, they all contain stanzas which utterly defy emendation, and in which technical terms are so jumbled and misapplied, or the sentiments are so foreign to a seaman's habits of thought as to be not only distasteful to sailors generally, but even more unintelligible to them than to landsmen. Take, for example, the following stanza from by no means the worst of them, "The Greenwich Pensioner," of which Dibdin himself informs us that he sold first and last ten thousand seven hundred and fifty copies: —

"That time bound straight for Portugal
Right fore and aft we bore,
But when we'd made Cape Ortegal
A gale blew off the shore,—

She lay, so did it shock her,
A log upon the main,
Till sav'd from Davy's locker
We put to sea again."

I would ask your nautical readers if there is one of them competent to interpret the phrase "right fore and aft we bore," or who can comprehend why the fact that a gale blew off the shore (a most favourable event under the circumstances) should have "*so shock'd*" the good ship Rover, that she lay "a log upon the main," and still less the anomalous position of a vessel already out at sea, and lying like a log upon the main when saved from Davy's locker, *putting* to sea again! I do not believe that any sailor could be induced to take such stuff into his mouth. Again, what a hubbub and confusion of words signifying nothing there is in the following stanza, intended it seems to describe the ordinary course of a sailor's duties:—

"In his station amidships, or fore or aft,
He can pull away,
Cast off, belay,
Aloft, alow, avast yo ho,
And hand reef and steer,
Know each halliard and gear,
And of duty every rig.

One can quite well picture to oneself a stage sailor going through all this with suitable action, to the admiration of an audience of Thames steam-boat sailors at the Victoria Theatre: or the following:—

"Bless'd with a smiling can of grog,
If duty call, stand, rise, or fall,
To fate's last verge he'll jog.

(Fancy a sailor *jogging* in his ship to the last verge of fate! and for what?)

The cadge to weigh, the sheets belay
(He does it with a wish)
To heave the lead, or to cathead
The pond'rous anchor fish."

Talk of fishing the anchor to the cathead! He might as well have said that it was the practice of jolly tars to go about with their heads where their heels should be. I should be quite ready to follow the suggestion of FAIRPLAY, and point out errors of a like kind in nearly all these so-called sea songs, if you could spare space and your readers patience, but I will confine myself to the two which he has made the subject of his last Query. I admit that "Poor Jack" contains one good stanza, the last, "D'ye mind me, a sailor should be every inch, all as one as a piece of ship," &c. &c.: that may have been quoted with enthusiasm by old sailors, notwithstanding the glaring errors of its first two stanzas. "Tom Bowling" stands out as almost the solitary instance in which neither false metaphors nor nautical blunders are to be detected. But the writer's heart was deeply affected here,—the song was a dirge to the memory of his dead brother, who was many years master of a merchant vessel, whom he regarded

deservedly with admiration and affection, and from whom, no doubt, he imbibed his fondness for sea subjects and his acquaintance with sea terms. But it is plain that he was as little acquainted with the character and ways of thinking of sailors as he was with their terse and expressive phraseology, which really no more resembles the "shiver-my-timbers" style of the nautical drama than Dibdin's songs resemble the rude but racy ditties which are, or at least were, popular in the galley and on the Point. If I had not already intruded too much upon your space, I could easily show from Dibdin's songs that the sentiments which he attributes to sailors are even less true to nature than the language in which he clothes them is to art. What, for instance, can be more ludicrously maudlin than the description of Ben Backstay sighing over the miniature of the gentle Anna, "that Ben had worn around his neck!" &c. &c.? or more truly absurd than the fate of Jack Rattlin, who at a moment's notice, on hearing of the death of his sweetheart,—

"Instant his pulse forgot to move,
With quivering lips and eyes uplifted,
He heav'd a sigh,—and died for love!"

The reply of Tom Pipes to the young lady who asked him whether he had ever been in love, expresses pretty nearly the extent of Jack's ordinary notions of the tender passion. I think it may safely be asserted that a tar would sooner think of appending a two-and-thirty pound shot to his heels, and consigning himself at once to Davy Jones, than hang from his neck the locket of his lass; and as for dying for love at the instant, or in any given time, that is at least as unusual with seamen as with others. A greater mistake was surely never made by any man than by Dibdin when he said of his songs,—

"They have been the solace of sailors in long voyages, in storms and battles: they have been quoted in mutinies to the restoration of order and discipline."

The true merit of Dibdin consists, not in his having provided recreation for sailors themselves, for there can be no possible pleasure derived from manifest error, but in so eulogising the tar and his exploits as to induce landmen, who form the greater part of the nation, to appreciate the character and services of seamen, to entertain a high opinion of their gallantry, generosity, honesty, and, though last not least, their recklessness of character, all of which Dibdin has idealised in his sea songs. For this service seamen undoubtedly owe him their best thanks, and to the performance of this his nautical ignorance and false metaphors have been no obstacle. His sea songs, when sung on shore, are none the worse for mistakes which could not be detected by landmen; and though Jack may laugh at them privately, and utterly refuse them admittance to his *repertoire*, he ought not to be the less obliged to the

friendly voice which has endeavoured to exalt him in the eyes of his fellow men. This is a sufficient answer to the Query, "Why was a bust of Dibdin erected at Greenwich Hospital by Admiral Sir Joseph Yorke?" S. H. M.

Holdnet.

SIR JONAS MOORE.

(2nd S. ix. 363.)

I have before me a small volume in 18mo., bearing the title of

"Moore's Arithmetick: discovering the Secrets of that Art in Numbers and Species. In Two Bookes. By Jonas Moore, late of Durham. London: printed by Thomas Harper, for Nathaniel Brookes, at the Angell in Cornhill. 1650."

There is a portrait of the author opposite the title-page, bearing the inscription: "Effigies Jonæ Moore, A^o Ætat. 35, 1649; H. Stone, Pinxit; T. Cross, Sculpsit." The countenance is highly intellectual and pleasing. The first booke of this treatise contains 272 pages, the second 147: the last thirty pages being occupied with a table of squares, cubes, &c., from 1 to 1000. The author, in his "Epistle to the Reader," proves the correctness of the observation of your correspondent G. N. (2nd S. ix. 374.), when he says, "the dedications of old books often contain details and particularities of individuals and family history now quite obsolete and forgotten." This "Epistle to the Reader" gives the following particulars respecting Mr. Jonas (afterwards Sir Jonas) Moore. The author says:

"Upon the first coming in of the Scotts, 1640, in a solitary retyrednesse, with a settled resolution, I fell upon the studies Mathematicall, animated thereunto by the promised helpe of Mr. William Milburne, Minister of Brancepeth in the County of Durham; my most worthy friend, and a great Master in all parts of Learning, who not many weekes after departed this life, leaving me either in choise to give over my journey, or travel without either Guide or Company; and a long time did I wander in the by-paths of other men's mechanickall practises, till at last, by a most happy accident, I had Mr. Oughtred's *Clavis Mathematicæ* bestowed upon me, by which I unlocked the Mysteries of the Demonstrations of the Auncients, and set my selfe in the highway to perfection; unto which Booke, and to the Author's most absolute favours, I owe all the mathematicall knowledge I have."

A little farther on he says:

"If the times serve, the charge be not too great, and I find thy (the reader's) kind acceptation hereof" (the Arithmetick), "expect the following Treatises to be published, the most whereof are perfected for the Presse:—

"1st. *The Perfect Geometer*, containing first six Bookes of Euclid, and as much of the 11, 12, and 13, as concern the knowledge of solids.

"2. *Locus resolut.* Containing Euclid's Data.

"3. *The Mechanick.* Containing the practice of Geometry in surveying, fortification, architecture, &c.

"4. *Via ad Tubi optici, speculi, ustorii, necnon Instrumenti auditorii perfectionem aperta.* Containing the doc-

trine of Conicall Sections, and demonstrating the nature of such bodies as must serve to the former purpose.

"5. *Astronomia Britanica.* Containing the uses of the Globes and their projections, the Theory of the Planets, Ancient and Moderne; together with Astronomical Tables, calculations for Eclipses, &c."

The book on Arithmetic is dedicated to Sir William Persall, Knt., Edmund Wild, Esq., and Nicholas Shuttleworth, Esq., "in thankfulness of their great curtesies" and aid "in the advancement of these his first Labours." The author afterwards speaks "of the truly noble paire of Brothers, Richard Shuttleworth of Galthrop, in the County of Lancaster, Esq., and Nicholas Shuttleworth of Faceth, in the County of York, Esq.," as "his great friends in the furtherance of his studies, and in other his urgent affaires." The "Epistle to the Reader" is dated, "From my Chamber at Mr. Elias Allen his house over against St Clement's Church in the Strand, 30th of October, 1649." The second booke of the Arithmetick is dedicated to "John Bathurst, Doctor of Medicine;" whose eldest son, Christopher Bathurst, was, I think, from the form of expression used, a pupil of the author's. Sir Jonas Moore appears to have died 27th Aug. 1679, when he was sixty-five years of age. If the above trifling particulars be not already known to your correspondent M. S. R., they may be acceptable to him. I do not think the *Arithmetick*, from which I have quoted, is a book of very common occurrence: it is seldom found in catalogues of the present day.

PISHEY THOMPSON.

Stoke Newington.

"NOUVEAU TESTAMENT."

(2nd S. ix. 307.)

"Nouveau Testament, par les Theologiens de Louvain, à Bourdeaux, M.DCLXXXVI. Cum Approbatione et Permissione."

Of this curious production there is a copy in the Fagellian Department of the Library of Trinity College, Dublin (z. 9. 28.), from a cursory examination of which, some years since, I "made a note" of the following liberties with the text, which, if they had not been detected and denounced, would go far to nullify the Apostolic statement of the use of the "written book," "that thou mightest know the certainty of the things in which thou hast been instructed." These are given, not as all, but as chief instances of wilful mis-translation:—

Acts xiii. 2. "Comme ils offroient au Seigneur le Sacrifice du Messie."

1 Cor. xiii. 15. "Il sera saure, quand a lui, ainsi tout fois par le feu de Purgatoire."

1 Tim. iv. 1. "Quelquns se separaint de la foi Romaine."

2. "Ayans la conscience cauterisee, condamans le sacrement du mariage."

- 1 Cor. vii. 10. "A ceux qui sont conjoints par le sacrement du mariage."
 2 Cor. vi. 14. "Ne vous joignez point, par sacrement du mariage, avec les infidèles."
 1 Cor. xi. 26. "Toutes les fois que vous mangez ce pain vivant, et buvez ce calice."
 2 Cor. v. 20. "Nous sommes donc legats pour Xt."
 Galat. iii. 1. "O' Galates insensés, n'avez vous pas Jesu Christ portrait devant vos yeux."
 2 Tim. iii. 25. "Faire penitence pour connaitre le verité."
 Collos. ii. 28. "Sous pretexte d'humilité, et de Religion, donné a Moysé par des anges!"
 Heb. x. 10. "Chaque jour sacrifiant, et offrant souvent les mêmes hostes."
 " " 12. "Celui-ci offrant une hostie pour les peches."
 " " 18. "Il n'y a plus maintenant d'oblation legales pour les peches."
 " xi. 30. "Après un procession de sept Jours."
 1 Pet. ii. 5. "Une sainte sacrificeur pour offrir des hostes spirituelles."
 " v. 3. "Et non point comme ayant domination sur la Clerge! ou sur les heritages de Seigneur."
 1 John v. 17. "Toute iniquité est peche, mais il y a quelque peche qui n'est point mortal, mais venial."

These are given as the chief, but not all the examples which I noted down, and may serve to teach us; 1st, the value of *copies* attested "cum approbatione;" and, 2nd, of never allowing *any custodie* to debar us from our right to "search the Scriptures" whether these things be so or not.

A. B. R.

Belmont.

LEONARD MAC NALLY (2nd S. viii. 281. 341.)—The very atrocious conduct of this person has, I fear, been too conclusively established by your correspondent, W. J. FITZ-PATRICK, to be even palliated, much less removed. He was at the English bar in 1789, and married the daughter of William Janson, Esq., of 24. Bedford Row, Bloomsbury, and of Richmond Hill, a very rich King's Bench attorney. She died in Oct. 1795, according to the *Gentleman's Mag.*, vol. lxx. p. 880.; and it has been most erroneously assumed that McNally was the author, and this lady was the object, of the song of the "Lass of Richmond Hill." Much of the history of McNally may be found in *Personal Sketches of his own Times*, by Sir Jonah Barrington, in 3 vols. 8vo., London, 1827-32. Unavailable as any attempt may be materially to reclaim a character so *noirci*, may I be permitted to relate one trait in his conduct redounding to his honour?—and "valeat quantum valere possit." About the outset of the London riots of 1780, Dr. Thomas Thurlow, brother of the then Lord Chancellor, having been raised to the Bishopric of Lincoln on the demise of Dr. John Green, and the latter having been suspected by the lower class of favouring in some respects the views of the Roman Ca-

tholics, became very unpopular with the rabble. Unfortunately for Dr. Thurlow, the odium which was attached to Dr. Green descended with great virulence upon his successor. The proceedings of the infuriated mob towards Dr. Thurlow, and the gallant conduct of his rescuer, are thus described by a contemporary publication:—

"The conduct of the 'Christian Associates' last Friday, the 2nd of June (1780), to the Bishop of Lincoln was such as would have disgraced infidels. They took the hind-wheels from his Lordship's coach, which they attempted to overturn; and when he had gotten out, tore his canonicals, struck at him repeatedly, and, in all probability, would have destroyed him in the fury of their rage, had not a young gentleman, Mr. McNally, of the Temple, interposed; and at the risk of his life, fought through the mob till he got the Bishop into the house of Mr. Atkinson, an attorney. Here the Bishop put on Mr. Atkinson's clothes, while Mr. McNally prevented the mob from entering by the windows, which they repeatedly attempted by getting on the rails and a small pent-house. His Lordship was obliged to escape over a wall, after which a party of the mob was permitted to come in and search the house: had they found his Lordship, no doubt he would have suffered severely, as several of them had the inhumanity to declare, that 'they were determined to cut the sign of the Cross on his forehead.'"

FIDELIS.

"MAN TO THE PLOUGH" (2nd S. ix. 344.)—It is a pity when your correspondents copy from Hone's *Works* (as they often do) without acknowledgement, and it is a still greater pity that changes should be made during the transfer. The right lines are given in the first column below, and are of the last century: the lines in the second column were added, in 1822, by *The Times* by way of contrast:—

'FARMERS
in

1722.	1822.
"Man, to the plough;	"Man, tally-ho!
Wife, to the cow;	Miss, piano;
Girl, to the sow;	Wife, silk and satin;
Boy, to the mow;	Boy, Greek and Latin;
And your rents will be netted."	And you'll all be gazetted."

W. D. C.

I have seen these lines attached to a coloured caricature of no great artistic merit, but the moral of which was sufficiently plain. In a series of compartments the various acts described in the doggerel were represented, with their respective results. I believe it came out early in the present century, and as far as I can remember, it was a rudely-executed etching.

W. J. BERNHARD SMITH.

Temple.

"MY EYE AND BETTY MARTIN" (2nd S. ix. 315. 355. 375.)—About forty years ago I was intimate with one of the head boys at Shrewsbury school; he frequently visited my family, and his great intelligence and pleasing manners rendered him an acceptable guest at all times. I well re-

member his telling us that Dr. Butler, the very learned Head Master of the school (afterwards Bishop of Lichfield and Coventry) told him and other boys that the saying, "My eye and Betty Martin," originated thus:—

A party of gypsies were apprehended, and taken before a magistrate; the constable gave evidence against an extraordinary woman, named *Betty Martin*; she became violently excited, rushed up to him, and gave him a tremendous blow in the eye. After which the boys and rabble used to follow the unfortunate officer with cries of *My eye and Betty Martin!* E. C.

Reform Club.

SING "SI DEDERO" (2nd S. viii. 171.)—I met with this expression the other day, in a MS. of the fifteenth century in the British Museum (Harleian, No. 172.). It occurs in a poem attributed to Peter Idle, Esq., containing advice to his son: among other things, the following stanza as to his dealings with the medical profession:—

"There ys noo surgeon ne othyr leche,
Phiscean, or potecarye, or other crafte,
That any thyng lyghtly wolle the teche.
But yf thou yewe, thou shalt be lafte.
Thou shalt pceyve them ful slowe in the hafte
Inlesse thou pay frelye or (before) thou parte them froo.
Thus must yow lerne to syngre Si dederò."

This seems to agree with the meaning of the extract from *Political Songs*, published by the Camden Society, communicated by your correspondent OZMOND, and is apparently an old, a very old, and familiar phrase in England for expressing that matter-of-fact axiom—that there is no getting on in this world without money.

JOHN WILLIAMS.

Arno's Court, near Bristol.

SEAL OF JOHN LORD HASTINGS OF ABERGAVENNY (2nd S. ix. 305.)—The "two seals" described by QUERIST are the two sides of the seal of John Lord Hastings of Abergavenny, which is appended to the letter from the Barons of England to Pope Boniface in the year 1301. This letter is preserved in the Treasury of the Receipt of the Exchequer (formerly in the Chapter House at Westminster, and now in the Public Record Office). Its seals were engraved by the Society of Antiquaries so long since as 1729, from trickings by Augustine Vincent; and a long paper of remarks upon them was communicated by Sir Harris Nicolas to the Society in 1825, and published in vol. xxi. of the *Archæologia*. Sir N. H. Nicolas remarked upon the seal of John de Hastings that it "is not a little curious, both from its exhibiting arms totally different from those which are generally ascribed to him, and which were borne by his descendants, and from the charges in the coat itself." This coat, or coats, of a cross and fleurs-de-lis, with on one face lions in addition (as described by QUERIST in p. 305.), "appear (it is

added) to be founded on the royal arms of England and France;" but were not the lions rather from the arms of Wales than of England? See the four lions rampant on the seals of Owen Glyndwr as Prince of Wales in the *Archæologia*, vol. xxv. Plate LXXI.; and the three lions passant regardant on the seals of Edward, son of Edward IV., and Arthur, son of Henry VII., as Princes of Wales, in the *Archæologia*, vol. xx. Plate XXIX. The extraordinary inscriptions on the seal of John de Hastings were decyphered for Sir N. H. Nicolas by John Caley, Esq., F.S.A.; and the result was very different from the readings of QUERIST. On one side,

" N: TME: ICH: MAD MVNDI MI: HEGOD:
NAMEND: M "

On the other:

" . . CHE: OF RODE STETI ICH: HIERE OODSENICVS
ETR "

These words look partly like English, and partly like Latin. Without seeing an impression, I will not attempt any fresh readings of them.

: JOHN GOUGH NICHOLS.

THE CRUIKSTON DOLLAR (1st S. viii. 445.)—The palm-tree on the reverse of this now rather scarce coin has long had the credit of representing the yew-tree which once grew at Cruikston Castle, and to the latter, tradition still fondly clings as that under which Mary Queen of Scots spent some of her happy hours with her suitor Lord Darnley. Dean (afterwards Bishop) Nicolson, in *The Scottish Historical Library*, London, 1702, 8vo., in describing this coin, issued 1565, tells us at p. 322.:—

"Some call the Tree on the reverse an Yew-Tree, and report that there grew a famous one of that kind in the Park (or Garden) of the Earl of Lenox which gave occasion to the Impress: Wherein the Tree being crown'd denotes the Advancement of the *Lenox* Family by *Henry Lord Darnley's* Marriage with the Queen, and the *Lemna* of *Dat Gloria Vires* is observ'd to comport very well with the Device."

After the learned and intelligent Dean there came another author, Mr. Pinkerton, who in his *Essay on Medals*, London, 1789, 8vo. ii. p. 100., treating of the coin, says,—

In 1565, by act of the Privy Council of Scotland, the silver crown then first struck They are vulgarly called Cruikston dollars from the palm-tree on them, mistaken for a noted yew at Cruikston near Glasgow, the residence of Henry Darnley: But the Act describes it a palm-tree with a 'shell paddock' or tortoise crawling up. It alludes to Henry's high marriage, as does the motto *Dat Gloria Vires* from Propertius, *Magnum iter ascendo, sed dat mihi gloria vires*, Non juvat ex facili lata corona iugo."—iv. 2.

It is therefore clear that in respect to the coin the yew-tree must succumb to the palm, and the popular fallacy on this head be demolished. Whatever degree of enjoyment the royal pair may have had under the shadow of the venerable yew—di-

lated upon in poetry and prose and at the fireside — and moreover the value which is placed on snuff-boxes, punch-spoons, toddy-ladles, and other kinds of relics made from its fragments, all consecrated in the esteem of their possessors, it would now be a species of cruelty in anyone to endeavour to dissipate the charm, and particularly ungracious in *me*, who almost since the days of boyhood has preserved a little box of the wood, presented to me by a respected old lady as the most precious gift she could devise for a memorial. G. N.

MAIDS OF HONOUR (2nd S. ix. 345.) — W. D. has charged me with saying, that "in those days respectable coachmen would not have allowed their daughters to associate with the Maids of Honour." I do not remember having ever made such an assertion. Once, when referring to those young ladies who waited on the wife of Frederick, Prince of Wales, I remarked that his royal highness's head-coachman had such a peculiar opinion of them that, on bequeathing to his son a certain handsome legacy, he annexed to it the stipulation that the son should never marry a Maid of Honour. This prohibition was made at a time when livery-servants were "looking-up," when their mistresses took them to the play, and when they sometimes married them. Probably, it was in a spirit of pride that the aristocratic coachman forbade the banns between his heir and what Swift calls "a silly true maid of honour." It was not the first time that obstacles were thrown in their way. In Queen Anne's time, for instance, her majesty's well-known maid, Jenny Kingdom, passed away into maturity without getting married. Thereupon that rakish, humorous, honest, Colonel Disney gravely suggested that since Jenny was unable to procure a husband, the Queen should give her a brevet to act as a married woman. I do not know how matches went off between maids and valets at the French court, but I do know that their opportunity must sometimes have favoured them: for the *valets de garde-robe* could claim the privilege of lacing the queen's stays — the *filles d'honneur* standing by! J. DORAN.

Walpole, writing to Sir Horace Mann under date of May 12, 1743, says: —

"There has happened a comical circumstance at Leicester House [then the residence of Frederick, Prince of Wales]. One of the Prince's coachmen, who used to drive the Maids of Honour, was so sick of them, that he has left his son three hundred pounds, upon condition that he never marries a Maid of Honour!" — Walpole's *Letters* (ed. by Cunningham), i. 246.

R. F. SKETCHLEY.

PAMELA (2nd S. ix. 305.) — The Pa-mé-la of Pope in his Epistle IV. to Miss Blount with the works of Voiture in 1717 (v. 49—56.) is a character totally distinct from the Pam-e-la of Richardson, a work which he began on the 10th Nov. 1739, and ~~was~~ first appeared in 1740. This

novel speedily attained extraordinary popularity. Voltaire's *Nanine* in French, and Goldoni's *Pamela* in Italian, were both founded on the novel, and the latter was translated into English in 1756. Horace Walpole, writing the 2d June, 1759, says: —

"Loo is mounted to its zenith; the parties last till one and two in the morning. We played at Lady Hertford's last week, the last night of her lying-in, till deep into Sunday morning, after she and her lord were retired. It is now adjourned to Mrs. Fitzroy's, whose child the town calls *Pam-ela*."

Now if the pronunciation had been Pa-mé-la, the point of the joke would have missed, for it alludes to the knave card termed *Pam* in the game of Loo. Fielding's Pam'-e-la in *Joseph Andrews* is intended as a parody on Richardson's heroine. I have never heard her name pronounced as Pope's Pa-mé-la. Both words are significant in Greek; Pope's means *all cheeks and breasts*, and Richardson's *tuneful*. T. J. BUCKTON.

Lichfield.

"RIDE" v. "DRIVE" (2nd S. ix. 326.) — The former is unquestionably an incorrect word for locomotion on wheels, and is decidedly a vulgarity when so used.

Such was the opinion of a very competent authority to whom I referred the question.

True there is a story about a tobacconist who, having amassed a fortune, emblazoned his armorial bearings on his carriage, with the motto, "Quid Rides," underneath.

Though your Derbyshire correspondent will probably not be inclined to look for the *norma loquendi* at this side of the Channel, I may inform him that the expression is almost unknown in Ireland. Indeed, were a person here to speak of "riding in a carriage," he would be stared at as a prodigy; and incredulity would perhaps be expressed as to the possibility of such a feat being accomplished! May we infer from this idiom not having yet "obtained" here, that it is of modern origin?

What would be the Latin for "drive" in the sense of travelling in a carriage?

JOHN RIBTON GARSTIN.

Dublin.

BOLLED (2nd S. ix. 28. 251. 309. 349.) — There can be no doubt that *bollen*, at least, has the sense of *tumefactus*, but I wish to show that in Exod. ix. 31. *bolled* may signify *habens culmum*. Ainsworth and his predecessors, in their English-Latin dictionaries, agree in explaining "a boll of flax" by *lini culmus*; and "bolled" by *habens culmum*. Several old English and French dictionaries render "boll" by *tige*, to which more modern ones add *capsule*. The interpretation of Bailey has been given, and others need not be quoted; certainly not modern ones. I have looked just now at ten old Hebrew lexicons, every one of which

gives the meaning of *stalk*, which confirms the opinion that our translators used *bolled* in the sense now advocated. Lastly, Ainsworth, whose annotations were published in 1618, says: "*Bolled*, or in the *stalke*." This is enough for me, and I hope it makes good my explanation. Ainsworth at least ought to know.

B. H. C.

PASSAGE IN MENANDER (2nd S. ix. 327.)—The Italian is misprinted, and I read the last word *sapore* for *ropore*. It is not to be found in the fragments of Menander, but Philemon (*Sententiæ*, ii.) has a like sentiment:—

"Ἀνὴρ δίκαιος ἔστιν, οὐχ ὁ μὴ ἀδικῶν,
ἀλλ' ὅστις, ἀδικεῖν θυνάμενος, μὴ βούλεται."

"A just man is not one who merely does not what is unjust, but who, having the power of injustice, will not commit it." Or,

* A just man is not one who does no ill,
But he, who with the power, has not the will."

T. J. BUCKTON.

Lichfield.

CORONATION, WHEN FIRST INTRODUCED (2nd S. ix. 346.)—There is no mention in Scripture of a royal crown, as a kingly possession, till the time when the Amalekites are described as bringing Saul's crown to David. The Rabbinical traditions, however, connect the first crown with Nimrod, in whose title, *Kenaz* the "Hunter," some persons affect to see the origin of the word "king." According to the tradition:—Nimrod was abroad one day in the fields, following the chase. Happening to look up to the heavens, he beheld there a figure resembling what was subsequently called a *crown*. He hastily summoned to his side a craftsman, who undertook to construct a splendid piece of work modelled from the still glittering pattern in the skies. When this was completed, it was worn by Nimrod, in obedience, as he supposed, to the declared will of heaven; and his people, it is said, could never gaze upon the dazzling symbol of their master's divine right without risk of being blinded. It was perhaps to this story Pope Gregory VII. alluded, when he used to say that the priesthood was derived direct from God, but that the imperial power of a crowned monarch was first assumed by Nimrod. Perhaps the legend itself may have been founded on the literal rendering of the Hebrew passage,—intimating that Nimrod was "the hero of the chase, in presence of *Jehovah*."

J. DORAN.

MILTON'S SONNET TO HENRY LAWES (2nd S. ix. 337.)—Has not MR. HUSK made a slight but fatal mistake in his otherwise valuable paper on his subject? His point is this:—In perhaps every edition of Milton's *Poems*, this sonnet is addressed to Lawes "on the *publishing* his *Airs*." It is found with that title in manuscripts, and with the accompanying date of Feb. 9, 1645. But Lawes's *Airs* were not published until 1653; and

MR. HUSK then proceeds to account conjecturally for the anachronism.

Is there not a mistake at the bottom of this? Was not the original title of the sonnet: "To Mr. H. Lawes on his *Aires*." I find it thus printed in the edition of 1705, and in one modern edition of 1809, which are the only editions to which I have present access. The omission of the words "the publishing," alters the whole argument, and converts the sonnet into an outpouring of private friendship instead of a recommendatory epistle.

C. E.

THE ENGLISH MILITIA (2nd S. v. 177.)—Your correspondent wishes to know what other regiments of English Militia volunteered and served in Ireland in 1798. As one of the two "still to be accounted for," I would mention the Royal Bucks Militia as one which served under the command of the Marquis of Buckingham during the Irish Rebellion.

Jos. G.

A FEMALE CORNET (2nd S. ix. 344.)—Perhaps the following circumstances, related as happening in the reign of George I. (*not* George III.), may be those about which W. D. puts a Query. Sarah, Duchess of Marlborough, writes under date of December 3, 1737, thus:—

"I will begin the relation with Mr. Lepelle, my Lord Fanny's [John, Lord Hervey,] wife's father, having made her [Molly Lepel] a cornet in his regiment as soon as she was born, and she was paid many years after she was a Maid of Honour.

"She was extreme forward and pert; and my Lord Sunderland got her a pension of the late King [George I.], it being too ridiculous to continue her any longer an officer in the army."—Walpole's *Letters* (ed. by Cunningham), i. clii.

R. F. SKETCHLEY.

PONTEFRAC (2nd S. ix. 343.)—On reading Φ's Query, as to the locality of Pontefract-upon-Thames, I inquired of an old resident of Sunbury (Middlesex) whether she remembered any place on the banks of the Thames of that name, and was informed that there was a place by the village of Shepperton Ashford, that she always knew by the name of "Broken Bridge," or "Broken Splash" (splash being a local name for bridge); but that she had never heard it called Pontefract or Pomfret.

She also said that about twenty years back, traces of a road (laid on piles) running directly towards the Thames and crossing several small pieces of water on its way, but stopping at the brink of the river, could still be traced.

Shepperton Ashford is about three miles from Sunbury, and seven from Kingston. CHELSEA.

NOTES ON RÉGIMENTS (2nd S. ix. 23. 111.)—The motto "*Vestigia nulla retrorsum*" was not first adopted by the 5th Dragoon Guards. Hampden in 1641 raised a regiment of infantry in

Buckinghamshire, and the motto chosen for the corps' standard was the patriot's own most appropriate device, "Vestigia nulla retrorsum."

C. J. ROBINSON.

PERKIN WARBECK (2nd S. v. 157.)—Has any information been obtained as to the history of those curious and very rare silver pieces, called "Perkin Warbeck's-Groats," beyond the numismatic tradition that they were struck by the Duchess of Burgundy in 1494, in furtherance of the supposed Duke of York's invasion of England in the following year?

Jos. G.

Miscellaneous.

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We are compelled to omit our usual Notes on Books.

M. S. R. will find in the 1st vol. of our 1st Series, pp. 28, 52, 123, the etymology of Grog, and at the last reference the Ballad by Dr. Trotter. The gallant Admiral to whom we were indebted for that communication, there states that there was an earlier ballad on The Origin of Grog. We shall be very glad if this fresh reference to the subject should prove a means of recovering it.

PERFORINUS. "The Two Kings of Brentford" figure in the Duke of Buckingham's Rehearsal, where in Act II. Sc. 2, the stage direction is, "Enter the Two Kings hand-in-hand," and where they probably did so "smelling at one nose-gay," although no such direction occurs.

C. GOLDING. Joshua Sylvester is the author of Tobacco Battered, and the Pipes Shattered. See "N. & Q." 2nd S. II. 333; III. 395; and p. 2.

A SMOKING READER will find some curious notices of the introduction of Tobacco into India in our 1st S. II. 60, 154.

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carolling “from his watch-tower in the skies.” Even the few persons I encountered on my way seemed, from their cheerful looks and brisk motions, to have caught the happy infection of the season. Just before reaching the village of Chalfont S. Peter, with its church neatly restored in good brickwork, and where the road winds between the well-wooded domain of Chalfont Hall and its neighbour “the Grove,” a noisy colony of rooks were building their nests in jubilant activity, and, as if celebrating the return of spring,—

“ . . . cubilibus altis,
Nescio quâ præter solitum dulcedine læti.”

Indeed all creatures seemed in merry mood to-day, realising, as I thought, the pretty *chanson* of the old French poet:—

“Le Temps a quitté son manteau
De vert, de froidure, et de pluie;
Et s’est vêtu de broderie
De soleil luisant, clair et beau:
Il n’y a ni bête ni oiseau,
Qu’en son jargon ne chantent et crie,
‘Le Temps a quitté son manteau
De vert, de froidure, et de pluie.’” *Ronsard.*

Soon afterwards the road enters the parish of Chalfont S. Giles, stretching on for some distance between meadows sloping down to the little shallow stream below, across which at last a foot-bridge leads into the churchyard. The church has few points of interest, and wore an air of neglect, arising possibly from the want, until recently, of a resident incumbent. At the extremity of the main street of the secluded, but not picturesque, village stands the sometime residence of the grand old poet. It is a small brick-built cottage, “semi-detached” it would now be called, for *dos à dos* there is another cottage, and both, as it struck me, might have formed originally but a single dwelling-house. The gabled end, with a huge projecting chimney, faces the village street: the house itself fronts a little garden-croft, into which a wicket-gate opens from the road. Leaning over this gate I found the present tenant, a labouring man, who admitted me not very willingly. It was hard, he thought, that *his* house should be constantly beset by wandering tourists, who came to see “the nothing that there was to show.” The house fronts the south; a vine covers its walls: on entering there is, on the left hand of the door towards the street, a kitchen, on the right a parlour. This latter, a very small low room with a single window, remains much as it must have been during the poet’s occupancy. The mantel-piece seems of that date, but the hearth is filled up by a modern stove. Beside it is a square open cupboard, or ambry, with a single shelf for books, on which not improbably once lay the MS. of *Paradise Lost*. I can imagine no person of a cultivated mind so insensible to local associations as not to feel more than or-

How much of unrecorded wisdom, how many sallies of playful wit, must have brightened this humble fireside, when, during that winter of 1665-6, some chosen friend was present as a guest to

"Help waste a sullen day, what may be won
From the hard season gaining."*

For Milton was much visited by his learned contemporaries, and was himself eminently a good converser. "He was delightful company," said his favourite daughter, "and was the life of the conversation." Here Henry Laurence may have held high converse with the blind bard on "our Communion and war with Angels," a subject of mysterious speculation congenial to both of them. Here we know that there came a humbler visitor, but one to whose casual suggestion the world is indebted for one of its noblest literary possessions. For in this room was planned, in this cottage was begun, and in all probability completed, the poem of "*Paradise Regained*." The occurrence is thus related by Milton's young friend and neighbour, Ellwood, who had called here to pay the first visit of welcome to the poet in his new abode: "After some common discourses had passed between us, he called for a MS. of his, which he bade me take home with me and read at my leisure." Honest Ellwood, on returning the MS. at his next visit, "pleasantly said, 'Thou hast said much here of *Paradise Lost*, but what hast thou to say of *Paradise Found*?' He made me no answer, but sat some time in a muse, and then broke off the discourse." On a subsequent visit, soon after the poet's return to London, Milton showed him *Paradise Regained*, and "in a pleasant tone said, 'This is owing to you, for you put it into my head by the question you put to me at Chalfont.'"

The author of a meritorious little book upon *Milton's Early Reading*, who came here from Bath many years ago, remarked that there was "no prospect from the windows." But, good Mr. Dunster, what is a prospect to a blind man's eye? And there were prospects *within* the room that would have dazzled the eyes of the cleverest of the poet's commentators. My blindness, says Milton in a magnificent passage in his *Second Defence*, "keeps from my view only the coloured surfaces of things, while it leaves me at liberty to contemplate the beauty and stability of virtue and of truth. How many things are there besides which I would not willingly see; how many

which I must see against my will; and how few which I feel any anxiety to see! There is, as the Apostle has remarked, a way to strength through weakness. Let me then be the most feeble creature alive, as long as that feebleness serves to invigorate the energies of my rational and immortal spirit; as long as in that obscurity in which I am enveloped, the light of the Divine presence more clearly shines!"

Think of the marvellous visions that must have passed before the "inward eye" of the blind old man who sat in the chimney-nook of this mean chamber! The *banquet scene* in the 2nd book of the *Paradise Regained*, "He spake no dream," &c.; the *night-storm* in the 4th, and then the exquisite description of *morning* that follows, where the secret of its magical effect upon the reader arises from what the painter would call its *repose*—from the force of *contrast* between the calm and quietude of the "sweet return of morn" and the hurricane and demoniacal *glamour* of the night preceding in the desert. I know of no other instance where the agency of this feeling of repose is employed with a finer effect, except *one*, which it would perhaps hardly comport with the reverence due to divine revelation to regard from merely a literary point of view; I refer to the passage in S. Luke's Gospel which follows the awful narrative of our Lord's crucifixion. After the hideous tumult of the city,—the "great company of people;" the "loud voices" of the mocking priests; the wailing women; together with the earthquake, the eclipse, and the rending of the veil of the Temple,—prodigies which accompanied the consummation of the "unknown agonies" of the Cross; after all this occurs a passage which has always struck me as inexpressibly soothing: one seems almost to *feel* the hush and pathetic stillness of the early morning, when to the two disciples on their way to Emmaus, "Jesus himself drew near and said unto them, What manner of communications are these that ye have one to another, as ye walk and are sad?"

And now, in closing this paper, I trust I may be forgiven for the avowal that I am so far a literary heretic as almost to prefer the *Paradise Regained* to its great precursor. I am not speaking critically, although, perhaps, something might be said that way,—but I mean as far as my own individual feelings are concerned. I think that there is more moral wisdom, more richness of thought, and far more pregnant brevity of expression in the later poem; less of sublimity, but certainly no failure of strength in the song of the divine old man, who at its commencement invoked heavenly assistance to bear him

"... through height or depth of nature's bounds
With prosperous wing full summ'd, to tell of deeds
Above heroic."

* Sonnet xx. Much criticism has been expended of late upon translations of the Odes of Horace, which are after all *untranslatable*. Were I asked to name any poem that would give an English reader the best idea of Horace's manner, in his less ambitious and more genial mood, I would from amongst Milton's social sonnets venture to select this one, and, as especially character-

GLEANINGS FROM THE RECORDS OF THE
TREASURY.—No. V.

We next have some correspondence between the Secretary of State's office and the Treasury respecting certain presents of books to the king, and the purchase of others at Amsterdam for his majesty's use: also particulars relative to the illumination of certain documents transmitted to ambassadors:—

"My Lords,

Sig^{ro} Coronelli, Geographer to the Republic of Venice, having this day presented to the Lords Justices (in the name of his Maj^y and for his use) some of his Geographical works, Their Ex^{ys} have thought fitt that a gratification bee made him of one hundred Guinees, which they command me to acquaint yo^r Lord^{sh} with, and they desire you will give Directions for the said Summ to be paid him accordingly.

"I am,

"My Lords,

"Yo^r Lord^{sh}

"Most faithfull &

"Most humble Servant,

"JA. VERNON.

"Whitehall,

16 May, 1696.

"L^d Com^{rs} of the Treasury."

"My Lord.

"Whitehall, 3^d April, 1710.

"Having employed Mr. Brand, her Maj^{ty}. Embellisher in writing & Embellishing an Exemplification of the Act Concerning Ambassadors &c., to be sent to the Czar of Muscovy: which consists of two Skins of Vellum, & is done with great care & pains, according to the Directions given him. And as this is an extraordinary Service, & different from his usual business of Embellishing her Maj^{ty} Letters, I take the liberty to acquaint your Lov^{ty} therewith, & recommend the same to your Lov^{ty} Consideration for such allowance as shall be thought suitable.

"I am,

"My Lord.

"Your L^{dy}. most humble

"And obedient Servant,

"H. BOYLE.

"R^t. Hon^{ble}. Lord High Treasurer."

"My Lord,

Whitehall, 30th June, 1714.

"I have lately employed Mr. Brand, her Maj^{ties}. Writer and Embellisher of Letters to the Eastern Princes in writing and embellishing two several Instruments on Vellum, the one a Patent under the Great Seal of Great Britain, containing her Maj^{ties} Grant of an Addition of Arms to Sign^r. Pietro Grimani, Ambassador from the Republic of Venice, the other a Duplicate of the same, to be Registered in the College of Arms; and being informed that Mr. Brand has usually been paid for such extraordinary services, which are different from his business of Embellishing letters, I do therefore recommend it to your Lov^{ty} to direct the payment of such an allowance to Mr. Brand for each Instrument as has been given him in the like Cases. I am,

"My Lord,

"Yo^r. Lov^{ty} most obed^t

"Humble Servant,

"BOLINGBROKE.

"M. H. L^d. H. Treas^r of Great Britain."

"My Lords,

Whitehall, 14th Dec^r. 1739.

"The King has commanded me to signify to your Lordships his Pleasure, that you do give the necessary Directions for paying to Mr. Renard, his Majesty's Agent

in Payment for a Book which he procured for His Majesty's Use.

"I am,

"My Lord

"Your Lordship's

Most obedient humble Servant,

HARINGTON.

"Lords Commissioners of the Treasury."

On the 20th December this fifty pounds was ordered to be paid out of money in Mr. Lowther's hands.

We will now slightly retrace our steps, and wend our way to the peaceful village of Kensington, the old "Court-suburb," where the inhabitants had erected an organ in their church to the honour and glory of Almighty God; but their zeal had exceeded their resources, and they thus besought the powers that be for help in their difficulties:—

"The humble Petic^{on} of yo^r

"Inhabitants of Kensington.

"May it please yo^r Ma^{ty},

"Whereas for the better promoting Piety & Devotion, and for the bringing of people to the Service of God, an Organ hath been lately erected in the Parish Church of Kensington, which Organ doth amount to the sume of five hundred pounds, and the Inhabitants of the said Parish having contributed two hundred pounds towards it, and by the smallness of the Parish not being able to raise but little more towards the said sume,

"Therefore yo^r Maj^{ties} Pet^r that the Organ may not be taken down (which it must unavoidably be without yo^r Ma^{ties} great Grace and Favour), wee do most humbly implore yo^r Royal Bounty in granting to us what in yo^r great goodness you shall think fitt towards the raising of the said three hundred pounds.

"And yo^r Pet^r as in duty bound will pray, &c."

This petition was presented on the 23rd of December, 1702, and was read to the queen on the 17th March, 1703 (a tardy process), when it was answered that "my L^d will speak wth yo^r B^p. of London." The result of this conference is at present unknown to me.

But while the solemn sounds of the "pealing organ" and "anthems clear" are yet ringing in our ears, we are accosted by a poor widow, who, in telling her tale of pity, discovers to us her parentage, and the fate of her father, the regicide Hugh Peters. She is introduced by Lord Nottingham, who by the command of her majesty the queen, addresses this letter to the Treasury:—

"Whitehall, May 19th, 1703.

"My Lord,

"I send your Lord^{sh} by the Queen's Command, the enclosed case of Elizabeth Barker, Wid^o, and am to acquaint you yo^r her Ma^{ty} would have you consider of it and report your opinion what her Ma^{ty} may fity do therein.

"I am,

"Your Lord^{sh}

"Most obed^t humble Servant,

"NOTTINGHAM.

"The Case of Elizabeth Barker, widow, daughter of Hugh Peters.

"That her said father being seized of a small estate, some real & some personall, both here & in New England, did on the first of Novr. 1659, by his deed in writing grant all his said Estate to his said daughter Elizabeth.

"That in y^e year 1660, the s^d Hugh Peters, being condemned & executed for High treason, & the said Elizabeth soon after her father's death having petition'd to King Charles the 2^d in Council, his Majesty was pleased to order the goods of her said father to be restored to her.

"That notwithstanding the forfeiture of the said Hugh Peters, his estate in New England w^{ch} consisted in some small parcels of land of an inconsiderable value was never seized for the Crowne, & the said Elizabeth, by reason of her then ignorance, as well as great grief, having omitted to mention the same in her petition, some persons there taking advantage thereof, & of the absence & poverty of y^e s^d Elizabeth, have entred into the same, & are still in possession thereof, tho' they derive noe title thereto, either from the Crowne or from her said father or her self, but are ready to compound with her if they may be secure therein.

"The said Elizabeth being very poor, having been a widow many yeares, & having had a Constant charge upon her of 8 children, 3 of w^{ch} in the last warr died in his Majesties service, & the rest being incapable to afford her a maintenance, & she being altogether helpless, her hard circumstances render her a fitt & just object of her Majesties Clemency; and therefore pray her Royal letter to Collonell Dudley, Govern^r of Boston Colony, to pass a Patent to her for the said lands formerly her father's."

From a memorandum on the back of this document it appears to have been received from "Mr. Pen" on the 12th May, 1703, and to have been read on the 3rd June following; but the result I have not been able as yet to discover.

WILLIAM HENRY HART.

Folkestone House,
Roupell Park, Streatham.

TYBURN GALLOWES.

The following note from Mr. A. J. Beresford Hope, published in *The Times* of May 9th, 1860, should be preserved in "N. & Q." It is addressed from Arklow House, Connaught Place, May 8th:—

"The site of Tyburn gallows has been a frequent subject of discussion amongst London antiquaries. It may be interesting to those who care for such questions to learn that yesterday, in the course of some excavations connected with the repair of a pipe in the roadway, close to the foot pavement along the garden of this house, at the extreme south-west angle of the Edgware road, the workmen came upon numerous human bones. These were obviously the relics of the unhappy persons buried under the gallows."

The vexata questio will, I presume, be settled by this fortuitous discovery. M. LAMPRAY.

[In *The Times* of May 11th and 14th appeared the following replies to Mr. Hope's communication:—

"Sir,—In answer to the letter of Mr. A. J. Beresford

Hope, in your impression of to-day, allow me to state what has been constantly asserted, and hitherto without contradiction.

"There is a house in Connaught Square (46. I think) which tradition declares to have been built on the site of Tyburn gallows, such tradition being represented to be founded upon a recital in the lease, identifying the plot of ground on which the house was built with the *locus in quo* of the fatal tree. Mr. Hope's argument is, to say the least, founded upon an insufficient base. If the coming New Zealander on his way to the ruins of Waterloo Bridge from the *débris* of St. Paul's were to conclude that the gallows were erected within the walls of Newgate, because he saw skeletons dug up there, he would be, as we know, decidedly wrong. Felons condemned to death pass the place of their burial on the way to the place of execution. They are buried near, not under, the drop.

"Again, with the exception of those condemned to be hung in chains or publicly dissected, the bodies of criminals were invariably given up to their friends. Those who did not care what became of their inanimate frame themselves sold the reversion of their lifeless corpse to the surgeons, either to procure the necessities of life or means of debauchery. The piety of relatives would secure decent interment for others. The proportion of those who had neither friends to care for them, or who, not caring for themselves, had made a profit of their own carcases, would be but small, and Jack Ketch would have sent their bodies, for a consideration, to Surgeons'-hall as freely as he would have sold their clothes in Rag Fair, rather than be at the trouble of burying them for nothing.

"Lastly, Mr. Hope did not say whether the skeletons were many or few—whether they were interred in coffins or not—whether there were any fragments of clothes or not.

"I would suggest that they were rather the relics of those who had perished from plague or some similar disease. It is well known that there was a pest-field at Craven Hill for those who had died of plague; why should there not have been one nearer town, at Tyburn Gate? Were the bones found in separate graves or in one hole?

"The proprietor of the house in Connaught Square could throw some light on the matter. He can confirm or destroy the tradition. J. W. SLADE.

"60, Trinity Square, S.E., May 9.

"Sir,—In reference to a letter which appeared in *The Times* on day last week respecting the discovery of human remains in the vicinity of Connaught Place, I beg to state, for the information of all whom it may interest, that in 1811 Dr. Lewis, of Half-Moon Street, Piccadilly, was about to erect some houses in Connaught Place (Nos. 6. to 12. I think), and during the excavations for foundations a quantity of human bones was found, with parts of wearing apparel attached thereto.

"A good many of the bones, say a cart-load, were taken away by order of Dr. Lewis, and buried in a pit dug for the purpose in Connaught Mews.

"If you would be kind enough to find space for this in a corner of your valuable journal, you will oblige

Yours very respectfully,

"May 14."

"CHARLES LANE.]

LONGEVITY IN YORKSHIRE.

On the fly-leaves of a book named *Longevity*, a curious History of such Persons of old who have lived several Ages and grown

again, &c. By *Eugenius Philalethes, F.R.S., Author of the Treatise of the Plague*, London, 8vo. 1722, I find the following account of several old persons in Yorkshire, and evidently written by some person who had seen some of the parties:

"I remember, when I learnt at School in Holderness, a blind old woman, going about, begging there, called Ursula Chicken, who was one hundred and twenty years old. This might be about 1718: and she lived some years later.

"In the year 1734 I went to live in the summer at Firbeck, within half a mile of Roche Abbey, about which time there was a stone put up in the Church yard at the head of the graves of a brother and son buried there, whose ages made two hundred and twenty-three years, the one 113 and the other 109 years old, and both of them had lived at Roche Abbey all their time in caves within the Rock.

"I knew Mr. Philip of Thorner very well, for some years before he died, who was born in Cleveland. in the North Riding, towards the latter end of Old Jenkins' time: and was over at Thorner when he had his picture taken, at which time he was one hundred and sixteen years old, with all his senses perfect; and who only 7 years before, viz. at 109, got his maid with child, and altho' he did not live above a year after he had his picture drawn: yet he might have lived for many years longer, only for an accident which took him off.

"Thomas Rudyard, Vicar of Everton in Bedfordshire, dyed in King Charles's time, aged one hundred and forty years and upwards, as appears by the parish Register.

"York, Jan. 5, 1768.

"Last week dyed at Burythorpe, near Malton, Francis Consit, aged one hundred and fifty years. He was maintained by the parish above 60 years, and retained his senses to the very last. This, among many others, is an instance of the healthy situation of Malton and its neighbourhood. A few years ago, there were three women, all of 100 years of age, or upwards, who lived in or about Whitwell, met at that town, and danced a Yorkshire reel.

There was an old woman at Sutton, about ten years ago, a relation of your Tenant Bosomworths, and died at their house, who was one hundred and seven years old, and walked as upright to the last as a young man of twenty, and also retained her senses: and I have myself known several old people thereabouts of about an hundred years old. Old Robinson's father, at Bolthby, lived to an hundred and eight, and he himself when he died was turned ninety-eight.

"There is now living at Rouillac, in Condomois in France, one John Lasite, who is in this present year 1768, 187 years old, and in good health, and all his senses perfect.

"In the year of our Lord one thousand one hundred thirty and nine died in France Johannes de Temporibus, who had lived three hundred sixty and one years, and had been an Halbardeer to the Emperor Charles the Great."

There is not any name appended to these Notes, but the writer appears to have resided at York.

EDWARD HALLSTONE.

Horton Hall.

* Old Jenkins was 169 years old when he died: both he and Phillips were Cleveland men.

Minor Notes.

DE QUINCEY ON JOHNSON.—

"We recollect a little biographic sketch of Dr. Johnson, published immediately after his death, in which, among other instances of desperate tautology, the author quotes the well-known lines from the Doctor's imitation of Juvenal:—

"Let observation, with extensive view,
Survey mankind from China to Peru;"

and contends with some reason that this is saying in effect,—"Let observation with extensive observation survey mankind extensively."—De Quincey, *Selections*, vol. ii. p. 72.

De Quincey's "little biographic sketch" is, I fear, apocryphal. The criticism is Coleridge's. See "Table-Talk," p. 340. ed. 1851. Unless, indeed, Coleridge unconsciously quoted the "biographic sketch;" and I know not who, at the time of Johnson's death, could have written such a criticism. S. C.

HISTORY ALWAYS REPRODUCES ITSELF.—The gallant crew of the Water Lily, to say nothing of their numerous imitators who have of late years astonished the natives of every out-of-the-way nook and corner of Europe, by suddenly appearing on their rivers, sitting on nothing in particular, and propelling themselves at a pace to which that of the (German) locomotive is *chelonian*, are not perhaps aware that nearly 250 years ago the passion for dangerous aquatics was as great, if not greater, than their own. We will pass by the adventurous voyages of Taylor the Water-Poet, as being more or less professional and pecuniarily productive; but the following is so thoroughly in the spirit of our modern Jasons that it may be worth the noting:

"At the Court of Greenwich, 27 June, 1619.

"A Passe for Capten Francis Connyngslee, Capten of the company exercising Armes in the military yard in the county of Middlesex, to Goe to Hamborough in a wherry boate, with one paire of owers, and to give him leave and permission to appoint a sufficient deputy to instruct his said company in his absence, and to suffer him to take with him two watermen that row him, and a steersman, with necessary provisions not prohibited."—*Register of Privy Council*.

Let us trust that efficient life-buoys were amongst the "necessary provisions not prohibited."

G. H. KINGSLEY.

DEVIL'S OWN.—This was a crack corps of volunteers, raised at the end of the last century or the beginning of the present. Its proper name was the Temple Association, because its members were all members of either the Middle or the Inner Temple, and a supplemental corps manœuvred on their left, which consisted of their clerks. The uniform was scarlet faced with black velvet. A year or two ago I gave a coloured engraving of a member of this corps in his uniform to the Hon. Society of the Inner Temple. This

corps was distinct from the Bloomsbury corps, to which a great many members of the Bar belonged. In the Bloomsbury corps the late Mr. Justice Allan Park, as he told me himself, was a corporal, and Lord Campbell, the present Lord Chancellor, was I believe a private, both being Benchers of Lincoln's Inn. The St. Martin's volunteers were The King's Own, because King George III. resided in that parish. The St. Margaret's volunteers were the Queen's Own, because part of Buckingham Palace is in that parish. The St. James's volunteers were the Prince's Own, because the Prince of Wales, afterwards King George IV., lived in Carlton Palace, which is in the parish of St. James's. And the Temple Association was called The Devil's Own, because its members were all lawyers. F. A. CARRINGTON.
Ogbourne St. George.

PROVERB. — The subjoined from a contemporary newspaper is worth preserving : —

"GOOD NAME BETTER THAN A GOLDEN GIRDLE. — The lavish use of gold in many of the tissues now worn by ladies reminds us, says a Paris journal, that a decree of the Parliament of Paris in 1420 forbade the use of golden girdles to women of loose character, but they did not long observe the prohibition, and their costume was soon just the same as that worn by respectable persons, who were therefore obliged to abandon the showy style of ornament above mentioned. Hence the proverb, "Bonne renommée vaut mieux que ceinture dorée" (a good name is better than a golden girdle).

Perhaps some Paris correspondent may be able to verify or disprove the existence of the decree referred to. T. LAMPFRAY.

MUFFS, A SLANG NAME. — Some of our slang expressions can be traced back a good many years. I remember to have met in Pepys's *Diary* with the expression of some one's nose being put out of joint. Lately, when reading the *Travels of Sir John Reresby in 1648*, I was much amused at finding him say that "the Low Dutch call the High 'Muffes,' that is *etourdi* as the French have it, or blockhead." "Vixere fortes ante Agamemnona." There were "muffs" before; but perhaps we had better not particularise.

H. V. T.

Queries.

BUFFON AND MADAME DE SEVIGNÉ. — Might I be allowed to call the earnest attention of the numerous readers of "N. & Q." to the following account? —

M. Nadault de Buffon, great grand-nephew of the French naturalist, has just published in two octavo volumes the correspondence left by his illustrious relative. This interesting work, including all the letters collected by previous editors, has met with the greatest success, and the first impression is now nearly out of print. I was

fortunate enough to send to M. Nadault de Buffon the copy of several letters preserved in the British Museum; but it strikes me that there must still exist, scattered throughout various private and public collections, many more documents of the same character. Buffon, as every body knows, was on terms of intimacy with the Duke of Kingston; he had been elected, besides, a Fellow of the Royal Society, and accordingly could not but reckon amongst his correspondents a good number of English *savants*. Now if this paragraph should fall under the notice of persons, either possessing MS. letters of Buffon, or able to give me information respecting any such, I shall be extremely obliged if they will by their kind communications assist me in rendering as complete as possible the second edition of the work I am now alluding to.

Messrs. Hachette, the publishers of Buffon's *Correspondence*, are also preparing a splendid edition of Madame de Sevigné's *Letters*. In this case, too, I venture upon an appeal to the lovers of literature. The loan of a MS. letter, or the smallest bibliographical particular respecting the fair epistolographer, will be highly valued and duly acknowledged by
GUSTAVE MASSON.

Harrow-on-the-Hill.

THE WEAPON ANGOL, OR ANGUL. — It is suggested by Kemble and Lappenburg that the name of the nation of the Angles may have been derived from Angol, or Angul, signifying a weapon. Can any of your readers give me a description of the form or shape of such weapon?

HENRY INGLEDEW.

Newcastle-upon-Tyne.

DAVID ANDERSON. — Can any of your readers give me any biographical particulars regarding David Anderson, a Scottish poet, who is author of a play on the subject of Sir W. Wallace, published about 1821. A poem having the title of *Fergus II., or the Battle of Carron*, by D. Anderson, was published in 1810. Probably the same author. X.

SIR THOMAS TASBOROWE. — Of what family was Sir Thomas Tasborowe, one of the Tellers of the Exchequer in 1601? Any particulars relative to him will be welcome to
T. HUGHES.

Chester.

BRITAIN 1116 B.C. — In the *Chronicle of England*, by John Capgrave, recently published by the Rolls Commission, appears at p. 37. the following : —

"At the time of the death of Eli, the priest of the Tabernacle, Brute, that was of Eneas [of Troy] King, came into this land, and called it Britayn, after his name. When he died, he divided his kingdom to his three sons. The first named Leogirus; and to him he gave the land from Dover unto Humber. The second son named Albamactus; and to him gave he all Scotland unto Humber.

The third son named Camber; and to him gave he all Wales. The first country was called in those days Loegria. The second, Albania. The third, Cambria."

Is there any other historical evidence of these statements, or any account of their successors? It is an interesting inquiry, and may be explained by others. J. G.

"ROBIN FLETCHER AND THE SWEET ROODE OF CHESTER."—Can you expound to me the mystery of the following expression in Gascoigne's *Glasse of Government*? It certainly hath a tale appended.

"So so. They are as much a kynne to the Markgraue as Robyn Fletcher and the sweet roode of Chester."

G. H. K.

DESCRIPTIVE CATALOGUE.—Can you refer me to any books or papers on the art of forming a descriptive catalogue of a library? G. H. K.

SINGER'S REPRINTS.—I have picked up a few numbers or volumes of a Series of *Select English Poets*, printed at the "Chiswick Press," with Prefaces signed S. W. S. (which I take to be the late Mr. Singer). How many were published, and what constitutes a complete set? S. WMSON.

FACETIA.—Can any of your correspondents say when and how the words *facetia* and *facetious* were first used as a bibliographical term to denote books or prints of a certain description? Although the use has become more common of late years, I trace it back over a century. ANON.

COACH AND HORSES.—At Merrion, co. Dublin, there is a "wayside hostelry," called the "Coach and Horses," and on the front of the house is nailed a "sign" representing a mail coach, &c., &c., with a landscape in the background. It is known that this sign has been up for forty years, also that it has not been repainted for at least thirty; still, though exposed to the weather and sea breeze (the house is not 150 yards from the sea) for so long a time, it is still in remarkably good preservation, though evidently beginning to show symptoms of decay. As it appears to have been executed by an artist far above the ordinary sign-painter, and though recollected for forty years may be still older, it might be worth some resident's while to have it secured from farther decay, and to have its history investigated. Perhaps ABHBA might do something in the matter.

CYWRM.

Porth-yr-Aur, Carnarvon.

RUTHERFORD FAMILY.—I shall feel much obliged if any of your correspondents could refer me to a pedigree of the Rutherford family.

ALPHA.

PENCIL WRITING.—When were black-lead or other such like material first used in writing?

S. B.

"GR.": "SAMMLUNG."—Some prints in my collection, which I purchased at Brussels, have a stamp upon the back, of which I should be glad to know the meaning. Within a circular line rather larger than a shilling are the letters "GR," with a coronet above them, and "Sammlung" below, denoting from whose sammlung or collection they came.

N. J. A.

MARTHA GUNN.—I have a portrait of Martha Gunn, the Brighton Bather, engraved by W. Nutter, dated June 1st, 1797, and dedicated to the Prince of Wales. She is represented as bathing an infant, whose countenance looks like a portrait also. Will some of the correspondents of "N. & Q." be so kind as to inform me if this be the case, and if so, of whom? Any particulars of Martha Gunn herself would also be acceptable to

N. J. A.

LAUREL BERRIES.—I have heard that in Yorkshire the berries of the laurel are commonly made into fruit tarts, and eaten without injury. This year promises a very great supply of laurel berries. Any information on this subject will much oblige

IRELAND.

FELLOWES' "VISIT TO THE MONASTERY OF LA TRAPPE."—In Messrs. Willis and Sotheran's *Catalogue of Books* for April, the following entry appears:—

"343 FELLOWES' Visit to the Monastery of La Trappe, with Notes of a Tour in Le Perche, Normandy, Bretagne, Poitou, Anjou, &c., coloured engravings, LARGE PAPER, impl. 8vo. morocco, gilt leaves, 10s. 6d. 1818.

"Was not the principal incentive to this Journey to ascertain the fate of a Noble fanatic who left the Church of his Fathers for the 'PAPAL DIADEM,' but being foiled, in despair buried himself in the Monastery of La Trappe, the late Rev. Sir H. T. . . . y, Bart. of T. . . . C. . . li?"—MS. NOTE.

To whom is reference made in the foregoing? and upon what grounds? ABHBA.

CELTIC SURNAMES.—I shall be glad of a reference to any works on Gaelic and Irish surnames.

F. S. D.

QUAKERS DESCRIBED.—In the current number of the *North British Review* I read the following:—

"A writer who fortunately is not now so popular as he was formerly, has said with bitter pungency, 'The Quakers pursue the getting of money with a grace as steady as time, and an appetite as keen as death.'"

Who is the writer thus quoted?

A CONSTANT READER.

HYMN ON PRAYER.—Would some of your readers inform me who wrote the Hymn on Prayer, commencing—

Go where the morning shineth,
Go where the moon is bright."

A. R. S.

LA CHASSE DU SANGLIER IN FRANCE.—Three summers ago, when at Brighton, I went to Craik's Baths to take a tepid sea-bath, and while it was preparing I was shown into a waiting-room, the walls of which were decorated by painted figures of the natural size, representing what from a cursory view I considered to be what in English phraseology we term a "Meet" for *la Chasse aux chiens courans of the Wild Bour at Fontainebleau*, and there was a full *équipage de chasse* in attendance. From the dresses of the persons present at this *rendezvous de chasse*, I could not decide the epoch when it must have taken place. It might have been towards the close of the reign of Louis XVI., or during the time of the Convention, or during the transition period between these two points. Altogether it appeared to me very curious and interesting, and well executed: and if any reader of "N. & Q." can favour me with its history and other particulars, I shall feel obliged to him. From inquiry I find it is now being demolished to make room for improvements or alterations; but I trust drawings or some means have been taken to preserve a representation of it. —Z. S.

REV. GEORGE OLIVER, D.D.—Can you inform me where I can procure a list of the works that have been published by the Rev. George Oliver D.D., of Exeter, with their dates, in addition to his *Monasticon*? Also, has any portrait of him ever been published? *
G. H. I.

Queries with Answers.

SAMUEL DANIEL.—The inscription forwarded by E. D. (2nd S. ix. 286.) corresponds exactly with a copy taken from the tablet and forwarded to me by the rector of Beckington, so that there can be no question as to its correctness. Let me add my entreaties to those of E. D., and ask Mr. ROBINSON (*anté*, p. 152.) to strain his memory to the utmost for the sake of

"Hone-sweet Daniel."

Can you point out to me a really good life of him? As yet I have not been fortunate enough to meet with one anything like perfect. G. H. K.

[We are not able at present to point out a better account of Samuel Daniel than the one furnished by Kippis in the *Biographia Britannica*. Mr. Headley in the biographical sketches prefixed to his *Select Beauties of Ancient English Poetry* has given an accurate estimate of Daniel's poetical character.]

DATE OF THE CRUCIFIXION.—Has anyone endeavoured to fix the exact date of the Crucifixion, so as to be able to say on this — of — was completed that stupendous sacrifice, 1860 [1827–1831?]

[* The titles of many of Dr. Oliver's works will be found in Davidson's *Bibliotheca Devonensis*.—ED.]

years ago? How much the solemn feelings proper to the season would be heightened if on any year "Good Friday" actually corresponded with the day.

The date of the Crucifixion being fixed, that of Ascension Day, and of the descent of the Holy Spirit and Gift of Tongues could also, I suppose, be easily fixed. CYWRM.

Porthyr Aur, Carnaryon.

[Clinton (*Fasti Romani*) is of opinion that the crucifixion "may be probably assigned to Friday, April 15" (ii. 243). About this there is and must be some uncertainty. There appears, however, to be little room for doubting that Our Saviour died at the time of the slaying of the Paschal Lamb. "It came to pass that Jesus expired upon the cross on the day and in the hour at which the Paschal Lamb was appointed to be slain" (Clinton, ii. 240). And again, "About the same hour of the day when the Paschal Lamb was offered in the Temple, did Christ die on Calvary." (Kitto, *Cyclo.*, Note on "Pass-over.")]

REBELLION OF 1715.—Some friend of "N. & Q." will perhaps be kind enough to let me know where I can find a list of the names of the rebels taken at Preston in 1715, as well also whether there be any printed or written account of the trials of Dalton, Tyldesley, Muncaster, Wadsworth, Leybourne, &c? Any information will be kindly received, as I am publishing notes on the Diary of Thomas Tyldesley, the father of Edward, who was engaged in the above affair.

W. THORNER.

Blackport.

[A list of the rebels taken at Preston will be found in Robert Patten's *History of the late Rebellion*, 8vo. 1717. At p. 137. he states that "Edward Tildesley of the Lodge, a papist, Lancashire, was acquitted by the jury at the Marshalsea, though it is proved he had a troop, and entered Preston at the head of it with his sword drawn; but his sword had a silver handle." Another "list of the noblemen and gentlemen taken at Preston," is printed in *A Compleat History of the late Rebellion*, p. 75., 8vo. 1716. Consult also Baines's *History of Lancashire*, iv. 323–327. The trials of the prisoners at Liverpool commenced on Jan. 20, 1716, and lasted till Feb. 8.; but no report appears to have been published.]

RIFLING.—A letter from the Common Serjeant of London to Sir W. Cecil, dated 1569, Sept. 4, speaks of the fraudulent game called *Rifling*. What was this? ABRACADABRA.

[A game with dice. "Plus de points. A rifling, or a kind of game wherein he that in casting doth throw most on the dyce, takes up all the monye that is layd down." *Nomenclator*, quoted in Nares's *Glossary*, edit. 1869.]

ETYMOLOGY OF RIFLE.—What is the etymology of the word *rifle*? I have heard one given, but cannot recall it. The dictionaries throw no light upon the subject. NIOMENIS.

[From the German *reifeln*, to flute, to furnish with small grooves or channels.]

B. HUYDECOPER.—Can anyone conversant with Dutch literature oblige me with the title of a

work on the difficulties of the Dutch language by Huydecoper, published about the end of the last century. F.

[We find no record of any original work by Huydecoper answering this description. He published, however, at Leyden, in 3 volumes 4to. 1772, an edition of Melis Stokes' *Rijmchronijk*, which is probably the work for which our correspondent makes inquiry. This edition not only offers a full explanation of the old "Kronijk," but affords a valuable introduction to the Dutch language: "die gründlichste Anleitung zum tiefern Eindringen in den Geist der holländischen Sprache." — *Allg. Encyk.*]

Replies.

JUDGES' BLACK CAP.

(2nd S. ix. 132.)

This cap is called "The Judgment Cap," and is assumed on very solemn occasions, of which the passing of sentence of death is one.

When, on the 9th of November, the Lord Mayor is presented in the Court of Exchequer by the Recorder, as soon as the Lord Mayor comes into the court, all the four learned barons put on their black caps, and keep them on all the time the Lord Mayor stays. The Lord Mayor, when he has advanced to the bar of the court, puts on his triangular, feathered, edged hat, and the Recorder presents him in a highly complimentary speech, which, having been replied to by the Lord Chief Baron in an address equally complimentary, the civic procession departs.

Before the abolition of fines and recoveries, recoveries were sometimes suffered (as it was called) at the bar of the Common Pleas. I was once present when this occurred, about thirty-five years ago. In the middle of the day the business was suddenly stopped, and the door at the back of the seats occupied by the learned serjeants was opened, and the middle of the seats turned up to allow a passage to the bar of the court. The judges all put on their black caps, and all the serjeants rose. Mr. Boodle, the eminent conveyancer, and his son Mr. Boodle the barrister, advanced to the bar with three bows; the latter not being robed as barristers did not then plead in that court. The following dialogue then occurred:—

"*Mr. Serjeant Vaughan.* John Thomas, Esq., complains of Edward Boodle the elder, Esq., and Edward Boodle the younger, Esq., for that they have disseised him of 100 messuages, 100 gardens, 10,000 acres of land (enumerating an immense property situated in a great number of places), which they have after Hugh Hunt (an imaginary person), and he prays judgment.

"*Mr. Serjeant Pell.* Edward Boodle the elder, Esq., and Edward Boodle the younger, Esq., come in their own proper persons, and defend the force and injury, and vouch to warranty George Earl of Winchelsea, and pray that the demandant may count against him.

"*Mr. Serjeant Vaughan.* The like, changing what ought to be changed.

"*Mr. Serjeant Taddy.* George Earl of Winchelsea comes and defends the force and injury, and vouches to warranty the common vouches (an officer of the court), and prays that the demandant may count against him.

"*Lord Chief Justice Best.* Brother Taddy, you should not call him common vouchee, but call him by his proper name.

"*Mr. Serjeant Taddy.* George Humphrys, my lord.

"*Mr. Serjeant Vaughan.* The like, changing what ought to be changed.

"*Mr. Serjeant D'Oyly.* George Humphrys craves leave to imparl.

"*Lord Chief Justice Best.* Let it be so."

The Messrs. Boodle then retired from the bar with three bows, which were acknowledged by the judges, who took off their black caps, and the ordinary business of the court was resumed.

The object of this ceremonial probably was to resettle some estates on the marriage of some member of the nobleman's family who is here mentioned.

I strongly incline to think that the use of the judgment cap was not restricted to the judges, as at the last of Her Majesty's levees in 1859 I saw Mr. Serjeant Payne carrying a cap of this kind in his hand; and the "learned and judicious" Hooker, who was a clergyman, is represented on his monument as wearing one of these caps.

F. A. CARRINGTON.

Ogbourne St. George.

CARNIVAL AT MILAN.

(2nd S. ix. 197. 312.)

The answers of your correspondents require, I think, a little rectification. MR. BUCKTON omits to notice the manner in which the Milanese, down to St. Ambrose's time, supplied the full number of thirty-six fasting days, in consequence of the Saturdays during Quadragesima being exempt from the fast. It is to be remarked that considerable difference prevailed in the various portions of Christendom as to the number of fasting days during Quadragesima proper. This, beginning with the first Sunday of Lent, contained of course forty-two days, which, as St. Ambrose observes, corresponded with the forty-two stations of the Israelites between Egypt and the promised land. This, however, indicated the season only, not the number of fasting days. The Sundays were universally excepted from the fast, though not from abstinence from flesh meat; and thus the number of fasting days was reduced to thirty-six, which, as St. Gregory remarks, was the tithe of the year. The Oriental church deducted the Saturdays also; and to this custom the primitive church of Milan adhered, differing in this respect from the quadragesimal observance at Rome. In order, however, to pay the full tithe—a fast of thirty-six days—the Greeks consecrated seven, instead of six weeks, to the penitential ob-

servance, beginning from Quinquagesima Sunday. This also the church of Milan adopted. Seven weeks, however, containing each five fasting days will give only the number thirty-five. This was raised to thirty-six by the last Saturday, the eve of the grand festival of our Lord's resurrection, being observed as a fast. Thus was paid the annual tithe of penitential sacrifice. I could quote various authorities for these statements, but Martene, I suppose, will be accepted as sufficient:—

"Tempore tamen S. Ambrosii Ecclesia Mediolanensis quadragesimam non a sextâ, sed à septimâ ante paschalis festum Dominicâ observare solebat, quippe ex illis erat, quæ præter Dominicos dies, etiam Sabbato jejunium subtraherebat, ut constat ex S. Ambrosii libro de Elia et jejunio, cap. 10." (*De Antiquis Ecclesie Ritibus*, lib. IV. cap. 18. sect. 5.).

And again as to the Greek church:—

"Græci ab initio septem hebdomadas jejunio consecraverunt; octavam deinde addiderunt, quam carnis-privii appellare solent, eo quod a solis carnibus in eâ abstineant, permisso casei et lacticiniorum usu, per totam deinceps quadragesimam inhibito." (*Ibid.* sect. 8.)

Some of the ancient Greeks excepted also the Thursdays as well as the Saturdays and Sundays, and in that case commenced the quadragesimal fast from Septuagesima. (Ratramnus, lib. IV., *con. Græcos*, cap. 4.) See also on this subject Baronius and Spondanus, *ad annum* lvii.

This being so, I cannot agree with Mr. Buckton in the assertion that the *present* "practice at Milan is of far greater antiquity than that of Rome." And although that diocese does not conform to the present discipline of the church by commencing the fast on Ash-Wednesday, yet, as Ferraris informs us (*in v. Quadragesima*), it makes up for it by observing the Rogation days, not merely as days of abstinence from flesh meat, like the rest of the church, but as fasting days also. The fast consists in taking one meal only, as well as abstaining from flesh meat. I mention this because many Protestants are not aware of the distinction.

There grew up, however, in the church a desire of imitating our Blessed Lord in the exact number of actual fasting days, *i. e.* forty, by adding to the thirty-six four in the week preceding Quadragesima Sunday. When did this become the law of the church, and by whom instituted? Not by Gregory the Great, as your correspondent W. C. alleges: that opinion is quite exploded. Neither was it by Gregory II. as Mr. Buckton affirms. Both these mistakes originated in a misunderstood passage in Gratian. Benedict XIV. will be acknowledged a high authority on a subject like this. He discusses this question in his learned work, *De Synodo Diœcesanâ*, lib. XI. cap. 1., from which I thus quote:—

"Quæ verò tempore, et quo auctore id factum fuerit, difficile est definire."

After dismissing various statements as untenable, among the rest those above alluded to, he comes to the following conclusion:—

"In tantâ itaque rerum obscuritate, et auctorum discrepantiâ, illud videtur affirmandum, quod opinantur citatus Natalis Alexander, et Thomassinus, *tract. de jejunio*, part. II. cap. 2., nimirum cœpisse prius nonnullos fideles, ex singulari quâdam pietate, quatuor dies, Dominicæ Quadragesimæ præviis, antepaschali jejunio adjicere; eorumque morem, ab universâ Ecclesiâ Latinâ paulatim receptum, vim et robur legis tandem obtinuisse; quam postea in Concilio Beneventano, anni 1091, firmavit Urbanus II., *Can. IV.*, 'Nullus omnino laicus, post diem Cineris et cilicii quæ caput jejunii dicitur, carnibus vesci audeat.'"

The laity only are here mentioned, because the clergy, from a remote period, had been accustomed to begin their fast from Quinquagesima. This was confirmed and enforced upon them by the Council of Clermont, as may be seen in Matthew Paris, *ad an.* 1095, and in Hardouin's *Coll.*, tom. vi. part. II. The canon runs thus:—

Nemo laicorum a capite jejunii, nemo Clericorum a Quinquagesimâ usque in Pascha carnes comedat."

JOHN WILLIAMS.

Arno's Court.

TART HALL.

(2nd S. ix. 282.)

Not far from the present Buckingham Gate stood Tart Hall and the Mulberry Garden; the latter being planted in 1609, by order of James the First, with the view of producing silk in England. To carry out this *object*, he caused several ship-loads of mulberry-trees to be imported from France; and in 1629, we find a grant made to Walter Lord Aston, appointing him to the "custody of the garden, mulberry trees, and silkworms, near St. James's, in the County of Middlesex." The speculation proving a failure, the Mulberry Garden, within a few years, was converted into a place of fashionable amusement.

John Evelyn says, under the date May 11, 1654:—

"My Lady Gerrard treated me at Mulberry Garden, now the only place of refreshment about the town for persons of the best quality to be exceedingly treated at; Cromwell and his partisans having shut up and seized on Spring Garden, which, till now, had been the usual rendezvous for the ladies and gallants at this season."

To which passage the following note is added in the last edition of Evelyn's *Diary* (1850, vol. i. p. 288.):—

"Buckingham House (now the Royal Palace), was built on the site of these gardens [*i. e.* the Mulberry Garden]: see Dr. King, iii. 73. ed. 1776; Malcolm's *Londonium Redivivum*, iv. 263.; but the latter afterwards, p. 327., says that the piece of ground called the Mulberry Garden was granted by Charles II. in 1672 to Henry Earl of Arlington; in that case it would be what is now called Arlington Street, unless it extended up to the Royal Palace."

If the writer of this note had turned over another page of Malcolm's book, he would have read that —

"Arlington Gardens [*i. e.* the Mulberry Garden] comprised the ground now occupied by Arlington Street, part of the Green Park, and part of St. James's Park, Arlington House standing where the Queen's house now does."

The Mulberry Garden, according to Malone, was the favourite resort of the immortal Dryden, where he used to eat *mulberry tarts* with his mistress, Mrs. Anne Reeve.

"Nor he, whose essence, wit, and taste, approved,
Forget the *mulberry-tarts* which Dryden loved."

Pursuits of Literature.

Tart Hall stood opposite to the Park, on the ground between Buckingham Palace and the commencement of the houses in James Street. It was built (the new part at least) by Nicholas Stone, the sculptor, in 1638, for Alatheia, Countess of Arundel, probably as a summer residence.

I believe that it was named Tart Hall from its proximity to the Mulberry Garden, which, as we have seen, was famous for its *tarts*. It is so called in the inventory of "household stuffs," &c. taken in 1641 (Harl. MS. No. 6272); in Algernon Sydney's *Letters to Henry Savile*; in several documents in the State Paper Office, &c.

Lord Goring had a house in the Mulberry Garden in 1632; and probably Tart Hall was similarly situated. Cunningham says —

"*Goring House* and garden could only have occupied a comparatively small portion of King James's Mulberry Garden, for the place of amusement of that name existed many years earlier."

The destruction of these gardens is thus noticed in Dr. King's *Art of Cookery*, 1709: —

"The fate of things lies always in the dark;
What Cavalier would know St. James's Park?
For Locket's stands where gardens once did spring,
And wild ducks quack where grasshoppers did sing;
A princely palace on that space does rise
Where Sedley's noble muse found Mulberries."

Mr. J. H. Jesse, who quotes these lines in his *Literary and Historical Memoirs of London* (i. 208.), makes a strange mistake concerning them. He says —

"The 'princely palace' alluded to in Dr. King's verses was doubtless Tart Hall!"

It was, of course, Buckingham House, erected in 1703. EDWARD F. RIMBAULT.

ALLEGED INTERPOLATIONS IN THE "TE DEUM."

(2nd S. viii. 352.; ix. 31. 265. 367.)

I cannot agree with your various correspondents that the three verses are "offending," "inappropriate," or even "interpolated." I see no reason to suppose that the *Te Deum* was in-

tended at any time to be addressed to the Second Person of the Blessed Trinity exclusively. The origin of this noble hymn is, and I fear ever will be, utterly obscure and uncertain. Some critics unhesitatingly adopt the usual tradition of its having been composed by Saints Ambrose and Augustin; while others reject this, as entitled to little or no credit. But this is, after all, of little consequence to our argument. Let us consider the positions which A. H. W. complains have not been answered. (1.) That "*Te Deum laudamus*" signifies "We praise Thee as God," and as such is *not* good sense as applied either to the Father or the Holy Trinity. But the words are not necessarily to be so translated. They may very properly be rendered, *We praise Thee, God*; that is, *We praise Thee who art our God*, and then they are of course appropriate, whether addressed to the Father only, or to the Blessed Trinity collectively. (2.) "That ejecting the three offending verses, the remainder becomes a hymn to Christ as God." I cannot approve of these verses being called either "offensive" or "offending." Objectors might be content to consider them interpolations; but I cannot admit that they are even such. I see nothing that requires us to apply the first ten verses to the Second Person; every word of them will equally apply to God the Father; and my opinion is that they were so intended to apply, and that the verses —

"Venerandum tuum verum et unicum Filium,
Sanctum quoque Paraclitum Spiritum,"

were designedly introduced in the original composition, to pay distinct homage to the three divine Persons. The rest of the hymn is addressed to our Saviour only, just as the chief part of the Apostles' Creed refers to Him, of whom, in his twofold nature, as God and man, we have so much to predicate. I really see no reason to consider the three verses as interpolations.

I am sorry to find your correspondent A. H. W. designating the text of the three heavenly witnesses in 1 St. John v. 7. as "the well-known forgery." If he will read Cardinal Wiseman's critique upon that question, I am persuaded that he will find good reason to think very differently. It is almost as painful to hear Mr. THOMAS BOYS (2nd S. ix. 31.) speak of "Bonaventura's astounding parody," and proclaim that "the three verses, 11—13., are actually struck out, the 'Three Persons of the Trinity' give place, in order that the Virgin may be worshipped instead!" But, in the first place, this "parody" on the *Te Deum* is falsely ascribed to St. Bonaventura; and, secondly, there is nothing astounding in it, or the least irreverence. On the contrary, it is an attempt of some pious soul to imitate, not parody, the *Te Deum*, but only so far as its language might be applied to the Blessed Virgin; and therefore the three verses being wholly inapplicable, others

were reverently imagined, which might safely be addressed to Her. It is unjust to designate such an attempt, — whatever may be thought of it as matter of taste and judgment, — as an “appalling substitution.”
F. C. H.

The authorship of this hymn is usually ascribed to St. Ambrose, as it would seem, on the faith of a passage in the *Chronicle* which bears the name of Dacius of Milan. This author relates that when Augustine was baptized and confirmed in the name of the holy and undivided Trinity by Ambrose, in the presence of all the faithful of the city, they (Ambrose and Augustine), under the influence of the Holy Ghost, pronounced the words of the *Te Deum* before the multitude. This account is repeated or referred to by St. Gregory in his *Dialogues*, and others. The genuineness of Dacius's *Chronicle* is, however, fairly called in question. An ancient Breviary refers the hymn to St. Abundius. The first who mention it are St. Benedict and Teridius, a disciple of Cæsarius of Arles. A manuscript Psalter in the Vatican calls it a hymn of St. Sisibutus, and Usher speaks of one in which it is attributed to St. Nicetius. All these facts are stated by Cardinal Bona in his treatise *De divina Psalmodia* (Paris, 1678, p. 505.). Other opinions have been advanced, but it is probably quite impossible to say who was its real author; it may, however, be safely referred to the fifth century, that is to say in its present form.

My own opinion is, that the hymn is not wholly original, but the recognised Latin representative of hymns which existed in Greek at an earlier period. I will briefly state my reasons for this. It is well known that the primitive Christians were accustomed to sing hymns to Christ as God in Bithynia, as we gather from the testimony of Pliny. Eusebius quotes a writer who says the Christians sing hymns to Christ the Word of God, calling him God. Paul of Samosata put down hymns in honour of the Lord Jesus Christ. The *Apostolical Constitutions* contain two such hymns. A writing ascribed to Athanasius quotes one of the same. Other ancient references might be added. I will confine myself to one, which exhibits this “hymn to Christ as God” in its fullest form, if we except the well-known later additions. I allude to what is called the Morning Hymn, which is to be found at the close of the *Psalms* in the Alexandrine *Codex* in the British Museum. This MS. was written, I suppose, not later than A.D. 450, and perhaps somewhat earlier; it was written, therefore, nearly at the time when Ambrose is commonly believed to have composed the *Te Deum*. The Morning Hymn is beyond question more ancient than the *Te Deum*; and is manifestly not in its simplest and shortest form in the Alexandrine MS. It seems to consist of three

principal portions, the first and second of which conclude with the word “Amen.” The copy I follow is printed in Grabe's Septuagint, at the end of the *Psalms*, ed. 1709.

On comparing the Morning Hymn with the *Te Deum*, it will be observed that the Latin wants the first three lines of the Greek, and the whole of the third principal section. A collation of the rest of the Morning Hymn with the *Te Deum* convinces me that the Latin is an imitation of the Greek. They correspond throughout in sentiment, and to a great extent in expression. The resemblance is too striking to be the result of accident. Leaving out the first three lines, which are copied from Luke ii. 14., the Greek commences, “We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee, because of Thy great glory.” The Trisagion, or “Holy, Holy, Holy,” clause is not there, because it was not added until a later date, in the time of Theodosius Junior. In the next clause we have an address to the Father, Son, and Holy Ghost, as in the *Te Deum*. This is very important in connection with the question of interpolations discussed in your pages recently; for if my theory be correct, it is almost demonstrated that the passage objected to was a part of the original *Te Deum*. No theory of casual resemblance will meet this case, and, added to what your other correspondents have adduced, I regard it as conclusive. The next clauses of the Greek and of the Latin commemorate the salvation of Christ, implore his mercy, and recognise his session at the right hand of God. Here the first section of the Morning Hymn ends, and the second begins “Every day will I bless Thee, and praise Thy name for ever and ever, and world without end.” No one will doubt the resemblance here. It continues, “Vouchsafe, O Lord, that even this day we may be kept without sin.” The rest of the *Te Deum* consists of quotations from the *Psalms*, and so is the Morning Hymn. The Greek is sometimes longer and sometimes shorter, but is a less elaborate and artificial composition than the Latin, which, notwithstanding the old faith of its inspiration, is beyond question a copy where it is not an imitation.
B. H. C.

BRASS OF JOHN FLAMBARD AT HARROW.

(2nd S. ix. 179. 286. 370.)

I have to express my acknowledgments to F. C. H. and other correspondents who, on my suggestion, have endeavoured to explain the sepulchral enigma at Harrow: —

“Jon me do marmore Numinis ordine Flam tum'lat'
Bard q'3 verbere stigis E fun'e hic tueatur.”

And I beg to assure F. C. H., from a rubbing now before me, that every letter is correctly

copied, and that the whole is so plainly and distinctly cut that there can be no difference of opinion about the reading. Whether the engraver may not have made some variations from the copy given him by the writer is another question, and I am disposed to think he did. But I would propose that, if possible, in spite of any such errors, we should attempt to arrive at the writer's meaning.

It is remarkable that an inscription of only two lines should have given room to so many doubts and different surmises, and that almost every expression in turn has been questioned.

The lines are evidently intended for hexameters, and hexameters composed entirely of dactyls except the last foot. This circumstance forms a help towards reading them; but it is counterbalanced by the disregard to false quantities in which the mediæval writers indulged; and by their placing words close together instead of leaving spaces between them.

1. The first foot is *Jon me do*. If, with F. C. H., we read this *Ego Johannes do me*, we not only have *me* a long syllable, but we deprive *tumultatur* of its nominative case. I am therefore inclined to think that *me do* may have been the engraver's error for *modo*, as suggested by the Rev. Mr. WILLIAMS.

2. Upon *Numinis ordine* all our interpretations seem to agree, namely, that it was intended to be equivalent to *Numinis ordinatione*.

3. In the second line, according to the idea of every foot but the last being a dactyl, we read *Bard quoque*. I withdraw my suggestion of the second word being *cujus*; but I may remark that to represent *quoque* completely I ought to have been engraved q^oq³ instead of q^o.

4. The word *verbere* is the one on the full import of which I have most doubt, and which indeed induces me to take the trouble of writing again on the subject, as I will explain hereafter.

5. *Stigis e funere*. These two feet of the verse form a phrase which I decidedly read together, and translate "from the death of Hell." It is true that *e* is a long syllable; but, as I have already remarked, our mediæval Latin poets did not care for false quantities, particularly when they compensated for them by such jingling rhymes as we have in this specimen. I do not think with F. C. H. that *E* was intended for the conjunction *et*. Still less can I agree with B. H. C. that it was intended for the initial of *Eques*; for it is well known that *Miles*, and not *Eques*, was the mediæval Latin for Knight. I do not suppose that it was made a capital with any meaning, but merely by the bad scholarship or misapprehension of the engraver.

6. I am quite of opinion that *tueatur* is used in its passive sense, as maintained by B. H. C., although both Mr. WILLIAMS and F. C. H. have

adopted the contrary interpretation; and *hic* I conclude can mean only *hic Johannes Flambard*, and not "he (God)," as suggested by F. C. H. *Numen*, I believe, is always a neuter noun. Nor would it seem to mend the matter to translate *hic* "here."

If, then, the latter part of the second line be taken as meaning "may he be preserved from the death of Hell!" then it would follow that *verbere* implied the means by which he should be so preserved. My first suggestion was, "by the stripes" of Him by whom the Gospel teaches us we are healed; but I fear that is too evangelical a sense for the time when the epitaph was written. Can any support be found for the suggestion that the word may have been employed to signify "penance," or purgatory? JOHN GOUGH NICHOLS.

My learned friend F. C. H. wishes to see a rubbing of this curious inscription. I am happy to be able to spare him the research, in a manner satisfactory to himself. Having been in town lately, I took a trip to Harrow, and inspected the brass myself. The reading is decidedly *me do*, and no mistake. So my "bold stroke" becomes a *telum imbelles sine ictu*; and *I*, too, as well as the redoubtable knight, Sir John Flambard, must say *me do*, *I surrender*. Mr. GOUGH NICHOLS has given the inscription with perfect accuracy in his communication to "N. & Q." This was not done by any of the previous writers,—Gough (*Sepulchral Monuments*, i. ii. p. cclxxvii.); Weever, p. 531.; Lysons (*Environs of London*, ii. p. 571.); Grose, in Plates VI. and VII. in the Addenda to his Preface. They all give the small *e* in the middle of the second line; whereas it is plainly the old black-letter capital *E*. They all likewise give *quoque* in full, and not the contraction q³. They were right, however, in the word; for it can be nothing else, being a very common form in MSS. But how the jumble is increased by this reading, *me do*!—more bungling in the verse; and "Jon" in the first person, while Flam, the same individual, is in the third!

F. C. H. must now allow me to reciprocate his compliment,—“he has been enticed too far by his ingenious speculations.” He takes the *E* to stand for *et*. Now I do not pretend to any special acquaintance with brasses; but I am tolerably familiar with old MSS. of various ages and character, and certainly I have never seen the *et* thus written. Great is the variety of twirled lines used to denote the little conjunction; but in no instance have I seen a regularly formed capital letter employed for the purpose. And MSS. would be more likely to afford an instance of the kind, in consequence of their variety, than inscriptions on brasses, which are more formal and uniform. However, if my friend can produce an example, I will again sing *me do*.

Your other correspondent, B. H. C. will perhaps permit me to demur to one or two things in his translation. He says that *tueor* is not only a deponent but a passive verb. It is very, very rarely passive; not once in a hundred times; and therefore, unless otherwise indicated by the context, must be always understood in an active sense. Indeed, I doubt whether it is ever used passively by classical or correct writers. If B. H. C., or any Latin scholar who reads "N. & Q.," will furnish me with an example from a reputable author, I will thank him, and acknowledge my ignorance. I imagine I may have seen *tue^{ndus}*, which of course is passive; but never in the indicative and optative moods. *Funus* does not mean *death*, except by metonymy; and *funere* cannot, I think, be translated, as B. H. C. translates it,—in *death*.

I beg to thank B. H. C. for the information he afforded us in answer to my Query respecting the "Codex Sinaiticus." It is to be hoped we shall soon be in possession of its various readings.

JOHN WILLIAMS.

Arno's Court.

P.S.—Since writing the above, I have consulted various lexicographers as to the word *tueor*, and am confirmed in the conclusion that it has an active sense in ninety-nine cases out of a hundred. One instance is adduced of *tueendus*, as used by Cicero. But as to the indicative or subjunctive moods, among a multitude of instances of the active sense, only one is adduced of the passive—and that is from Varro.

SIR WALTER RALEIGH'S HOUSE (2nd S. ix. 243.)—If I may be allowed a conjecture, I should say that the house described by MR. HART was the residence of Captain George Raleigh (Sir Walter's nephew), who certainly resided in the parish of Lambeth. "Mrs. Judeth Raleigh, the wife of Capt. George Raleigh, sometime Deputy-Governor of y^e Iland of Jersey," died on the 14th of December, 1701, and was buried in Lambeth church.

EDWARD F. RIMBAULT.

PASSAGE IN MENANDER (2nd S. ix. 327. 395.)—The thought is in Plautus, and probably taken from Menander. If the original Greek exists it has not been found by Dindorf.

"Plerique homines, quos cum nihil refert pudet; ubi pudendum est,

Ibi eos deserit pudor, cum usus est ut pudeat."

Epjdicus, Act II. Sc. 2. l. 1.

I take this opportunity of asking whether anything is known about the present and future state of Ritschill's edition of Plautus. It began with the refusal to sell a separate play, and, expecting it to be good, I became a subscriber. Only nine parts have reached me: the last is the *Mercator*, 1854, and like many new German

books, they are not sewn, but pasted at the back and come to pieces on being cut. Is it best to have them bound as an imperfect work, or to wait in the hope of completion?

H. B. C.

U. U. Club.

MANNERS OF THE LAST CENTURY (2nd S. ix. 344.)—The best sources are the English novelists, Richardson, Fielding, Smollett, &c.; Swift's Journal, letters, polite conversation, &c.; Boswell's Johnson; by Croker; Mad. D'Arblay's *Letters and Diary*; but chiefly Horace Walpole's *Letters*. They dined usually at three o'clock; took tea or coffee after dinner; supped about eight or nine, played at loo or whist till midnight or later; otherwise they went to the theatre or opera. Horace Walpole gives an amusing account of a dinner at Northumberland House, 7th April, 1765 (v. 17.), and of a week's party at Stowe given by the Princess Amelia, 7th, 9th, and 12th July, 1770 (v. 277—282.).

T. J. BUCKTON.

Lichfield.

THE SEPULCHREAL EFFIGIES AT KIRKBY BELERS AND ASHBY FOLVILLE, CO. LEICESTER (2nd S. viii. 496.)—Neither Burton nor Nichols in their respective *Histories of Leicestershire* assign the effigy at Ashby Folville to the Baron of the Exchequer who was slain in 1325-6. Burton describes it as "an antient alabaster monument of a knight of the house of Belere," and Nichols calls him "Roger Beler;" but there were several Rogers in succession. Nichols notices the murder thus:—

"This Roger le Beler, who is charged with being oppressive and rapacious, and having got estates from other foundations for his own, was slain, in a valley near Keresby, in 1325, being then very old, and one of the justices itinerant, by Eustace de Folville and his brother, whom he had threatened." (*History of Leicestershire*, ii. 225)

Now the effigy, which is engraved in Plate XLIII. of the same volume, seems to represent a very young man, in plate armour, and probably of the reign of Edward the Third. The monument at Ashby Folville is also represented in the *History of Leicestershire*, vol. iii. Plate V., but the view gives only a profile of the effigy, insufficient to judge accurately of its costume. Both the arms of the effigy are broken off, and therefore the sword and dagger may well be so also. Mr. Nichols mentions the popular story that it "is said to be for Old Folville who slew Beler;" but this shows only that the tragic affray was traditionally handed down. The tomb upon which the effigy is laid, with its quatrefoiled panels, points to a later date. As for the effigy at Kirkby Beler being (as MR. KELLY suggests) "represented as unarmed," Mr. Nichols expressly says, "his sword and dagger are gone, but the belt remains." On the whole, I think MR. KELLY has

too hastily identified the effigies with the actor and sufferer in the murder; and that the notion that the effigies were originally * represented as unarmed" is mistaken. J. G. N.

SIR PETER GLEANE (2nd S. viii. 187. 218.; ix. 51.) — As Wotton's account of this family differs in many respects from the particulars already given, I have thought it may prove acceptable to your correspondents MESSRS. COOPER. The crest given is also different (described by Burke a Saracen's head), and is no doubt that of Shelton, confirming the marriage of Sir Peter Gleane of Norwich with the heiress of that name, and not with Suckling as stated. The reference given by X. Y. (p. 51.) also corroborates this assumption. Wotton says, under "Glean of Hardwick, Norfolk": —

"Peter Glean of the city of Norwich, Merchant . . . was knighted by K. James I., and Mayor of the said city in the year 1615. He married —, daughter and co-heir of John Shelton, of Hardwick, Esq., by which marriage he became possessed of a very considerable estate there. He had issue Peter, who married Jane, daughter of — Crow of the city of Norfolk, Gent., but died in his father's lifetime, and left issue Peter, who succeeded his grandfather in the Hardwick estate, and was created Baronet 17 Car. II. He represented the city of Norwich in Parliament, temp. Car. II., and the co. of Norfolk in 1678. He had two sons, 1. Sir Thomas, who succeeded him and ruined the estate by his extravagance; and 2. Sir Peter, successor to his brother, a Proctor in the Court of Canterbury, who married first a daughter of Dr. Peters of Canterbury, and had two sons and two daughters. His second wife was the relict of Mr. Manger, by whom he had no issue. Sir Peter Glean, his son, the present Baronet is as yet (1727) unmarried."

"Arms.—Ermine, on a chief, sable, three lions rampant, argent.

"Crest.—On a wreath, the bust of a man full-faced, proper, wreathed about the temples

HENRY W. S. TAYLOR.

Portswood Park.

[We have frequently requested our correspondents to give the date of the edition of any work quoted. The foregoing article shows the importance of this rule. Mr. TAYLOR has clearly quoted the first edition of Wotton's *Baronetage*, 1727. In the second edition, 1741, this account of Gleane differs very materially; but in the third edition, 1771, edited by Kimber and Johnson, it is omitted altogether!—ED.]

MARIA OR MARIA (2nd S. ix. 122.)—The Syriac word is pronounced *Mar-yam*, consequently the *i* should be *short*, if we adhere to the ancient pronunciation.

Sedulius appears to be the first who used this word with both long and short *i*.

"Angelus intactæ cecinit properata Mariæ,"
and

"Quis fuit ille nitor Mariæ, cum Christus ab alvo."

Grædus, Boinvilliers, p. 480.

Labbe says that it should be *accented* on the second syllable, in which he is correct, if accent be merely the elevation of tone, as from *d* to *e* in

music; but if he means that it should be lengthened, as Walker supposes, he is wrong. The error in pronouncing the *i* long, seems to have come from the Greek *Μαρία*, by not distinguishing it from the name of the Virgin, *Μαριάμ*, and by supposing the *i* to be *long* because it has the Greek accent. The pronunciation of the Latin church, which makes the *i* long, though fashionable now, is not the ancient one. This practice may have been adopted to distinguish the Virgin's name from the feminine of *Martus*. The period of such change is the era of Attila, Genseric, and Odoacer.

T. J. BUCKTON.

Lichfield.

INSTITUTION BY BISHOP BEDELL (2nd S. ix. 326.) — The parish inquired about is very probably that now known as Denn, a vicarage near Cavan.

King James I. granted ninety acres of land arising from the polls of Dromburke and Aghowhabie, in or near Tonagh, to the incumbent of Denn, by articles of instruction dated 3rd of February, 1623.

If B. A. B. would give the name of the person inducted, farther information respecting him might be attainable.*

JOHN RIBTON GARSTIN.

*CLIFTON OF LEIGHTON BROMSWOLD (2nd S. ix. 364.) — Under the descent of Clifton of Clifton, Notts, given by Wotton in his *Baronetage*, I find the following: —

"Descended from Alvaredus de Clifton, Knt., Warden of Nottingham Castle soon after the Conquest, surnamed from the manor of Clifton.' After twelve descents of knights of the Shire for Notts, Derby, and York and other honours, we come to 'Sir Gervase . . . one of the Knights of the Bath at the creation of Henry Duke of York, 10 Hen. 7. He had issue Robert and Gervase, father to the Lord Clifton of Leighton Bromswold, 6 Jac. 1.' This title still survives in the family of Bligh (Irish), Earl of Darnley, who have a seat in the English House of Peers as Lord Clifton of the above creation. 'John, 1st Earl, married Aug. 24, 1713, Lady Theodosia Hyde (then), only daughter and heir of Edward Earl of Clarendon Baroness of Clifton in her own right, as appears by the resolution of the House of Lords in 1673, which Barony is in the co. of Nottingham, and has been the inheritance of a family of that name for above 600 years; of which was Sir Jarvis (Gervas) Clifton, Kt., who in 1608, the 6th James 1st, was summoned to parliament by the title of Baron Clifton of Leighton Bromswold. He had a daughter named Catharine, who was his sole heir, and she being married to Esme Stuart, Baron of Aubigny, the said Esme on the 7th Jan. 1619, 17 Jac. I., was created Baron Clifton and Earl of March he dying without issue male, Catharine his daughter became his heir, and was, Baroness of Clifton. She married Henry Lord Ibrican, eldest son to Henry, 7th Earl of Thomond . . . and by him had a daughter of her name, who became the wife of Edward Earl of Clarendon, and by him had (besides a son and daughter that died unmarried) the Lady Theodosia above-mentioned who dying on 30th July, 1722, the

[* The party inducted was (most probably) Alexander Ology, the author of the MS. *Life of Bishop Bedell*, whence the extract in question was made.—ED.]

honour of Clifton devolved on her eldest son Edward, now Baron, he having his claim allowed in 1711, and his seat next to the Lord Teynham."

I quote the above from Nicholl's *Irish Compendium*, ed. 1727. There is evidently an error in the latter statement. Debrett says "Edward, 2nd Earl of Darnley, took his seat in the House of Peers on Feb. 1, 1737, as Lord Clifton." By virtue of the above alliance the Earls of Darnley quartered the arms of Hyde, O'Brien, Stewart, and Clifton.

HENRY W. S. TAYLOR.

Portswood Park.

There is an extensive pedigree of the Clifton family of Clifton, co. Notts, in Thoroton's *History of Nottinghamshire*, vol. iii. p. 104. edit. 1790, in which the Christian name of *Gerruse* occurs ten or twelve times. But I fear your correspondent MR. ROBINSON will find no trace in it of the Baron's grandfather, William Clifton of London. Lord Clifton is mentioned as having been committed to the Tower by the Lords of the Council, at p. 136. of *Letters of George Lord Carew*, lately published by the Camden Society. J. SANSOM.

MEDALS OF THE PRETENDER (2nd S. v. 417.)—In Mr. HAWKINS's interesting paper on the four medals of Prince Charles, he has omitted to specify the metal in which No. 3. is struck. Are we to infer it to be silver, as are Nos. 2. & 4.?

Jos. G.

FLETCHER FAMILY (2nd S. ix. 162. 254. 351.)—Your correspondent asks whether the arrow borne on the coat of arms of the family or families of Fletcher is not allusive to the first of the name having been "archers in the army of William the Conqueror?" In reply, I beg to say that I have been unable to find any cause for the latter supposition, but, on the contrary, that the Fletchers derived their name from *Fleschier*, "arrow maker;" hence, probably, the introduction of the arrow in the coat of arms. If, however, we go deeper into subject, I think that it will be found that the *Fletcher* arms are of comparatively recent origin, and were not in reality connected with the name in former times; and, moreover, it is by no means certain that the name in Scotland is not derived from *Flesher*, the old (and even now common) Scotch name for *Butcher*.

SPALATRO.

DR. ROBERT CLAYTON (2nd S. ix. 223. 332.)—I send the following particulars of the family of this prelate, which I find in a pedigree of Clayton of Adlington, Lancashire, cr. Bart. May 3, 1744 (*vide* Debrett's *Baronetage*, vol. ii. p. 764, edit. 1819):—

"Robert de Clayton came into England with Willm. Conq.; was born at Cordevec in Normandy, and for his laudable services had the manor of Clayton in Lanc. given him. He had 3 sons, John, William, and Robert; and 2 daurs. . . . William, 2nd son of Robert, served K. Stephen in many troubles, particularly when Ranulph

Earl of Chester, and many others, took possession of London. A very obstinate battle was fought on Candlemas Day, where, God wot, William de Clayton lost his life in 1141." The 24th in lineal descent from him was Dr. Robert Clayton, bishop successively of Killala, Cork and Ross, and Clogher, in Ireland; to which last he was translated in 1745."

From Thomas, brother of the bishop, descended Richard, who "resigned the Chief Justice of the Common Pleas in Ireland in 1770," and died July 8, that year, and Sir Richard Clayton, F.A.S., created a Bart. as above, who was succeeded by his brother Robert, at whose death, in 1839, I believe the title became extinct. A short account of Dr. Robert Clayton and his works, in the *Nat. Cyclop.*, states his preferment to have been chiefly owing to Mrs. Clayton, afterwards Lady Sundon, who was one of Queen Caroline's bedchamber women. I have been unable to trace the relationship of the bishop to Lord Sundon, which no doubt can be proved.

H. W. S. TAYLOR.

ENGRAVINGS BY REMBRANDT (2nd S. ix. 367.)—Your correspondent, MR. C. LE POER KENNEDY, should be informed that original engravings by Rembrandt (his justly celebrated etchings) are continually in the market, as may be known on perusing the advertisements of Messrs. Leigh Sotheby & Wilkinson, and sometimes of Messrs. Christie & Manson, particularly at this season. The dealers in these fine works are few. The Messrs. Evans, however, of the Strand, have always a fine collection in stock: the prices marked in plain figures, according to the importance, rarity, and early state of the specimens. Mr. and Mrs. Nosedá, at 19. Tavistock Street, Covent Garden, can occasionally supply examples on moderate terms. Copies, and worn or damaged impressions of the plates, can always be had for a few shillings, but these are invariably held to be worthless by connoisseurs and respectable dealers. Mr. Tiffin, late of the West Strand, long considered the most experienced dealer, has retired from the business, and now, I believe, sells privately on commission. The descriptive Catalogues of Daulby & Wilson are deemed the principal text-books for Rembrandt's etchings: these works, now out of print, may probably be obtained of the Messrs. Evans at a moderate price.

WILLET L. ADY.

Merly, Dorset.

LETTERS FROM BUXTON (2nd S. iii. 388.): ROBINSON'S RATS: THE ANCIENT BELLS.—I have searched the biographies in vain for a Memoir of Robinson. I believe he was an adventurer, and no connexion of the noble families of that name. In *The Pictorial History of England* (book i. cap. 1.), he is styled "the celebrated ministerial manager, Mr. John Robinson, commonly called Jack Robinson." In *Selwyn and his Contemporaries*, he is once mentioned as connected with

Lord North. He appears to have succeeded Bradshaw as Secretary to the Treasury under the Duke of Grafton, and afterwards under Lord North. In this capacity he had probably a good deal to do with dispensing bribes and patronage. He must have died young, as we find no mention of him in succeeding years.*

His name often occurs in verse as well as in prose:—

"I know the charm by Robinson employed,
How to the Treasury Jack his rats decoyed."

Pol. Eclogues (Rose), l. leg.

'Search through each office for the basest tool
Reared in Jack Robinson's abandon'd school."

The Lyars (Fitzpatrick).

"No sooner said than I number the fitting shades of Jenky, for behold the potent spirit of the black-browed Jacko. Tis the Ratten Robinson, who worketh the works of darkness. 'Hither I come,' said Ratten. 'Like the mole of the earth, deep caverns have been my resting-place. The ground rats are my food.'"—*Probationary Odes* (Macpherson).

"The genius of Mr. Bradshaw inspires Mr. Robinson."
—*Junius*.

I can nowhere find any trace of the anecdote about the rats.

As to the "Bell's Calvinist Mermaids," I conjecture these were some religious young ladies who came to Buxton to bathe and distribute tracts. "Bell," perhaps some person with whom they lodged, or had dealings of some kind.

Buxton reminds me of Mary Queen of Scots' pretty apostrophe on leaving the place:

"Buxtona, quæ calidæ celebrabere nomine lymphæ,
Fortè mihi posthac non adeunda, vale!"

Adapted from Cæsar's "Feltria," etc., Camden's *Britannia*, Gough's edition.

I cannot tell what *ancient* is meant. W. D.

HEREDITARY ALIAS (2nd S. ix. 344.)—The information asked by F. S. C. M. will be found in Mr. Kite's admirable work on *The Wiltshire Brasses*, published a few days ago: a work which contains thirty-two plates and twenty-one woodcuts, all by the author. He refers to the Herald's Visitation of Wiltshire in 1623 (Harl. MS., No. 1443.) for three instances of the hereditary *alias*; these are in the pedigrees of the Wiltshire fami-

lies of Pytt *alias* Benett, whose descendant was lately M.P. for Wilts; Weare *alias* Browne, and Richmond *alias* Webb,—this last containing the marriage of William Richmond and Alice, daughter and heiress of Thomas Webb, immediately before the *alias* begins. F. A. CARRINGTON.

A remarkable instance exists in Cumberland of a family whose name is Oldcorn *alias* Robinson. They have been so called for many generations; and not merely in common parlance, but so written in wills and deeds. The tradition of its origin is, that an ancestor of the family, a *statesman*, hoarded his grain: and a scarcity happening, he was the lucky holder of a large stock, and realised so much by his *old corn* as to acquire the name, and also considerable property. The property is said to have been dissipated by a gambling descendant, who fell a prey to sharpers by being placed with his back to a looking-glass so adjusted as to enable a confederate to see his cards in it. The name remained to the family, who to this day write themselves Oldcorn *alias* Robinson.

CARLISLE.

WITTY TRANSLATIONS (2nd S. ix. 116. 246. 332.)

—The following humorous renderings occur to me as likely to please those classics who think with Horace:

'Nec verbum verbo curabis reddere fidus
Interpres."

S. T. Coleridge says Charles Lamb translated my motto, "Sermoni propria," by "*Properer for a sermon!*"

Goldsmith's *Essays*:

"Lilly's *Grammar* finely observes that '*Æs in præ-senti perfectum format,*' that is, '*Ready money makes a perfect man!*'"—*Essay II.*

The writer of a *Times* leader, some years ago, observed on "all London" thronging out of town on the great race-day, that their cry, like that of the Romans of old, was—"Panem et Circenses!" = *A sandwich and the Derby.* F. S.

DISCOLOURED COINS (2nd S. ix. 363.)—Your correspondent may restore the colour of his silver coins by boiling them in a solution of carbonate of potash in distilled water,—say two ounces of the former to one pint of the latter. After boiling for a few minutes the coins are to be wiped dry with a new wash-leather.

The cause of discolouration may be traced to the white satin employed to line the case; white satin is during its manufacture "sulphured," to improve its whiteness, and it is this trace of sulphur on the satin which has discoloured the silver coins. Wash-leather is the best material to line the case. G. W. SEPTIMUS PIERCE.

HERALDIC (2nd S. ix. 179.)—Burke (*Gen. Arm.*) assigns the arms given by H. to "Parker" (no locality given). H. W. S. TAYLOR.

[* John Robinson, Esq., was for many years M.P. for Harwich. His active talents and skill in business recommended him to Lord North as a fit person for the arduous office of Secretary to the Treasury, which he continued to hold till the termination of that noble Lord's administration, when Mr. Robinson retired with a pension of 1000*l.* per annum. In 1777, he had a lawsuit with Henry Sampson Woodfall for several liberties taken with his character in the *Public Advertiser*. (*Annual Register*, xx. 191.) In 1788, Mr. Robinson was appointed by Mr. Pitt to the lucrative office of Surveyor-General of his Majesty's Woods and Forests, which he held till his death, which took place on Dec. 28, 1802. *Gen. Mag.*, Dec. 1802, p. 1172.; *Annual Register*, xlv. 522.; *Junius's Letters* (Bohn's edit.), i. 306. 366. 358.—ED.]

CURIOUSLY CONSTRUCTED EPITAPH (2nd S. ix. 359.)—The epitaph of Wm. Tyler, given under the above designation, is apparently to be arranged as follows:—

"Est
Hic Tumulus
Index Chari Cineris, — non Animi
Index Mortis, — non Vitæ Historiæ
Index Viri, — non Virtutis.
Illa — Saxum et Pagina Marmorea ostendunt
Hæc — ostendunt Cælum et Liber Vitæ.
Cætera Piget non Dici
Seu velis Imitari, seu velis Carpere.
Nam
Vixit Benc
Major Literis, Major Lituris.
Posuit ejus uxor Maria."

Thus collocated, its interpretation presents no difficulty. I should translate it thus:—

"This Tomb
is

The Indicator of Beloved Remains, — not of a Mind,
The Indicator of Death, — not of the History of a Life,
The Indicator of a Man, — not of Virtue.

The former — the Stone and Marble Page exhibit
The latter — are shown by Heaven and the Book of Life.

It is sad that more should not be told

Whether you are disposed to imitate, or to blame.

For

He lived well

Above the praise of writing, — and above censure.

His wife Mary erected this Monument."

The following sentence of the proposer of the Query seems far more unintelligible:—

"To whatever merit the composer may aspire, his claim must in part rest upon the abbreviated construction, and of which he tenders to the reader, who is tacitly challenged to fathom the studied difficulties, a fair share, for making that intelligible which he has wrapped in the mazes of obscurity."

The meaning of this may well furnish a Query for some "magnus Apollo." F. C. H.

THE JUDAS TREE (2nd S. ix. 386.)—A correspondent asks a question respecting the Judas tree (*Cercis siliquastrum*). A large one has existed for many years in my gardens at Stanford Court, Worcestershire, which, as long as I can recollect, has put forward its pea-shaped scarlet blossom and seed pod every succeeding spring. The early frost of the last autumn (1859) injured the leaves before they were sufficiently mature to fall off, and they in consequence remained on the trees through a great portion of the winter. The same cause affected the oriental planes that grow near to it; but I am not aware of any permanent injury to either. I believe the Judas tree will be found quite hardy in this country, if grown in a spot sheltered from cutting winds. THOS. E. WINNINGTON.

[Several other correspondents have favoured us with similar replies, and with invitations to our Querist to visit Con. "J. trees" now in full bloom. Our excellent laudable servant, who, that at Ryarsh it has never failed given him. He in its seeds, and that he has raised many and 2 daurs. . . . Ed. "N. & Q."]
K. Stephen in r

HUGH DE CRESSINGHAM (2nd S. ix. 388.)—Of Hugh de Cressingham, relative to whom you say you have failed to trace any notice, there is a full account in *The Judges of England*, vol. iii. p. 82. He is there described as an officer of the Exchequer, as having been seneschall of the queen in 18 Edw. I., and one of her bailiffs of the manor of Haverford (*Rot. Parl.*, i. 30. 33.); and as head of the Justices Itinerant for the Northern Counties from 1292 to 1295 (*Year Book*, i. 33.; *Dugdale's Chron. Series*). In the next year he was appointed Treasurer of Scotland; and "proud, haughty, and violent, he made himself hateful to the Scots by his oppressions." He was slain in battle when the English forces were defeated by Wallace at Stirling, in 1297; and it is related that, "so deep was the detestation in which his character was regarded, that his body was mangled, the skin torn from his limbs, and in savage triumph cut to pieces." The story that Wallace ordered as much of his skin to be taken off as would make a sword belt, has been absurdly extended to its having been employed in making girths and saddles. The Scots called him "Non thesaurarium but trayturarium regis" (*Trivetii Annales*, 366. note).

He, like other officers of the Exchequer, was of the ecclesiastical profession, and held so many benefices that he is called by Prynne "an insatiable pluralist;" and Hemmingford, describing him as prebendary of many churches, gives him a bad character, and ascribes to him an immoderate passion for hoarding money. (*Archæologia*, xxv. 608.) He was son of William de Cressingham.

EDWARD FOSS.

WRIGHT OF PLOWLAND (2nd S. ix. 174. 313.)—From a pedigree of this family it appears that Robert Wright of Ploughland Hall, Esq., married, 1st, Anne, daughter of Thomas Grimston, of Grimston Garth, Esq., by whom he had issue Anne, Martha, and William; which William married Anne, daughter of Robert Thornton, of East Newton, Esq. Robert Wright married, secondly, Ursula, daughter of Nicholas Rudston of Hayton; and his second wife Jane, daughter of Sir William Mallory, of Studley, Knt., by whom he had issue John, Christopher (the two conspirators in the Gunpowder Plot), Ursula (married to John Constable of Hatfield), Alice, and Martha. The relationship between William Wright and the two conspirators would, therefore, be that of half-brothers. William Wright died at Ploughland, and was buried at Welwick (the parish in which Ploughland is situate), 27th December, 1616. His wife Anne (Thornton) died 28th December, 1618, and was buried at Welwick. This family has now become extinct: the last male heir was Francis Wright, who died without issue subsequent to the year 1656, in which year he by deed gave his estates to his kinsman, Thomas Crathorne, in

whose family the Ploughland estate continued down to the beginning of the present century. The last representative of the female line was the Rev. William Dade, rector of Barmston, in Holderness, an eminent antiquary, who died in 1790.

G. R. PARK.

EDGAR FAMILY (2nd S. ix. 334. 373.)—Will C. W. kindly inform me what relationship the late Admiral Tait, Abercrombie Place, Edinburgh, bore to Maria Bethia Edgar, who married, 1st, Capt. Campbell, R.N., and 2nd, Dr. Tait?—for this Admiral Tait was undoubtedly first cousin to Alexander Edgar of Auchengrammont, and the coincidence of names is singular, and tends to prove I am correct in my supposition that on the Edgars of Auchengrammont devolved the representation of the Wedderlie family.

J. H.

QUOTATION WANTED: "CAN HE WHO GAMES HAVE FEELING," ETC. (2nd S. ix. 25.)—The lines are from Sheridan Knowles's comedy of *Old Maids*, Act III. Sc. 2.

F. L.

THE LIVERY COLLAR OF SCOTLAND (2nd S. ix. 341.)—In the will of Alexander de Sutherland of Dumbeth, made in 1456 at Roslin, the castle of his son-in-law William, Earl of Caithness and Orkney, is this bequest:—

"Item, I gif and leive my sylar colar to Sir Gilbert the Have, and he to say for my soul ten Psalters."—Preface to *The Booke of the Order of the Knighthood*, printed for the Abbotsford Club, 1847, p. xxviii.

Of what nature is this "silver collar" likely to have been? Can it have been one of the livery collars of Scotland for which I before inquired?

J. G. NICHOLS.

CHALK DRAWING (2nd S. ix. 123. 206.)—The Dutch quotation is from p. 12. of Rau's translation of the *Philoktetes*, Amsterdam, 1855, and the agreement of the pages makes it highly probable that the drawing was intended to illustrate that work.

F.

Miscellaneous.

NOTES ON BOOKS.

A Catalogue of the Library of the Corporation of London, instituted in the Year 1824: with an Alphabetical List of Authors Annexed. Printed for the use of the Members of the Corporation of the City of London. 1859. 8vo.

The first library at Guildhall was founded by the executors of Richard Whittington and William Bury in the early part of the fourteenth century, and no doubt contained many valuable works. To this library John Carpenter, Town Clerk, A.D. 1441, gave several works:—"I will and bequeath that those books be placed by my executors, and chained in that library, under such form that the visitors and students thereof may be the sooner admonished to pray for my soul." Stow, with artless simplicity, has recorded the fate of this collection. He says, "The books were, in the reign of Edward VI. sent for by Edward Duke of Somerset, Lord Protector, with promise to be restored shortly. Men laden from thence three carries [carts] with them;—but they were never re-

turned!" On the 2nd of June, 1824, the Corporation established the present library, and voted 500*l.* as an outfit, and 200*l.* per annum for the purchase of books. In 1828, was published *A Catalogue of the books*, a copy of which now before us contains the book-plate of that distinguished genealogist, Sir Nicholas Harris Nicolas. Since this Catalogue was printed numerous and valuable additions have been made to the library in topography and county histories as well as in antiquities and biography, and it is enriched with a choice collection of 950 original Royal proclamations, published by King Charles I., the Parliament, the Protector, Charles II., James II., and William III. Mr. Philip Salamons munificently presented to it about 400 volumes of Hebrew and Rabbinical literature. The library at present contains upwards of 25,000 volumes. The Catalogue recently published is classified on the plan of that of 1828; but contains in addition a valuable Index of names, compiled by its excellent sub-librarian, Mr. William Henry Overall; and is altogether highly creditable to the Library Committee.

An Alphabetical Dictionary of Coats of Arms, &c., forming an Extensive Ordinary of British Armorial Bearings upon an entirely New Plan. By John W. Papworth, F.R.S., B.A. Part IV. (Published by the Author, 14A. Great Marlborough Street.)

We are glad to find, as we do by the publication of this Fourth Part of Mr. Papworth's most useful work, that it is getting better known, and that his List of Subscribers is increasing. Our columns show week after week how great is the desire to know the names of the families to whom arms found upon plate, seals, brasses, monuments, painted glass, &c. are to be attributed. When Mr. Papworth's work is completed, the task of identifying these will in most cases be a comparatively easy one. It should be in the hands of all students of genealogy and family history, and we trust that with the publication of every additional part the Author will procure additional Subscribers.

Art Impressions of Dresden, Berlin, and Antwerp, with Selections from the Galleries. By William Noy Wilkins, Author of *Letters on Connoisseurship*, &c. (Bentley.)

Mr. Williams holds that the want among Art students at the present day is not Art knowledge, but the knowledge and appreciation of Nature; and he contends that Art is more written about than understood,—a fact which few will attempt to gainsay. The present volume contains the impressions made upon him when visiting the Art Collections of Dresden, Berlin, and Antwerp, unaided by friends, guide books, catalogues, or critical notices, and the result is a loving recognition of the merits of the best works therein, which all about to visit those treasures of pictorial beauty will find a pleasant and instructive companion.

A Dictionary of Modern Slang, Cant, and Vulgar Words, &c., preceded by a History of Cant and Vulgar Language; with Glossaries of Two Secret Languages, spoken by the Wandering Tribes of London, &c. By a London Antiquary. Second Edition, revised, with Two Thousand Additional Words. (Hotten.)

The present edition is distinguished from its predecessor (which was entirely sold within a very few weeks after its publication) by being entirely rewritten, and by an addition of some two thousand words to the Glossary. The subject is a curious and interesting one, even in other than a philological point of view; and we have in this little book an opportunity of investigating the nature of cant and slang without being offended by the grossness and indecency generally inseparable from the subject—all objectionable words being carefully excluded from the present collection.

BOOKS RECEIVED:—

Memoirs, Journal, and Correspondence of Thomas Moore. Edited, and abridged from the First Edition, by the Right Hon. Lord John Russell. Parts IV. and V. (Longman.)

These two new Parts of "The People's Edition" of this amusing work comprise the portion of the poet's Life between Dec. 1819 and October 1825, and is illustrated with portraits of his friends, Lord Lansdowne and Sir John Stevenson.

The Old Dramatists. Ben Jonson's Works, with a Biographical Memoir by William Gifford. Part I.

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The Ulster Journal of Archaeology. Part XXIX. (Belfast, Archer & Son; London, J. Russell Smith.)

This admirable provincial *Journal of Archaeology* keeps up its high character. The present number contains a most remarkable and interesting paper by Mr. Clebhorn, the Curator of the Royal Irish Academy, on the Gold Antiquities found in Ireland.

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HERALDICES is thanked for his communication, which has been forwarded to the Querist.

SIGNA-MURTA. The letter has been mislaid, but shall be forwarded as soon as found.

T. Mr. Thomas Pierley and Mr. Joseph Clinton Robertson were the compilers of The Percy Anecdotes. See "N. & Q." 1st S. vii. 214.

SEXSEX had better submit a description of his "Curious and ancient Bible" to Geo. Offor, Esq., Grove Street, Hackney, N.E.

ERRATUM.—2nd S. ix. p. 395. col. i. l. 14. for "δυναμενος" read "δυναμεινος."

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ceived for it a handsome present in plate. He was now at the summit of his humble wishes; but his happiness was suddenly dashed by the loss of his noble friend the Earl. "Death," says he, emphatically, "put an end to that life that had been the support, cherisher, and comfort of many, many others, who are left to lament—but none more heartily than Vertue!"

The following bibliographical notes in the handwriting of the Earl are in a thick quarto volume, Earl. MS. 7544, and labelled at the back, "Notes on Biographies, by Edward Harley, Earl of Oxford." They are alphabetically arranged; and those books which have no remarks on them by the Earl are omitted in the subjoined list.

ANNESLEY (Dr. Samuel). *A Short Account of his Life*, with his Funeral Sermon by Daniel Williams, 12mo. 1697. Dedicated to his *Flock*, as Dan. Williams calls it. John Danton printed it, or rather it was printed for him. This John Danton married Annesley's daughter, as did the Rev. Samuel Wesley, father of Samuel Wesley, usher at Westminster School.

ASHMOLE (Elias), Esq. *Memoirs of his Life*, wrote by himself by way of Diary: said to be published by one Charles Burman, Esq., 1717. Thin, and a very silly impertinent book.

BATES (William), D.D. *His Funeral Sermon* preached by John Howe, 8vo. 1699. This Bates was by much the best man and most gentleman-like in his behaviour of all that set of men.

BAXTER (Richard). He wrote *A Narrative of his own Life and Times*. This was published in a folio volume by Matthew Silvester from the original manuscript. Lond. 1696. In the year 1702, Edmund Calamy, *Edm. fil et nepos*, as he is pleased affectedly to call himself, puts out an *Abridgment of Baxter's History of Himself and Times*, in one vol. 8vo., to which he adds an account of those worthy ministers that were ejected after King Charles II. was restored. He dedicates this work to the Lord Hartington. In the year 1713, he makes a new edition of this work, and swells it to two thick volumes, 8vo.: the first volume contains 726 pages, with what he calls *The Reformed Liturgy*, which is 82 pages. This is dedicated to his old patron, who was now become Duke of Devonshire. Vol. II. contains chiefly the account of the worthy ministers ousted after the year 1660: pages 864, with the Index of Names.

In the year 1727, Edmund Calamy, D.D., as he out of vanity and pride styles himself, having that title sent him from Scotland, when some more of that fraternity were dubbed. He publishes two vols. in 8vo. as a farther Continuation of the Account he had formerly published of the Dissenters that were ejected and silenced after the Restoration, 1660. To this book is prefixed a long Dedication to the Protestant Dissenters. In this work he falls upon Dr. John Walker's *Account of the Sufferings of the Clergy of the Church of England from 1640 to 1660*. This work is in folio, printed in the year 1714.

Mr. Thomas Long, B.D., one of the prebendaries of St. Peter's in Exeter, published in 8vo. 1697, *A Review of Mr. Richard Baxter's Life*, wherein many mistakes are rectified, some false relations detected. He dedicates it to Jonathan Trelawney, Bishop of Exeter.

In 1696 came out in 12mo. a book called *Vindicia Anti-Baxteriana, or Some Animadversions on a Book, intitled Reliquiæ Baxterianæ, or the Life of Mr. Richard Baxter*, dedicated to Mr. Silvester: the author one

A. Young. See some MS. notes to my edition in 1696, wrote by the Earl of Oxford. Some odd things in the book. In 1703 comes forth the same book with another title, i. e. *Animadversions on Mr. Baxter's History of his Life and Times*. This book is word for word the same as the edition in 1696. This is a common trick with the booksellers to give a new title-page to the same book, and give it the name of a new edition. This sort of trade has been many a guinea in Edmund Curll's way: he has carried this sort of trade to a high degree of impudence.

Mr. Baxter's *Funeral Sermon* is preached by William Bates, D.D., with some Short Account of Mr. Baxter's Life, 12mo. 1692, dedicated to that worthy knight, Sir Henry Ashurst. All these books should be read; you see the nature of those people.

BOYLE (Charles), Earl of Orrery. *His Life*, published by that mad fellow, Eustace Budgell, Esq., 8vo. 1732; dedicated to the present Lord John. An impertinent silly performance.

BROWNE (Sir Thomas), M.D. *His Life* prefixed before an edition of his Posthumous Works, printed for Curll, 8vo. 1712. This is a very poor performance, and very little in it, except an account of his Works.

BURNYEAT (John) of Cumberland. *An Account of him*, an enthusiast or madman: a Quaker I suppose. The book is called *Truth Exalted*, 4to. 1691.

BURRIDGE (Richard). An Account of him: it is called *Religio Libertini, or the Faith of a Converted Atheist*. He was convicted of blasphemy. There is a narration of his Life drawn up by himself: it is printed in a thin 8vo. 1712. It is a very odd story, and worth reading.

CAMDEN (William). *Camdeni Vita*, Scriptore Thoma Smitho Ecclesiae Anglicanae Presbytero. This is put before a Collection of Letters of Mr. Camden, published by the same Dr. Smith, 4to. 1691.

In a *Collection of Lives*, published by William Bates (D.D. as he is called), the Presbyterian parson, in 4to. 1681, there is a piece called *Commemoratio Vitæ Guil. Camdeni*, per Degor. Whear, p. 587.

There is an account of Mr. Camden's Life put before Edmund Gibson's edition of the *Britannia*, fol. 1695, in English, dedicated to Lord Sommers, Lord Chancellor. This same life of Mr. Camden, with some alterations, is added to the new edition of the *Britannia*, 1722, by the same Edmund Gibson, now become Bishop of Lincoln, dedicated to King George I., and subscribes himself *Edmund Lincoln*, and became Bishop of London in 1723. I will only take notice of the great partiality of this worthy author. In the Preface to the first edition he mentions Dr. Charlett, Master of University College, with great respect, as he had many obligations to him, and being then at the same university, Fellow of Queen's College; but this is all left out [in the second edition]. Gibson wanted not Charlett: he was Bishop of Lincoln, in the high road to preferment, as he is now Bishop of London, where he hopes not to stop. Poor honest Charlett died Master of University College, no preferment, for he kept to the honest principles he set out into the world with; and Gibson, for being a turncoat rascal, is Bishop of London.*

CAREW (Richard) of Anthonie, in Cornwall, Esq. *His Life* is prefixed to a new edition of his *Survey of Cornwall*, 4to. 1723. This Life is said to be wrote by H. C., Esq., but indeed wrote by Peter Des Maizeaux, then wri-

ter for Woodman and Lyon, the two booksellers famous for selling books at a great rate.

CARLETON (Mary), alias Mary Moders, alias Mary Stedman, called the German Princess. *Memoirs of her Life*, by J. G., 12mo. 1673.

The Case of Madam Mary Carleton, styled the German Princess. By the said Mary Carleton, 12mo. 1663. She was executed at Tyburn, Jan. 22, 1672-3. At the end of the year 1732 comes out the *Life of Mary Moders, alias, alias*, said to be the second edition. The meaning of printing this was upon a story that John Barber, Mayor of London that year, was her natural son, got upon her in Newgate, and bred up a devil to a printing-house; but as to his birth it is not so: the other I believe is true, that he was born in Wales.

CARTER (John), Pastor of Bramford in Suffolk. *His Life*, by his son John Carter, 12mo. 1653, called *The Tombstone, or a Broken Imperfect Monument*. To this is added, A Sermon preached at Norwich, June 18, 1650, by John Carter, called *A Rare Sight, or the Lyon*. Old Carter's head before, and some odd woodcuts in the work: pp. 185.

CECIL (William), Lord Burleigh. *His Life*, published from a manuscript in the Earl of Exeter's library. By Arthur Collins, Esq., a broken bookseller.* Dedicated to the Earl of Exeter, by the said Collins. 8vo. 1732.

CLARKE (Samuel), D.D. Rector of St. James's church, Westminster. An account of his Life and Writings by Benjamin [Hoadly] Bishop of Sarum. This is prefixed by way of Preface to an edition of his *Sermons*, published by his brother, John Clarke, D.D., Dean of Sarum, from the author's own manuscripts. It makes 10 vols. 8vo. 1730. At the end of the first volume is a catalogue of his works in the order of time that they were published.

On Aug. 18, 1730, comes out a book called *Historical Memoirs of the Life of Dr. Samuel Clarke, being a Supplement to Dr. Sykes's and Bishop Hoadly's Accounts*. By William Whiston, M.A. 8vo. This is worth reading, as it gives a true history of that set of men.

CHILLINGWORTH (William). *An Account of his Life and Writings*, 8vo. 1725. This is wrote and published by P. Des Maizeaux, and dedicated to Peter King, when Lord King and Lord High Chancellor. This Des Maizeaux is a great man with those that are pleased to be called Free-thinkers, particularly with Mr. Anthony Collins, who collects passages out of books for their writings. This Life is wrote to please that set of men.

CONGREVE (William), Esq. *Memoirs of his Life and Writings*, 8vo. published Aug. 1729, said to be wrote by one Charles Wilson, Esq.; but this is a feigned name; it is wrote by one of Curll's scribblers. His Will is put to it. He is buried in Westminster Abbey, at the west end.

DUNTON (John), late Citizen of London. *His Life and Errors*, written by Himself in Solitude. He has added several lives or accounts of people to it, 8vo. 1705. This John Dunton writes *An Essay proving we shall know our Friends in Heaven*. This is to the memory of his wife, 8vo. 1698. This Dunton is the author of many libels. He was the author of that libel published in Queen Anne's time called *Neck or Nothing*: the materials of which he had, as he has since owned, from Thomas Earl Wharton and Gilbert Burnet, that lying Scot, Bishop of Salisbury. This poor wretch Dunton had a gold medal given him of about the value of 30*l.*, which he used to wear about his neck; but neces-

[* Sir Robert Walpole used to call Bishop Gibson his *Pope*, adding, "and a very good *Pope* too."—*Coxe*. For an interesting notice of Dr. Charlett, by Dr. Bliss, see *Reliquia Hearnianæ*, i. 219.]

[* This "broken bookseller" is no other than Arthur Collins the genealogist, who has written the best account of the Harley family in his *Historical Collections of Noble Families*, 1752, fol.]

sity obliged him for bread to pawn it now and then. He died, as I have been informed, the beginning of 1733.

EVANS (Arise). *A Narration of his Life*, by Himself, 12mo. 1652. An enthusiastical fellow. There are several of his pieces: some very odd things in his Works.

FIRMIN (Thomas). *His Life* wrote by John Toland, 8vo. 1698. The Life is but short: there is a Sermon occasioned by his Death also; an Account of Mr. Firmin's religion, and of the present State of the Unitarian Controversy. This fellow was a very proper man to give an account of religion who had none himself. In 1699 came out a Vindication of the Memory of the excellent and charitable Mr. Thomas Firmin against Mr. Luke Milbourn, 8vo.

FLETCHER (Sir Robert) of Saltoun. A Discourse on the memory of that truly virtuous person, written by a Gentleman of his acquaintance, that is, that vile Scots lying rascal, Gilbert Burnet, then minister of Saltoun in Scotland, after that the most unworthy Bishop of Salisbury. Edinb. 12mo. 1665.

FOX (Sir Stephen). *His Life* is wrote by one of the tribe of the booksellers' scribblers, printed in 8vo. 1717. See the Preface. He says he is the same author that wrote the Lives of Lord Halifax, Dr. Ratcliff, and Dr. South. He is in wrath to be reckoned one of Curll's hacks, though he certainly is one, though perhaps not to Curll. Curll printed Dr. South's Life.

FRITH (Mary), commonly called Mol Cutpurse. *Her Life*, 12mo. 1662. This is but a poor performance, and little truth, and less wit: a meer invention.

FULLER (Francis). *His Funeral Sermon* preached by Jeremiah White, 8vo. 1702. This Jeremiah White was a famous rascal: he was Oliver Cromwell's chaplain, a notorious hypocrite and epicure.

FULLER (Thomas). *Abel Redivivus, or the Dead yet Speaking: the Lives and Deaths of Modern Divines*, 4to. 1651. This is a Collection from several Authors by that wretched and unfair historian Thomas Fuller. The collection is chiefly of Englishmen, some few foreigners. Few wrote by Fuller: the fewer the better.

FULLER (William), the famous impostor. *His Life*, 8vo. 1703. Said to be wrote by himself in prison, and also impartially. The most notorious rascal of his time.*

HARRINGTON (James), Esq. *His Life*, wrote by that infamous rascal, John Toland, prefixed to an edition of Mr. Harrington's *Oceana*, and his other works, published in a large folio by the said J. Toland, printed 1700, with a fulsome Dedication to my Lord Mayor, an impudent Preface, a vain billy frontispiece, all by the same Toland.

HEYLIN (Peter), D.D. *His Life* wrote by George Vernon, Rector of Bourton-on-the-Water, in Gloucestershire, 8vo. 1682. This is dedicated by Mr. Vernon to Henry Heylin, Esq. of Minster-Lovel, nephew, and Henry Heylin, Gentleman, son to Dr. Heylin. In the Preface to this Life he falls upon the Life of Dr. Heylin, prefixed to a Collection of Historical and Miscellaneous Tracts of Dr. Heylin, folio 1631. This occasioned the following book to come out, for in 1683 comes out the book with this title, *Theologo-Historicus, or the True Life of Peter Heylyn, D.D.*, by his son-in-law, John Barnard, D.D., Rector of

[* Fuller's Life was written during his confinement in the Queen's Bench, being an impartial account of his birth, education, relations, and introductions to the service of King James and his Queen: he was the rival of Titus Oates. Fuller was led to the pillory with unblushing effrontery, from which he hardly escaped with his life.]

Waddington, near Lincoln, dedicated to Nathaniel (Crew) Lord Bishop of Durham. And here he falls upon Vernon for his Life of his father-in-law. This Life differs from that prefixed to the Works wrote by Barnard, 8vo. 1683. He has prefixed before this what he calls *A Necessary Vindication of Dr. Heylin, and the Author of the Life*. To this he was provoked by Vernon's Life of Heylin.

HORNECK (Anthony), D.D. *His Life*, wrote by Richard (Kidder), Lord Bishop of Bath and Wells, 8vo. 1698. This Horneck had a son a special rascal. See notes on the *Dunciad*.

JONES (Inigo). *Some Memoirs of his Life*, prefixed to his account of *Stone-Heng*, published with Dr. Charleton's and Mr. Webb's pieces in large folio, 1725. This Life is but a very poor performance by one of Woodman the bookseller's scribblers. The book is printed by Woodman.

KNOX (John), a very famous man, or more truly to be said, a notorious infamous man. His character is well known, and not to be taken from an Account of his Life, prefixed to an edition of his History of the Reformation of Religion within the Realm of Scotland, fol. Edinb. 1733. A print of him, round which is *Joannes Cnorus Scotus*. The author of his Life is, is not mentioned: in the Preface it is said Mr. Robert Wodrow assisted the author with many materials.

LAUD (Abp. William). *The History of his Troubles and Trial*, wrote by Himself during his Imprisonment; to which is added, The Diary of his own Life. Published by Henry Wharton, folio, 1695. In the Preface, which should be read, there is an account of what that rascal Prynne published. A second volume, which contains a History of his Chancellorship of Oxford, was collected by Mr. Henry Wharton, but he died before it was put to the press. It was published at his request, by the Rev. Edmund Wharton his father, 1700. Mr. Henry Wharton died in March, 1695: see his epitaph in Westminster Abbey. I have a copy of the first volume, much noted by the pencil of Dr. Robert South, out of whose library I bought it.

LAUD (Abp. William). *A Complete History of the Commitment, Charge, and Trial of Archbishop Laud*. This is put out by that impudent rascal and scribbler William Prynne, under the title of *Canterburies Doom*, deputed to this public service by the House of Commons, 1644. A proper tool to be employed by such a set of villains.*

MAYNWARING (Arthur), Esq. *His Life* wrote by John Oldmixon, a great scoundrel: the performance accordingly, 8vo. 1715: dedicated to Robert Walpole, Esq.

MEDE (Joseph), B.D. *His Life*, prefixed to an edition of his Works in folio: mine is said to be the fourth edition, 1678: the Editor Dr. John Worthington. It is not said by whom the Life was wrote. There is an Appendix to the Life by a different hand, as I suppose.

[* When the Earl made this note, he was probably thinking of John Audland's [Sam. Butler's] letter to William Prynne: — "William Prynne, thou perpetual scribe, pharisee, and hypocrite, born to the destruction of paper, and most unchristian effusion of ink; thou Egyptian taskmaster of the press, and unmerciful destroyer of goose-quills, thou dost plunder and strip thy poor kindred naked to the skin, to maintain thyself in a tyrannical and arbitrary way of scribbling against thy brethren, even the Independents and Quakers, over whom thou settest up thyself as an unrighteous judge; for a righteous judge hath an ear for both parties, and thou hast none for either." — Butler's *Posthumous Works*, 1732, 12mo. p. 91.]

MONK (George), Duke of Albemarle. *His Life* wrote by Thomas Skinner, M.D. This *Life* was published from the original manuscript by the Rev. William Webster, 8vo. 1723. The manuscript is in the Harleian library, and purchased of Mr. Webster. There is a very large Preface wrote by the Editor.

MOSS (Robert), D.D., Dean of Ely. In April, 1732, 4 vols. of Dr. Moss's *Sermons* were published in 8vo. by Dr. Zachariah Grey. There is a Preface giving some account of the Dean. This is wrote by the learned Dr. Snape, Provost of King's College, Cambridge, though his name be not put to it.

MONTAGUE (Charles), Earl of Halifax. *His Life*, wrote by a very indifferent hand, even that scoundrel John Oldmixon. Printed for Curll, 8vo. 1715.

OLDFIELD (Mrs. Anne), the famous actress. *Memoirs of her Life*, said to be wrote by one William Egerton, Esq. (this is a fictitious name of Curll's) 8vo. 1731. She was buried in Westminster Abbey, but the Dean would not suffer the epitaph to be put up that was designed.

OWEN (John), D.D., Dean of Christ Church during the Rebellion. *His Life*, with an Account of his Works, published in 1720. He died August 24, 1683. There is also his Funeral Sermon preached by David Clarkson, B.D., sometime Fellow of Clare-Hall, 1720. This Owen had a pension from Lord Clarendon after the Restoration to betray his brethren.

PENNYMAN (John), *A Short Account of his Life*, as it is called, but it is a large work with an Appendix, London, 1696, 8vo. 340 pages, besides some papers and letters of his wife. Another edition of this in 1703. The poor man seems to be very mad. Compare these two editions: there seems to be a great deal of additions and an Appendix. I have also a collection of papers about the year 1680, bound up in quarto, in relation to this John Pennyman and his wild proceedings.

SALISBURY (Sally), the famous whore. *Her Life* by Capt. Charles Walker. A mean performance, 8vo. 1723. Walker, I suppose, is a fictitious name. It is dedicated to Sally. Her true life would be a great instance of the power vice has over people of sense and quality, when they give way to it. She stabbed the Hon. John Finch, third son of Daniel Earl of Nottingham, for which she was put into Newgate, where she died.

SELDEN (John), Esq. *His Life* wrote in Latin, prefixed to a Collection of his Works, published in folio in six tomes, 1726, by a very great scoundrel, one David Wilkins, as he styles himself, S.T.P., a Lambeth Doctor; a proper place for such a fellow to have a degree from, for I dare say no university would give him one. This Wilkins by birth is a —.

SHOVEL (Sir Cloudesley). *His Life and Actions* printed in 1708, 12mo. A very mean performance by some catchpenny fellow.

A Consolatory Letter upon the Loss of Sir Cloudesley Shovel, and Sir John Narborough, and Mr. James Narborough, written to my Lady Shovel, by Mr. Gilbert Crokatt, Rector of Crayford, 8vo. 1708. Sir John and Mr. James were her sons by Sir John Narborough. Though this is not directly a life of these persons, yet there is some account of them, and may come in as well into this design of mine as Funeral Sermons. Sir John Narborough and Mr. James were both of Christ Church College in Oxford. Mr. James Narborough left 500*l.* to the new building called Rockwater. There is an inscription put up to his memory in Christ Church cathedral, on the left hand as you go to the Latin Chapel. It is printed in Le Neve's *Monumenta Anglicana*, i. 134. Lady Shovel died in April, 1732, of a great age.

SHAKESPEARE (Master William). *An Account of his*

Life and Writings, collected and drawn up by Mr. Nicholas Rowe. This is prefixed to an edition of his Works, published by Mr. Rowe in 8vo. 1709. This Rowe, a general Editor, though he pretended to be a poet, yet he knew little of what he was about, for there never was a worse edition. He not only left the errors that had been in other editions, but added many more of his own, with most vile prints.

SOMNER (William). *His Life* wrote by White Kennett, and prefixed to Mr. Somner's *Treatise of the Roman Ports and Forts in Kent*, Oxford, 1693. Mr. James Brome was the Editor. The Life is addressed to him by Kennett. In 1726, was published in 4to. *A Treatise of Gavelkind*, by Mr. Somner, and the Life of Mr. Somner, which had been formerly printed with the *Treatise of the Roman Ports and Forts*, is added to this, and said to be revised and enlarged by the said White Kennett, now become Bishop of Peterborough. The additions are marked with [].

SOUTH (Robert), D.D. *Memoirs of his Life*, with his Will annexed, 8vo. 1717, printed by Curll. This is wrote by one of Curll's authors. This same author wrote the Life of Lord Halifax, Dr. Ratcliffe, and Sir Stephen Fox. Three Sermons by Dr. South are also printed, and the Oration which was spoke at the Doctor's funeral. This Oration was printed with a very stupid and false translation: for this Curll was so severely used by the Westminster boys: he deserved much more and worse usage.*

SPENSER (Edmund). A very short Account of his Life: it is called *A Summary of his Life*, and it is really a very short one. It is prefixed to an edition of his Works, fol. 1679. In 1715 comes out an edition of Spenser's Works, in 6 vols. 8vo., dedicated to the Lord Sommers, at the time this Lord affected to talk of Spenser. He had his picture drawn, and leans his hand on the Spenser folio. This 8vo. edition is put out by Mr. John Hughes, a very ingenious honest man. To this is prefixed an Account of the Life of Mr. Edmund Spenser, though it is larger than the former, yet it still wants much to be perfect. Hard is the fate of this truly great poet and man, that we know so little of his life, and have no certain picture of him, but in his Works. I was told by Lord Carteret, that when he was Lord Lieutenant of Ireland in 1724, a true descendant of this Edmund Spenser, who bore his name, had a trial before Baron Hale, and he knew so little of the English language that he was forced to have an interpreter. Strange! †

STOW (John). *His Life* is wrote by Mr. John Strype, A.M., and prefixed to Mr. Strype's new, but very mean edition of John Stow's *Survey of the Cities of London and Westminster*, 2 vols. fol. 1720.

TEMPLE (Sir William). *Memoirs of his Life and Negotiations*, 8vo. 1714. It is long, above 400 pages. I much doubt the performance.

TILLOTSON (John), Archbishop of Canterbury. *His Life*, said to be compiled from the Minutes of the Rev. Mr. Young, late Dean of Salisbury, by F. H., M.A., 8vo. 1717. Who F. H. is I know not, but the book being printed for Curll, I much suspect the author, besides what appears from the performance.‡

* See "N. & Q." 2nd S. ii. 21. 361.

† In the *Anthologia Hibernica* for March, 1793, a correspondent says, "I have lately heard that within a few years a lineal descendant and namesake of the celebrated Spenser was resident at Mallow; that he was in possession of an original portrait of the poet, which he valued so highly as to refuse 500*l.* which had been offered for it, with many curious papers and records concerning his venerable ancestor."

‡ This work, of which there is also an edition in folio,

TROSSE (George). *His Life*, wrote by himself, and published according to his order, to which is added, The Sermon preached at his funeral, by J. H., that is, Joseph Hallet. It was preached at Exon, Jan. 15, 1712-13, said to be printed 1713, to which is added A Short Account of his Life. The Account of his Life, wrote by Himself, is very extraordinary, and worth reading: it is carried down to Feb. 1692-3, pages 103, and said to be printed in 1714. Hallet writes a Preface to the dissenting congregations. This Joseph Hallet I take to be the Western Arian, who put out the Greek Testament, dedicated to King, Lord Chancellor. There is also the Life of the same George Trosse, by Isaac Gilling, with a Recommendatory Preface by Dr. Calamy, Mr. Tong, and Mr. Evans, 8vo. 1715. It refers to the Life published before wrote by himself.

WALKER (Mrs. Elizabeth). *Her Life*, wrote by her Husband Anthony Walker, D.D., 8vo. 1690. He was Rector of Fyfield, in Essex. He calls his book, The Virtuous Wife, or the Holy Life of Mrs. Elizabeth Walker. This Doctor married Mrs. Margaret Masham, sister to Sir Francis Masham, who lived to a great age, and died at Oates, in Essex, 1723. This Anthony was a sort of puritanical canting fellow, and wrote against King Charles, being the author of the *Icon*.*

WALLER (Edmund), the famous poet. *An Account of his Life and Writings*, prefixed to an eighth edition of his Works, with additions, as it is said. The author of this account of Mr. Waller's Life I at present know not. Printed for Jacob Tonson, 8vo. 1711.

WARD (Dr. Seth), Bishop of Salisbury. *His Life*, wrote by Dr. Walter Pope, 8vo. 1697, dedicated to Col. John Wyndham of Dorsetshire. There was also published in 1697 a small pamphlet called *An Appendix to the Life of Bishop Ward*, a piece of banter upon Dr. Pope.

WENEFREDE (St.). *Her Life and Miracles, together with her Litanies, with Historical Observations*, 4to. 1713. This is the work of William Fleetwood, then Bishop of St. Asaph.

WOOLSTON (Thomas). *A Short Account of his Life and Writings*, 8vo. 1733. Mere trifling. It is said to be an impartial account, but it is far from it. He was a most notorious and most impudent fellow, admired by a set of people who cry up any body that endeavours to blast or revile the Christian religion. Woolston was famous for his blasphemous books called *Discourses on the Miracles of Our Saviour*, dedicated to the Bishops. These Dedications, being designed to ridicule the Bishops, made the books sell.

WILLIAMS (Dr. John), Lord Keeper and Archbishop of York. *His Life*, wrote by John Hacket, late Bishop of Lincoln. It was finished in Feb. 1652. Printed in fol. at the Savoy, by Ed. Jones, 1693. The Imprimatur of Jo. Cant, i. e. John Tillotson, Nov. 27, 1692. In my copy there are several remarks and observations made by Dr. South with his pencil. But an indifferent print of the Bishop before the book.

is pretended to have been compiled from the minutes of the Rev. Mr. Young [the father of the poet] late Dean of Salisbury, by F. H. [i. e. F. Hutchinson], with many curious memoirs, communicated by the late Right Rev. Gilbert, Lord Bishop of Sarum. Bishop Kennett, in his *Complete History of England*, iii. 673., 2d edition, observes, that "some persons had reason to believe that Bishop Burnet and Dean Young had little or no hand in this Life": and both the performance itself, and the name of the bookseller, E. Curl, will confirm that suspicion. See Birch's *Life of Abp. Tillotson*, p. 2.]

[* A True Account of the Author of ΕΙΚΩΝ ΒΑΣΙΛΙΚΗ. 4to. 1692.]

The Life of Archbishop Williams, 8vo. Cambridge, 1700. This is chiefly an abridgement of Bishop Hacket's above-mentioned. There is an account of his benefactions to St. John's College. This is by Ambrose Philips, Fellow of St. John's. The same Philips that is *the Dunciad*. See also *The Lives of the Lord Chancellors*, in 2 vols. 8vo. 1708.

In the year 1715 came out in a thin 8vo. with this title, Bishop Hacket's *Memoirs of the Life of Archbishop Williams* Abridged, dedicated to his Royal Highness the Prince, by one William Stephens.

WINTER (Dr. Samuel), Provost of Trinity College, Dublin. *His Life and Death*, published by one J. W. at the request of the Widow. 12mo. n. d. A very great enthusiast; worth reading, to see to what a height some people will bring enthusiasm.

WOLSEY (Thomas), Cardinal. *His Life and Negotiations*, Composed by Mr. Cavendish. Thin 4to. 1641. In the Harleian Library there is a copy much larger than this.

The Life and Death of Cardinal Wolsey, by Thomas Storer, student of Christ Church. Lond. 4to. 1599.

WOLSEY (Thomas). *His Life*, in a very large folio, compiled by that impudent fellow Richard Fiddes, D.D. Lond. 1724. This was printed by subscription. A vile performance. Bishop Atterbury put him upon it, and did design to draw his character.

WRIGHT (Mrs. Sarah). *Some Account of her*. Published by Henry Jesse alias Jacie, 12mo. 1647, second edition. Full of cant and spiritual pride.

J. YEOWELL.

AN IRISH TENANT GALA.

The following extract from the original letter written by his agent to Lord Brandon, and dated Sackville, April 23, 1793, now preserved among the papers of William T. Crosbie, Esq., of Ardferret Abbey, co. Kerry, will afford a good idea of what an "Irish tenant gala" was in the south of Ireland at the close of the last century. This custom has now almost entirely disappeared, and if ever it happens to be revived is altogether diminished in magnitude of hospitality and operation. There was really something picturesque and grand in these bi-annual revels*, which must have exerted a powerful influence in cementing the union between landlord and tenant. As "N. & Q." is a welcome guest in distant lands, the following may awaken pleasing recollections in the mind of some sojourner, and call to remembrance an "Irish night" in the days of his childhood:—

"I shall now proceed to give you a further account of our Gala here on Sunday [?], and I do assure you it was conducted in a manner that I am persuaded will be satisfactory to you. The assemblage of people was numerous, and all seemed highly pleased and happy with the occasion, the display, and the entertainment. I send you enclosed the form of the circular letter I sent to all those of your tenantry I deemed it proper to write to individually, the rest I made out lists and subscribed a similar invitation, to be shown to 'em by the persons I sent out with such. None who were not tenants did I invite ex-

* They were usually given after the gala days, viz. 25th March and 29th Sept., or the "harvest home."

cept those named by you, viz. Father Morgan Flaherty, Tim McCarthy, Charles Casey, Doctor Leyne, and Father Nolan, son to old John. These I asked as Catholics, particularly attached to you. Had I gone further I must either have excited jealousy, or summoned half the county.—We had a company of 22 in the parlour, of whom I will send you a list next post. In the Breakfast-parlour there was another company of second rate, and the third rate dined in the tent pitched in the Avenue near the Abbey. In the parlour your claret was made free with, as Stephen tells me he opened 34 Bottles. In the Breakfast parlour Port wine and Rum-punch were supplied in abundance, and abroad large libations of whiskey-punch, we had two quarter casks (above 80 Gallons) of that beverage made the day before, which was drawn off unsparingly for those abroad, and plenty of Beer besides. Two patteraroes, borrowed from Jack Collis, and placed on the top of the Abbey tower, announced our dinner, and toasts, and our exultation. Pipers and Fiddlers enlivened the intervals between the peals of the Ordnance. The May men and Maids with their hobby-horse, &c. danced most cheerfully, and were all entertained at dinner, and with drink in abundance. An ox was roasted whole at one end of the Turf-house on a large ash beam by way of a spit, and turned with a wheel well contrived by Tom O'Brien; it was cut up from thence, and divided as wanting. The name of its being roasted entire was more than if two oxen had been served piecemeal. Six sheep were also sacrificed on the occasion, and, in short, Plenty and Hospitality graced both your board and your sod; and a fine serene evening favoured happily the Glee and Hilarity of the meeting. All was Happiness, Mirth, and Good Humour. God save great George our King, was cheered within and abroad accompanied with Fiddles, Pipes, &c. &c."

Cork.

R. C.

"THE CIVIL CLUB."

I enclose you a cutting from *The City Press* of the 24th March, giving some account of this very ancient Club. Perhaps some of your correspondents, so well versed both in the public and private history of the reign of Charles II., can kindly afford some information as to its origin and early members. Having been established in 1669, it is unquestionably the oldest Club in London. The members, who are all citizens (Civil—quasi Civic—Club, from "civis,") and men of respectability, are very proud of their Club:—1st. On account of its antiquity; and 2nd. Because it is the only Club which attaches to its staff the respected office of a *chaplain*. It would seem that the members first united together for the sake of mutual aid and support; but the name of the founder, and the circumstances of its origin, have unfortunately been lost with its early records.

"THE CIVIL CLUB.—The first quarterly dinner of this ancient Club, for the present year, took place on Wednesday last, at the New Corn Exchange Hotel, Mark Lane, when about 40 gentlemen sat down in the Banqueting Hall belonging to the Hotel, to one of those well-selected and well-served repasts for which Mr. Charles Heginbotham, and his namesake and father (a former proprietor), have been for so many years celebrated, and

which invariably give satisfaction to all. The wines were also of excellent quality. These facts are partly due to the stewards for the day, Messrs. John Northway and Richard Collyer; the former of whom was, owing to indisposition, unable to take the chair, but which however was ably filled by Mr. John Healy.

"The musical arrangements, under the direction of Mr. William Coward, assisted by Messrs. J. Coward, Montem Smith, and Wynn, gave universal satisfaction, and some excellent glees and solos were performed. The following sketch of the Club will probably prove interesting to some of our readers:—It was established in the year 1669, at a time when the great plague and the great fire had devastated and broken up nearly all society and many old associations, the object and recommendation being, as one of the rules expresses it, 'that members should give the preference to each other in their respective callings,' and 'that but one person of the same trade or profession should be a member of the Club.'

"There is a *chaplain*, treasurer, and secretary, and two stewards, who are elected in rotation at each quarterly dinner from amongst the members, no member being eligible until he has been a member for a year, and no member serving the office of steward twice within one year.

"The Club used for a great many years to meet at the 'Old Ship Tavern,' in Water Lane, which has been lately pulled down, and now meets at the New Corn Exchange Tavern on the first Wednesday of every month, besides dining together four times a-year, viz. on the Wednesday previous to Lady Day, the Wednesday after Midsummer Day, the Wednesday previous to Michaelmas Day, and the Wednesday previous to St. Thomas's Day. An impression prevails amongst some of the members that the Club was limited to the Ward of Tower, and that its meetings must be held within the Ward, but there is nothing in the present rules to warrant such a supposition, and the fact of the summer dinner being always held in the country, at a place selected by the stewards for the time being, would also tend to negative such an idea.

"It should, perhaps, also be mentioned, that the oldest member of the Club for the time being is called the 'Father of the Club,' Mr. Whitfield, of Snaresbrook, being the present father—a position held for an unusual number of years by a former member and treasurer, Mr. Bryan Corcoran, of Mark Lane, the father and namesake of the present respected treasurer. The office of secretary is now, and has almost immemorially been, filled by a solicitor. Unfortunately, the early records of the Club have been lost or mislaid; but those still extant show many good names amongst former members, including Members of Parliament, Baronets, and Aldermen.

"The Alderman and Deputy of the Ward, and some of the Common Councilmen of that and another Ward, are among the present members. Two high antique chairs, bearing date 1669, always used by the stewards, and a well-executed likeness of the late Mr. Bryan Corcoran, are amongst the present property of the Club. The present chaplain of the Club is the Rev. David Laing, M.A., the respected incumbent of St. Olave by the Tower, Hart Street."—*City Press*, March 24, 1860.

Y. O. S.

Minor Notes.

A HEATHEN ILLUSTRATION OF A CHRISTIAN FORMULA.—"A tower of fifty cubits high," the interior of which was furnished with "a round instrument," was filled to a considerable height

with *ashes*, into which the criminal was precipitated from the summit, the "instrument," or wheel, "which hanged down on every side into the ashes," continuing its suffocating revolutions till death terminated the torture. The above singular mode of Persian punishment is recorded 2 Maccabees xiii. 5—8. (See Stackhouse's note, *Man's Bib.*) Though this death was awarded by a heathen tribunal to one deemed unworthy of "burial in the earth," the barbarous process employed in executing the *interdict* strangely enough reminds us of the commendatory formula in our Burial Service,—“We therefore commit his body to the ground, earth to earth, *ashes to ashes, dust to dust.*”

F. PHILLOTT.

THE DUTCH GIANT DANIEL CAJANUS, AND THE DUTCH DWARF SIMON JANE PAAP. — Perhaps the following scrap from to-day's *Algemeen Handelsblad* will prove acceptable:—

“*Haarlem*, May the 5th. At a public sale, which was held here in the beginning of this week, a rare lot was brought under the hammer: a lot consisting of a *slipper* and a *shoe*. The slipper once had been the property of the Dutch giant Daniel Cajanus, who died here on Feb. the 28th, 1749; its primitive owner measured 8 feet 4 inches, and history tells us that the last upon which his shoes were made had a length of 14 inches and a half, whilst that of his coffin was 9 feet 7 inches. The shoe had belonged to the renowned dwarf Simon Jane Paap, whose full growth did not exceed 16 inches and a half, his body weighing 14 kilograms. This small representative of Holland was born at Zandvoort on May the 25th, 1789, and died at Dendermonde on December the 2nd, 1828. Two small marble stones on a pillar at the porch of the Brouwer's-chapel in Haarlem Cathedral indicate the different sizes of the two above-mentioned natives of the Netherlands.”

It appears Simon Jane Paap only overtopped by two inches the length of Cajanus's slipper.

J. H. VAN LENNEP.

Zeyst, near Utrecht, May 9, 1860.

EPIGRAM ON MARRIAGE. —

“In marriage are two happy things allow'd,
A wife in wedding-sheets, and in a shroud;
How can the marriage state then be accurst,
Since the last day's as happy as the first?”

This wicked and cruel epigram is from the *Tatler* (No. 40.), but I cannot think it is Steele's. He had too much sentiment and good feeling. Yet I am unable to suggest anyone else. Were it not for the anachronism, I should attribute it to a writer whom, perhaps, I ought to apologise for naming, Peter Pindar. It is exactly in his vein.

The following version is very well as to sound, but I doubt whether it fully expresses the sense of the original. It is written on the margin of my copy of the *Tatler*:—

“Sunt duo sollicitis spectacula grata maritis,
Nupta parata toro, nupta parata rogo;
Conjugium nequeo miseris adscribere rebus,
Ultima cui læta est, lætaque prima dies.”

W. D.

CROMWELL AND THE MACE. — History has recorded an incident touching Cromwell and the mace, his dissolving the Long Parliament in 1653, with “Take away that bauble.” The version of this story be correct he must somewhat have changed his views with regard to the insignia of office subsequently to 1649, for under the date of 31st May of that year, the Order Book of the Council of State records —

“That there shall be a mace provided for the use of this Council at the charge of the State; that it be left to the serjeant-at-arms attending the Council to conferre with Mr. Love, and to bring unto the Council a modell for a mace to be here used.”

And a little farther on, under date of 4th July, 1649: —

“That the mace which is ordered to be made for the Council of State shall be gilded as that which was made for the use of the Parliament.”

Whether Cromwell ever contemplated the assumption of the regal dignity is an open question. In all probability, had he lived and seen a fitting opportunity, he might have consented to have the regal authority substituted in lieu of the protectorship: at all events there is some presumption of such a contingency, for we find that he had a sceptre of fine gold made, weighing upwards of 168 ounces, the total cost of which amounted to 650*l.* 13*s.* 6*d.* The order for the payment of the bill for the same to Edward Backwell is in Sept. 1657.

ITHURIEL.

SACHEVERELL AND HOADLY. — The following satirical lines are preserved in the Egerton MS. 1717, fol. 53.: —

“Amongst the High Churchmen I find there are Several
Doe swear to the merits of Henry Sacheverell.

“Amongst the Low Churchmen I see that as Oddly
Some pin all their faith to one Benjamin Hoadly.

“But wee moderate men our judgments Suspend,
For God only knows where these matters will end.

“Salisbury Burnet and Kennett White Show
That Doctrines may Change as Preferments doe.

“And Twenty years hence, for aught you and I know,
It may be Hoadly high and Sacheverell Low.”

J. Y.

URCHIN is perhaps cognate with the Dutch *Urken*, a diminutive of *Urk*, which is still used in Holland for denoting “a little fellow.” I know the word in English properly signifies “a hedgehog,” and as such is derived from the Dutch *Nurkjen*, properly a *little grunter*, and thus a *peevish little brat*. *Urk* is the name of a small islet in our Zuiderzee, from whence the proverb “It is the club of Urk.” Its patriotic inhabitants, it is said, in the year 1787 resolved to exercise themselves in the management of arms. The club consisted of one person! May I propose *Urk* as the parent word of *urchin* (*little fellow*), and *Nurk* for *urchin* (*mischievous brat*)?

J. H. VAN LENNEP.

*Queries.***PETER BASSET, A LOST HISTORIAN OF THE REIGN OF HENRY V.**

Various historians of the reign of Henry V. have been given to the public in a printed form: from the time when Hearne published Titus Livius and Thomas of Elmham, down to our own days, when the history of this period has occupied one of the volumes of the English Historical Society, and one of those now appearing under the patronage of the Master of the Rolls. I allude to

"Henrici Quinti, Angliæ Regis, Gesta. Edited by Benjamin Williams, F.S.A. 1850."

"Memorials of King Henry the Fifth, King of England. Edited by Charles Augustus Cole, of the Public Record Office. 1858."

But neither in the work of Mr. Williams, nor in that of Mr. Cole, nor in the volume on the *Battle of Agincourt* by Sir Harris Nicolas, nor, in the *Memorials of Henry the Fifth*, by Rev. J. Endell Tyler, 2 vols. 8vo. 1838, do I find any mention of Peter Basset, who is stated by our old literary biographer Bale, and his followers, to have written very minute memoirs of Henry V. and all his achievements. Peter Basset, Esq., according to Bale, was chamberlain to King Harry of Monmouth, and remained by his side during all his career, both at home and abroad. His book of the "Acts of Henry the Fifth" was written, says Bale, in the English language, and it is thus very amply described and applauded:—

"PETRUS BASSET, clari generis armiger, et Henrico quinto Anglorum regi a cubiculo, eorum omnium testis oculatissimus fuit, quæ idem rex magnificus tam apud Anglos quam etiam in Gallis olim fecit. Nam aderat illi ad latus semper hic Petrus, seu domi seu foris quicquam ageret, sive vel in pace vel in bello fuisset occupatus, et omnibus in locis notabat ejus tum dicta tum facta præcipua. Descripsit illius ab ipsis incunabulis vitam, varias in Franciam expeditiones, gloriosas de Gallis victorias ac triumphos: cum Carolo sexto Francorum rege pacificationem, et affinitatem post bella, atque tandem ejus regni administrationem plenissimam, Henrico filio regi ipsius diademate Parisiis tum demum insignito. Et hæc omnia in ejus regis laudem plenissimè congescit, edito in Anglico sermone libro, cui titulum fecit *Acta Regis Henrici Quinti*. lib. 1.

"Præter hoc, nihil opusculorum ejus extare novi. Et ubi scriptorum aliqui prædictum regem ex venenata potione, alii ex sacri mali aut igne Antonii interisse fingunt, iste ex pleuresi obiisse illum affirmat. Claruit Petrus, Anno Domini 1430, Henrico sexto regnante." (*Scriptorum Brytanniæ* cent. vii. No. 80. Folio, Basil. 1557, p. 568.)

Pitsæus (4to. 1619, p. 615.) copies Bale's account (turning it, as usual, into different language). Tanner, in his *Bibliotheca Britannica*, makes a slight abstract of the same, and adds the title of another production attributed to the same author:—

"De Actis Armorum et Conquestus Regni Franciæ, ducatus Normanniæ, ducatus Alençonniæ, ducatus Andegaviæ

et Cenomanniæ, &c., ad nobilem virum Johannem Fastof, baronem de Cyllyequotem, per Petrum Basset. MS. in Bibl. Offic. Armorum, Lond."

On examining Mr. W. H. Black's Catalogue of the Arundel MSS. in the College of Arms, I do not find any paper bearing this title, though there are several documents connected with the history of the famous Sir John Fastolfe in the MS. Arundel XLVIII.

The only trace that I have found of Peter Basset's memoirs subsequent to John Bale (and what has been copied from him) is in Hall's *Chronicle*, where he is quoted with reference to the disease of which King Henry died:—

"Some say he was poysoned. The Scottes write that he died of the disease of S. Fiace, whiche is a palsey and a crampe. Engurrant sayeth that he died of S. Anthoines fier, but al these be but fables as many mo write. For Peter Basset, esquire, which at the time of his death was his chamberlain, affirmeth that he died of a pluriæ, whiche at that tyme was so rare a sickenes and so straunge a disease that the name was to the most part of men unknown, and physicions were acquainted as lytle with any remedy for the same."

In his list of "Englishe Writers" appended to his Preface, Hall gives that of "Ihon Basset," which was possibly meant for Peter.

It seems not improbable that the substance of Peter Basset's work may have been worked up by Hall; but it is singular that his name as a contemporary historian should have been entirely lost sight of, and it would be desirable to identify his composition, if still existing in its original form, particularly as, if Bale's description of it was a true one, it must have been a very interesting work.

JOHN GOUGH NICHOLS.

IRISH CELEBRITIES: GARIBALDI, ETC.

The following scrap from the veracious columns of the *Limerick Chronicle* is so racy of the soil as to deserve the immortality of a corner in "N. & Q.":—

"It is said that Garibaldi is another illustrious Irishman, and that he was born in Mullinahone, in the county of Tipperary; that his father, Garrett Baldwin, was a schoolmaster, and nicknamed for shortness, as well as affectionate familiarity, by his pupils, 'Garry Baldy.' On the death of the pedagogue, his son, Garry Baldy, jun., proceeded to Rome to his uncle, an ecclesiastic in that city, where the liquid *sobriquet* chiming in with the euphonious language of love and poetry, he adopted it and immortalised it by his chivalrous bravery."—*Limerick Chronicle*.

Certainly we Hibernians have latterly not been backward in laying claim to the celebrities of the day as "illustrious Irishmen." Not to mention Marshals M'Mahon and O'Donnell, whose names bespeak their Celtic origin, we are assured that the Duke de Malakhoff is of Irish descent, and that Pellisier is only the French form of Palliser. Indeed the former name is not unknown here, for

Dr. John Pellisier ("e stirpe adventitiâ ortum," as he is described in the College Registry) was Vice-Provost of Trinity College, Dublin, and Professor of Divinity in 1746. I lately read somewhere a very plausible statement about Cavaignac, which it asserted was none other than Kavanagh in a foreign guise, or rather disguise.

No sooner was the late atrocious prize-belt barbarity* perpetrated than it was confidently stated that the rival champions were of Irish extraction, and we were desired to believe that those "rough diamonds" were Emerald gems. Just as we were beginning to lament the sad degeneracy of the Island of Saints, *The Times* consolingly assured us in its leading article that it required two great nations to produce two such men. So believing that the "parties" in question came respectively from the county of Tipperary and the "Kingdom of Kerry," we "laid the flattering unction to our soul," and began to think that things must be looking up when Ireland can be a convertible term for two great nations.

Alas! half of the delusion has been ruthlessly dispelled since *Bell's Life* has given such a circumstantial account of Mr. Sayers's parentage. If not a profanation of your classic pages,—which, as "a medium of intercommunication for genealogists," may perhaps tolerate the Query,—would some of your correspondents supply enough of the Heenan pedigree to enable us to judge of that young gentleman's claims to be engrafted on the "ould stock."

I should be glad also to learn whether there is any truth in the above plausible account of Garibaldi's parentage. It is strange that those who will sympathise with the Papal Irish brigade should take the trouble to claim such an arch-rebel, as they are pleased to style Garibaldi.

Strange also it is that fighting should be the forte of all the above-named celebrities! An English friend suggests that this very fact is an *a priori* argument for their Hibernian origin.

JOHN RIBTON GARSTIN.

DUDLEY, EARL OF LEICESTER.—A new life of this celebrated statesman and courtier has been for some time in preparation by a lady, who is anxious to do justice to so important a subject by the careful study and examination of the numerous documents relating to him which are preserved either in print or in manuscript. Everything referring to Leicester possesses so much

[* Had our correspondent read the sensible remarks of the Premier upon this subject, we think he would have somewhat modified his strictures upon what all admit to have been a remarkable display of "pluck" and endurance on the part of the representatives of the two "Great Nations." In saying this we would not be understood as advocating a return of the system of Prize Fighting.—Ed. "N. & Q."]

public interest, that short unpublished papers illustrating his history will probably be admissible into the columns of "N. & Q.," while any too long for that purpose would be thankfully received and acknowledged by the authoress referred to, if addressed to Mrs. Pemberton Gipps, No. 14 Hereford Square, Old Brompton, near London.

J. O. H.

VATICINIUM STULTORUM; THE TALBOT FAMILY.—

"It has been recorded by Christr. Townley, as a tradition of the neighbourhood in his time, that Hen. VI. when betrayed by the Talbots foretold nine generations of the family in succession, consisting of a wise and a weak man by turns, after which the name should be lost. . . . This, however, is not the only instance in which Henry is reported to have displayed that singular faculty, the Vaticinium Stultorum." (See Whitaker's *History of Whalley*.)

In what other instance did Henry VI. display this faculty as here alluded to? And is it not an almost invariable rule that seldom, if ever, we see the son of a distinguished man possessed of the talents which raised his father to eminence?

ITHURIEL.

BOLEYN AND HAMMOND.—In Lodge's *Peerage of Ireland*, under "Ludlow," Phineas Preston of Ardsallagh, an ancestor of the heiress of that family, afterwards married to Peter Ludlow, father of the first Baron Ludlow, is said to have married Letitia, daughter of Colonel Robert Hammond, who, it is added, "was descended in the female line from the Boleyn family." Can any of your readers furnish the connecting links between the families of Boleyn and Hammond? I have reason for thinking that they are to be sought in the families either of "Knollys" or "Carey," but have not been as yet successful in tracing them out. The Colonel Robert Hammond alluded to is, I presume, the man who had custody of King Charles I. when in captivity at Carisbrooke Castle. W. H. J.

MURAL BURIAL.—Blomefield mentions an instance at Foulden in Norfolk, thus:—On the foundation of the south aisle, facing the churchyard, is an arched monument over a flat marble gravestone, partly covered by the arch, partly by the wall. It appears to be about temp. Edward I. Blomefield says these arched monuments, and this "immuring of founders," were common in ancient days. Did the custom arise from the more barbarous one of burying a living person in the foundation-wall "for luck?" We read of such burials in old history, but they neither averted attack nor ruin.

F. C. B.

MURAL BURIAL.—In the church of Preshute, near Marlborough, co. Wilts, which was restored a very few years since, on pulling down one of the old walls, which was of extraordinary thickness, a body was discovered in the wall near the site of the pulpit. Not having met with any archæolo-

gical account of this discovery, perhaps Mr. CARBINGTON or some other of your contributors in that locality may be enabled to render some information as to the position in which the body was found, as also if there was any record to denote the individual in question; in all probability it may have been one of the founders who was thus honoured.

ABRACADABRA.

MONEY VALUE IN 1704.—A certain class of persons had an income of 50*l.* a year in the year 1704 (Queen Anne's reign). Can any of your numerous readers inform me what sum of money would, in the present day, be equivalent to 50*l.* a-year in 1704? W. II.

LAND MEASURE.—Whence do we derive our several measures of length in land-measure? And why does the perch differ in length in England and Ireland? *Φ.*

DUBLIN SOCIETY.—Can any of your readers oblige me by naming any books referring to society in Dublin about the years 1730 to 1735, particularly the wits and beauties, and Dean Swift's set? ENQUIRER.

LANDLORD.—When was the designation "Landlord" first given to the keeper of an inn? S. B.

"EYELIN."—Could any of your readers inform me the subject and story of a lithograph I purchased some years since abroad. The title is "Eyelin," and taken from a painting by Lessing. The subject consists of a fine old man in a prison cell, with two young monks who have just descended into the prison with a view to instruct the prisoner, but who seem frightened at his anger. A. B. S.

GEORGE II. HALFPENNY.—On a halfpenny of George II. of which I have seen two specimens, a rat appears in the act of climbing to the knee of Britannia. Is this a genuine coin? and what is the meaning of this singularity, which is so contrived that, at first sight, the rat might be mistaken for that part of the robe which should cover the knee of Britannia. I have heard it said that a new species of rat first appeared in England at the accession of the Hanoverian dynasty. J. MN.

CONCUR: CONDOG: COCKERAM'S ENGLISH DICTIONARY.—Everybody knows the story of Dr. Littleton's introducing "condog" into his Latin Dictionary as the equivalent of "concur," but it may not be equally well known that he was not the original inventor of the joke. In Cockeram's curious little *English Dictionary*, (a copy of the sixth edition of which, dated 1639, is now before me,) I find "concurrere" and "condog" given as convertible with "agree." Now, as the earliest edition of Cockeram was probably published fifty years before Littleton (which first appeared in

1678), a singular difficulty occurs. Could the learned Doctor have stolen this valuable discovery from Cockeram, and then basely covered the theft by fabricating the story about his boy, &c.? And another difficult question is this: How came the original inventor to hit upon the discovery? Had he a boy to help him? I pause for a reply to these momentous questions; but before I close, I may mention that our friend Cockeram anticipated to some small extent another idea of modern times—that so ably carried out by Dr. Roget in his *Thesaurus*. The second part of his *Dictionary* consists of a list of common words, explained, as he says, "by a more refined and elegant speech," by the use of which a person not satisfied with saying to his friend, "If you'll allow me I'll wake you early, and then we'll take a walk together," might refine his speech as follows: "If you'll approbate, I will matutinally expergesie you, and then we'll obambulate together." This is absurd enough, but notwithstanding there are some very interesting matters in Cockeram. I should be greatly obliged by any information about the author himself. LETHREDIENSIS.

"CALEDONIA."—There is a play entitled *Caledonia, or the Clans of Yore*, by Wm. Thomson, Edinburgh, 1818. In Watt's *Bibliotheca* the authorship is ascribed to W. Thomson, I.L.D., author of numerous miscellaneous works, who died in 1817. Can any of your readers who may be able to refer to this volume, inform me whether this was a posthumous publication? X.

YELLOW-HAMMER.—What is the proper way of spelling the name of this bird? I have examined some ten or fifteen dictionaries, and find it given uniformly as above; but I perceive an innovation has lately been hazarded by the Rev. C. A. Johns, in a little illustrated work on *Birds*, published by the Society for the Promotion of Christian Knowledge. Mr. Johns discards the *h* altogether, and would no doubt, if challenged, tell us as his reason for the change that *ammer* is the German word for a bunting, and that our English *hammer* is no doubt a corruption therefrom. Yarrell, I believe, was the first to suggest the correction. *Homber*, in the West of England, signifies a hammer; and in the same districts the chaffinch is best known as the *yellow-homber*. Let us try to settle at once which is the correct orthography, and which the corruption. T. HUGHES.

Chester.

VANT in personal names, as Bullivant, Pillivant; and in local names, as Bullevant in Ireland. Qu. Dan. *vand*, water? R. S. CHARNOCK.

A FATHER'S JUSTICE.—Where may the original of the following story be found?—

"In old times a king passed a law, that whoever in his dominions was convicted of adultery should lose both

his eyes. The first offender was his own son; the king, determined that the law should take its course, but still pitying the criminal, ordered one of his own eyes to be extracted and one of his son's, and thus satisfied the demands of justice, and extended mercy to his son."

LIBYA.

WENTWORTH LORD ROSCOMMON.—Malone, in the *Maloniana* published by Sir J. Prior (p. 404.), speaks of Knightly Chetwood's MS. Memoirs of this nobleman now in the Public Library at Cambridge. Is the picture of him by Carlo Maratti, to which Malone refers, in existence? and if so, where is it? Lord Roscommon is said to have resembled his uncle, Lord Strafford, in his countenance.

W. L.

THE NORTH ATLANTIC SUBMARINE TELEGRAPH.—Articles lately appeared in several of the newspapers upon the subject of the proposed new Anglo-American submarine telegraph by way of the Faroes, Iceland, Greenland, and Labrador. I shall be indebted to any of your correspondents who will politely refer me to the prints in question, or any of them. Any statistical information with reference to this project will also be acceptable; more especially as to soundings made in these seas, the results of which may or may not have been published.

Such information may be furnished to me through "N. & Q.," or direct to my address at foot.

T. LAMPRAY.

18. Clement's Inn, W.C.

"WITHERED VIOLETS."—Twenty years ago I met with some verses upon "Withered Violets," beginning:

"Long years have passed, pale flowers, since you
Were culled and given in brightest bloom,
By one whose eyes eclipsed their blue,
Whose breath was like their own perfume."

I should feel obliged for the remainder of the poem, and its author and occasion.

N. J. A.

"N. & Q." CUTTINGS.—Cuttings from "N. & Q." are always troublesome when they extend over more than one page. Is there any simple plan of *splitting* ordinary paper so that the matter may be pasted in a uniform manner in scrap-books? If so, it would be very useful to collectors of newspaper and other scraps. Some years ago "bank-notes" were split, apparently by simple means, and if this can be done readily and easily in the case of ordinary printed matter, it would be very valuable to collectors generally.

ESTE.

[Had the suggestion contained in the first part of ESTE's communication reached us in time for its adoption, we would gladly have given it our consideration, but it is now too late, and we have therefore omitted it.—ED. "N. & Q."]

ILLINGWORTH'S LANCASHIRE COLLECTIONS.—In Palmer's *Abridgement of Calamy's Nonconformists' Memor.* (vol. i. p. 263., 8vo. 1802), it is stated

that Mr. James Illingworth, B.D., Fellow of Emmanuel College, Cambridge, and a native of Lancashire, "had made large Collections of the Memoirs of noted men, especially in Lancashire." He died in 1693. Where are these manuscripts deposited? or is their fate known? F. R. R.

Queries with Answers.

NATHANIEL HOOKE.—In the Sale Catalogue of the late Sir William Betham's Genealogical and Heraldic Manuscripts, p. 12., lot 53., appears the "Patent of James III. creating Nathaniel Hooke a Peer of Ireland." Who was he? and how, if at all, connected with Nathaniel Hooke, the historian?

ABHBA.

[The individual noticed in the patent is no doubt Nathaniel Hooke, the Duke of Monmouth's private chaplain, who was sent from Bridgwater to London to forward the rising which Danvers and others had undertaken to create. He lay concealed till June 21, 1688, when he threw himself at the feet of James II., and procured a pardon. He afterwards became a Roman Catholic, and a zealous partisan of King James, whom he followed into exile, and an officer of the French army, in which service he rose to the rank of Lieutenant-General. He is spoken of by Lockhart in his *Memoirs*, p. 197., as a subtle, pragmatist fellow, who was sent over to Scotland in 1705, where he showed "a great concern to raise a combustion." He was more bent on a civil war, which the King of France, now become his master, wanted, than to serve King James. He was taken prisoner at the siege of Mënin in 1706, and he was hardly persuaded not to tell the Duke of Argyle he had been in Scotland the year before. In 1708, he was sent plenipotentiary to the Jacobite party in that country. Consult Roberts's *Life of the Duke of Monmouth*, ii. 328.; Lockhart *Papers*, i. 229-234. and Hardwicke's *State Papers*, ii. 332. 533. and 538. May not this individual be the Roman Historian, as his biographers seem to know nothing of him before the year 1722?]

LORD NELSON AND LADY HAMILTON.—Was Nelson indeed guilty of the execution of Caraccioli at Lady Hamilton's instigation or not?

It is a fair question for discussion in "N. & Q.," particularly as an author of this year distinctly asserts it.

φ.

[So much has been written on this painful matter that we can do but little more than refer our correspondent to those eminent writers who have carefully investigated it in all its bearings. Southey (*Life of Nelson*, p. 198. edit. 1830), speaks of it as "a deplorable transaction! a stain upon the memory of Nelson, and the honour of England! To palliate it would be in vain, to justify it would be wicked." Lord Brougham laments that "Nelson, in an unhappy moment, suffered himself to fall into the snares laid for his honour by regal craft, and baited with fascinating female charms . . . Seduced by the profligate arts of one woman, and the perilous fascinations of another, he lent himself to a proceeding deformed by the blackest colours of treachery and of murder. A temporary aberration."

Second Series, 1. 207. and 208. The entire question

has been subjected to a minute and careful examination by Sir N. H. Nicolas in an Appendix to vol. iii. of Nelson's *Dispatches*, where he endeavours to mitigate or remove the weighty charges brought against the brave admiral.]

PASSAGE IN BEDE.—In the following passage from Bede, what is the meaning and force of "pro indigenis?"—

"Quibus ad sua remeantibus, cognita Scotti Pictique redditus denegatione, redeunt confestim ipsi, et solito confidentiores facti, omnem Aquilonalem Extremamque insulæ partem *pro indigenis* muro tenus usque capessunt."—Bede, *Hist. Eccl. lib. i. cap. 12.*

OXONIENSIS.

[We would submit to our learned correspondent that in the passage to which he refers, Bede, by the expression "pro indigenis," means to imply that the Scots and Picts took possession of the N. part of the island "in the character of natives," or "as being natives;" not meaning thereby that they merely assumed that character, but that they occupied the territory in the exercise of a natural right. Conf. "*pro possessori*" (as possessor), "*pro civi*" (as citizen).]

That such was Bede's view of the Scots and Picts is sufficiently evident from Cap. xii. § 28:—"Transmarinas autem dicimus has gentes, non quod extra Britanniam essent positæ, sed quia a parte Brittonum erant remotæ, duobus sinibus maris interjacentibus, quorum unus ab orientali mari, alter ab occidentali, Britannicæ terras longe lateque irrupit."

In the translation of Bede's *Ecc. Hist.* edited by Giles, 1847, the expression "pro indigenis" seems to have been entirely overlooked: but in the old translation by Stapleton, 1569, the sense of the original is preserved with tolerable fidelity:—"all that was without the walls they taketh for their owne."]

LAYSTALL.—In a late number of the *Gentleman's Magazine*, this term is applied to a dunghill. Does it not rather mean the right to lay offal on a certain spot of land? In Chester, during the sixteenth and seventeenth centuries, a grave in the churchyard was denominated a laystall—surely not from any analogy between the two?

T. HUGHES.

Chester.

[Nares states, that "Laystall is a dunghill; according to Skinner, from *lay* and *stall*, because they lay there what they take from the stalls or stables. Coles also renders it by *sterquilinum*. Also any heap of dirt, rubbish, &c. Perhaps (adds Nares) it is rather a stall, or fixed place, on which various things are laid; *q. d.* a lay-place, a lay-heap.]

PRIDEAUX.—What is the etymology of Prideaux?

S. E. P.

United Service Club.

[Playfair (*Family Antiquity*, vi. 190.) has given the most plausible account of the origin of this name. He says, "The name itself is, apparently, composed of the French words, *Pres* (near) and *d'eau* (waters); which compound, supposing it to be the origin of the surname of Prideaux, was, at an early period, changed into Priddeaux, or Pridiaux, or Prideaux: for in Cornwall, in the hundreds of Powder and Pider, there are two places severally called Priddiaux *hart*, in the former hundred, and Priddiaux *magna*, in the latter one, which may have either given the name to the Prideaux family, or derived their designation from it."]

ASMODEUS.—What is the etymology of Asmodeus? On the supposition that by it Lesage means "the god in the bottle" or elsewhere, the latter portion is clear. But what is *asmo*? There is no word like it, so far as I know, in Latin, nor in Greek, unless *ασμο* be so considered.

[Asmodeus, who appears under the several aliases of Asmodæus, Asmodi, Asmodai, Asmedæus, and, in Rabbinical Hebrew, Ashmedai, is generally supposed to have derived his name from the Heb. *shamad*, to destroy. See Buxtorf, *Lex. Chald. Talm. Rabb.* Some, however, have thought, though with less probability, that the name was originally *Es-Modai*, Median fire, "woil er denen Modern das Feuer der unzünftigen Liebe eingeblasen hätte." Zedler's *Lexicon*. The *o* of Asmodeus seems to intimate that the word passed from the Heb. into modern languages through the Chaldee and Syriac.]

Replies.

EXCOMMUNICATION.

(2nd S. ix. 364.)

Instances of excommunication in the Protestant communities, for which MR. WILLIAMSON asks, may easily be furnished him. By men of "the new learning," the power itself was immediately claimed and vigorously acted upon, both in Scotland and this country. In his Liturgy for the Scottish Presbyterians, John Knox sets forth pretensions to such an attribute of ecclesiastical authority, in words about which there can be no mistake:—

"O Lord Jesu Christ, thy expressed word is our assurance, and therefore, in boldness of the same, here in thy name, and at the commandment of this thy present congregation, we cut off, seclude, and excommunicate from thy body, and from our society, N. as a proud contemner, and slanderous person, and a member for the present altogether corrupted, and pernicious to the body. And this his sin (albeit with sorrow of our hearts) by virtue of our ministry, we bind and pronounce the same to be bound, in heaven and earth. We further give over, into the hands and power of the devil, the said N. to the destruction of his flesh; straitly charging all that profess the Lord Jesus, to whose knowledge this our sentence shall come, to repute and hold the said N. accursed and unworthy of the familiar society of Christians; declaring unto all men that such as hereafter (before his repentance) shall haunt, or familiarly accompany him, are partakers of his impiety, and subject to the like condemnation."

"This our sentence, O Lord Jesus, pronounced in thy name, and at thy commandment, we humbly beseech thee to ratify even according to thy promise."—Collier's *Ecc. Hist.*, ed. Lathbury, vi. 578.

For not coming to the synod held at Westminster, A.D. 1571, Richard Cheyney of Gloucester was thus solemnly excommunicated by Parker:—

"Nos Matthæus, &c. reverendum in Christo patrem Dom. Richardum Glocestren. &c. de consensu confratrum nostrorum nobiscum in hac præsentì convocations assidentium excommunicamus in hiis scriptis."—Collier, *ib.* ix. 342.

Among its several truly valuable publications

the Surtees Society has printed two which afford us some curious instances of Protestant excommunication. In the "Depositions and other Ecclesiastical Proceedings from the Courts of Durham," we find that "Gawen Lawson (churchwarden), beinge required of the curate to put fourth of the church one John Doffenby, as a person excommunicated, in tyme of service, he openly refused so to do" (*ib.* p. 93.); in consequence of which this Lawson had a libel presented against him; and a little farther on we see how "the same John Doffenby, being a person excommunicate, came into Mitfourth church in tyme of service, and beinge admonished to departe thence would not, but gave evill language, saying that he cared not for the Commissary and his laws, nor for the curate, and bad them com who durst and cary him out of the church, for they shuld first bynd his hands and his feet; wherupon the curate was driven to leave of service at the Gospell" (*ib.* p. 95.). A William Claverynge got himself into some trouble for, among other things, being too familiar with an excommunicated neighbour:—"Mr. Chancelor admonished hym not to have anything to doo with Roger Wright, bothe judicially and privately, during the time of the excommunication" (*ib.* p. 99.). "The Acts of the High Commission Court within the Diocese of Durham" tell us of other instances of excommunication; thus, "for his laieinge violent handes uppon the clergie, he (Robert Brandling of Alnewick Abbey, Esqre., A.D. 1633) shalbe denounced excommunicate ipso facto, in his parish church, accordinge to the statute" (*ib.* p. 68.). Information was made against "John Dobsonn, clerk, A.D. 1633, for sufferinge an excommunicate personn to be buried in the churchyard" (*ib.* p. 72.); and sometime towards A.D. 1634, Mathias Wrightson of Ebchester, clerk, and the churchwardens, did present George Sympson for his negligent coming to the church, whereupon process were awarded forth of Mr. Archdeacon's court of Durham, and published by examine, and after that came an excommunication against Sympson, which he alsoe published and returned to Durham, since which examine beleeveth he hath stood excommunicate, in regard he never brought testimonialls of absolucion to examine, neyther did he since that tyme come in the church to heare divine service or receive the Sacrament, saveing that on Sondaie the fit of this moneth, being a communion daie, Sympson came to the church. Tolde him that he could not receive him thither, unless he had brought a certificat of his absolucion, whereupon he tolde examine that he had none, and soe departed" (*ib.* 82.). In 1624, one of the charges against Dr. Cradock (one of the prebendaries of Durham) in the House of Commons, was "a forged excommunication" (*ib.*).

The above examples are quite enough to show

how the power of excommunication was claimed by Protestants, and what were the consequences to those against whom it was called into action.

DA. ROCK.

Brook Green, Hammersmith.

Excommunication was common in the Church of England during the seventeenth century. I have seen numerous entries relative to this punishment in the parish registers of Lincolnshire and Yorkshire; they are, I am informed, not infrequent in other parts of England. I have now laid before me a transcript of the register of the parish of Scotter, near Kirton in Lindsey, in which, among others, the following notices occur. They well illustrate the reasons for which this ecclesiastical usage was so long retained:—

"May 27. 1677. — Johanna Johnson absolved from the sentence of excommunication and did her penence y^e day and the 29th of May following for committing fornication with one Robt Knight of Morton in the parish of Gainsburgh.

"Excommunicated Jan. 25. 1677 these following:

Mary Hornby.	John Brumby.
Anno Taylor.	Rebecca Brumby.
Eliz. Robinson.	Robert Fowler.
Fran. Drury.	Helen Fowler.
Mary Drury, sen.	Robert Pye.
Mary Drury, jun.	Mary Pye.
Thomas Hornby.	John Robinson, sen.
Wm. Robinson, jun.	Willm. Stocks and his wife.
Sarah Lealand.	Joanna Brookhouse.
Anne Tenant.	William Soulbby.
Robert Hoole, jun.	George Shadforth.
Ann Storr.	Sarah Shadforth.
Robert Herring.	James Herring.
Ruth Herring.	Alice Herring.
Xtobell Fowler.	Robert Fowler, sen.

"All these were presented by Mr. Smith when he was Church-Warden att that visitation, when every Parish were enjoyned to give in the number of Conformists and Non-Conformists.

Mathew Whalley of Scawthorp was excommunicated March 24, 1667.

'p' non solvendo taxat' eccliae.

Mathew Whalley of Scawthorp was absolved June 21, 1668.

"Memorandum that on Septuagesima Sunday, being the 19th day of January 1667 one Francis Drury an Excommunicate person came into the church in time of divine service in y^e morning, and being admonisht by me to begon, hee obstinately refused, where upon y^e whole congregation departed and after the same manner in the afternoon the same day hee came againe and refusing againe to goe out, the whole congregation again went home, soe y^e little or noe service pformed y^e day. I prevented his further coming in y^e manner as hee threatened by order from the Justice upon the Statute of Queene Elizabeth concerning the molestation and disturbance of publiq preachers.

'Wm. CARRINGTON, Rector.
'O tempora o mores."

EDWARD PEACOCK.

Bottesford Manor, Brigg.

THE WIT OF LANE.

(2nd S. ix. 385.)

Bridget Henley was the only daughter of Lord Northington, the swearing Lord Chancellor, who died in 1772. Bridget's brother, the second and last lord, died in 1786, when the title became extinct. Bridget inherited the wit, coarseness, and love of jocularity which distinguished her celebrated father. Her mother, however, was a remarkably stupid woman. A sample of her ignorance is to be found in her telling George III. that Lord Northington's house (The Grange) was built by "Indigo Jones." As the King replied that "he thought so, by the style," the chancellor used to say that "he did not know which was the greater fool, his Majesty or my Lady." Bridget married into a family which, like her own, numbers but two peers. The first Lord Bingley (created in 1713) left an only child, one daughter, Harriet, who married the Tory George Lane. This gentleman was created Baron Bingley in 1762. Bridget Henley married their only son, George Fox Lane, who died before his father, and then the Bingley title became extinct. The late George Lane Fox, of Bramham Park, Yorkshire, once told me that the ecstatic lady listening to the great Italian singer in Hogarth's "Modern Conversazione" (*Marriage à la Mode*) was a portrait of Bridget Lane; and that the sleeping squire behind her was a portrait of her husband. George III. and Queen Charlotte delighted in the jokes and smart sayings of Bridget, who was ever welcome at Court as a sort of licensed court-jester. When Walpole was sneering at Goldsmith's *She Stoops to Conquer* as low, he spoke of the heroine having "no more modesty than Lady Bridget, and the author's wit as much *manqué* as the lady's." The fine gentleman of Strawberry Hill affected to be shocked at the *double entendres* of poor Bridget, — an affectation perfectly hypocritical on the part of a man whose manuscript common-place book, which I was the other day looking through for the first time, is a collection of all the licentious stories then current in society, written out with great care and elegance.

In 1743, Walpole announced to Lord Nuneham the approaching marriage of "Bridget Lane and Mr. Tall-Match." The latter was John Tollemache of the Royal Navy, fourth son of the third Earl Dysert. Bridget Tollemache resided now at Ham, and Walpole's ill-feeling towards her is exhibited in a letter to Lady Ossory (August, 1782), in which he bewails the paucity of news in his letters, notwithstanding his "neighbourhood is enriched by some *invention*, as Lady Cecilia Johnstone's at Petersham, and Lady Bridget Tollemache's at Ham Common." That locality was then a gay place, and private plays were enacted there, the visitors to which returned home under

the escort of servants with blunderbusses, who, "when drawn up after the play," says Walpole, "you would have thought it had been a midnight review of conspirators on a heath." The kindness of the lively Bridget to Walpole's "Waldegrave niece" does not seem to have kindly affected Walpole himself. The second marriage of the once bold-witted lady ended unhappily. John Tollemache, her husband, was killed by Lord Muncaster in a duel near New York, and their only son, Lionel Robert, of the Guards, was slain in 1794, at the storming of Valenciennes.

Walpole alludes to the once sprightly and audacious Bridget very often, but only once with an air of approval. In a letter to Lady Ossory (August, 1777), he says: —

"Lord Suffolk is certainly to marry Lady Aylesford's daughter, Lady Charlotte. She cannot complain of being made a nurse, for he could have no other reason for marrying her, she is so plain; and I suppose he knows she is good or sensible. I said so to Lady Bridget Tollemache, and she replied, 'How does one know whether a homely young woman is good or not, before she is married?' She is in the right."

These small memoranda touching Bridget Henley, Lane, Tollemache, will perhaps furnish W. D. with the "something more" he naturally desires to know about one of the great ladies of her day.

JOHN DORAN.

TAP DRESSING.

(2nd S. ix. 345.)

In 1855, while passing an evening hour at a garden-gate in the village of Baslow, a youth arrived bearing on his arm a very large basket, well garnished with flowers of divers kinds and colours; an increase of which he solicited by a selection from my friend's garden — such as had already been granted him by others in the village. Upon inquiring, with the thirstiness of an antiquary, the meaning of this goodly basket of flowers, I was informed that young Corydon was collecting them for the Pilsley "Well," or "Tap" dressing. When all was ready, I visited Pilsley to join in the festival, and found that it answered exactly to an account in a letter written to me by a brother in 1851, describing the "Well" dressing which he witnessed at the above-named place. It was as follows: —

"After tea, we all went up to Pilsley to witness a 'Village Festival,' or 'Wake,' as it is called. . . . In the morning a procession passed thro' Baslow on its way to Pilsley. It consisted of nine carts and waggons of all shapes and sizes, containing the boys and girls of Eyam School, with their dads and mams, uncles and aunts, brothers and sisters, cousins and friends; a few flags, and headed by some stout fellows armed with cornpeans and trombones, blowing discordant sounds, and 'making day hideous.' They march round the village where the 'well-flowering' takes place, carrying their flags, and headed by their bands. In the afternoon we saw them come

back, the chaps in the cart blowing away as fresh as ever. When we went up in the evening, we found quite 'a throng' in the village. People come from all parts; and it seems to be the custom with those who can afford it, to keep open house for the day. A great deal of taste and fancy is exhibited in the 'well-flowering,' or 'well-dressing,' or 'tap-dressing,' as it is variously called. Behind two of the taps that supply water to the village, was erected a large screen of rough boards; the principal one was about 20 feet square. The screen is then plastered over with moist clay, upon which the Duke of Devonshire's arms, and a great variety of fanciful devices and mottoes, are executed in various colours by sticking flowers and buds into the clay, by which means they keep fresh for several days. The background to the devices is formed with the green leaves of the fir. Some of the ornaments are formed of shells stuck into the clay. Branches of trees are arranged at the sides of the screen; and in the front a miniature garden is laid out, with tiny gravel-walks, and flower-beds with shell borders, and surrounded by a fence of stakes and ropes. Opposite the principal screen they had gone a step farther, and attempted a fountain; formed by the figure of a duck with outstretched wings, straight neck, and bill wide open, from which a stream of water shot up about a yard high. . . . There was a handsome flag flying on the village green, and the same at the inn; and a pole decorated with flowers, and a young tree tied to the lower part; and a few stalls for nuts and gingerbread. A very large tent in which tea was served at a shilling, and as much dancing as you liked afterwards for nothing; or the dancing without the tea for sixpence; and some third-rate itinerant posturers in the street. There was to be a grand display of fireworks between 11 and 12 o'clock; and besides, there was dancing at the inn: so that, with these combined attractions, no wonder the village was in a tremendous state of excitement.

"The 'flowering' is so good, I wonder it has not been painted."

Somers' Town.

EDWIN ROFFE.

FLAMBARD BRASS AT HARROW.

(2nd S. ix. 179. 286. 370. 408.)

Having received from a friend a very perfect rubbing of the curious inscription on the above brass, I find my explanation (p. 370.) every way confirmed. The second and third words are plainly and indisputably *me do*. The other words are given already, and the only question remaining is about the meaning of the capital letter E before the word *funere*. In my former communication, I considered it to stand for *et*. I will show by a few examples that this is pretty certain:—

On a brass at Loddon, in Norfolk, we find:

"Orate p aīa Johis gare E Margerete uxīs sue."

At Blofield:

"Orate p aiabȝ Johis Kydmā E Margerete uxīs sue."

What is more remarkable is, that the same was used for the word *and* in English inscriptions:—

Thus at Beighton, in Norfolk:

"Here lythe Rycharde Leman E M̄garet hys wyfe."

At Salhouse, I omit all that is superfluous:

of Thomas Revett gētyllmā . . . E of Katerine hys wyfe."

At Upper Sherringham:

"Thomas Borgese E M̄garet hys wyf."

I think no reasonable doubt can remain that the E in the Flambard brass stands for *et*.

Since writing the above, I have read in "N. & Q." the interesting communications of MR. J. G. NICHOLS and of CANON WILLIAMS, in further elucidation of the obscure inscription on the above brass. I am quite of opinion that we *ought*, and also that we *can* arrive at the meaning, without any necessity for supposing that the engraver took any liberty with the original inscription. I place little or no reliance on the laws of prosody in these old inscriptions, where the jingle of rude rhyme seems chiefly to have commanded attention. As regards the first words, therefore:—

1. *Jon me do*,—by adopting my interpretation, we do not deprive *tumulatur* of a nominative case; we simply provide it with another in *Flam*. It is true that there is an abrupt transition from the first to the third person; but that is only one of those anomalies which so often startle us in old inscriptions.

2. With regard to the contraction *q̄oȝ*, MR. NICHOLS remarks, that to represent *quoque* completely, it ought to have been engraved *q̄oȝȝ*: but the contraction *ȝ* does duty on brasses for various terminations, such as *-us*, and even *-orum*, as we often find *qȝ aiabȝ* for *quorum animabus*. Thus the engraver having sufficiently to his mind represented *quo* by *q̄o*, might very consistently let *ȝ* stand for *que*. I can show that this was done in a much later brass, and even when the inscription was in Roman capitals. In the curious brass of Herman Blanford, in the church of St. Columban, at Cologne, date 1554, may be seen in the third line of the inscription, the words *Heu quoque* expressed thus, *Hev q̄ȝ*.

3. MR. NICHOLS does not think with me that E was intended for *et*; and CANON WILLIAMS says he will surrender if I can produce an example. In the above communication I have produced, I trust, sufficient proofs, both from Latin and English inscriptions.

4. MR. NICHOLS objects to *tueatur* being taken in the active sense. I trust CANON WILLIAMS in 2nd S. ix. 409. has said enough in defence of our joint opinion. If it be objected that *numen* being neuter, *hic* cannot agree with it, though I think it sufficient that *hic* may generally refer to the Deity, I see no reason that would forbid us to refer *hic* to *ordine*, and understand it to mean—"may this same order of God protect Flambard."

Why does MR. NICHOLS finish with so unjust an insinuation as that a prayer that Flambard might be saved by the stripes of our B. Saviour, would be "too evangelical a sense for the time when the epitaph was written?" Are Catholics to be ever taunted with such unfounded aspersions, and in pages too where, as in "N. & Q.," a

refutation is inadmissible? This is both unjust and ungenerous.

F. C. H.

LEWIS AND KOTSKA.

(1st S. xii. 135.; 2nd S. iii. 93., ix. 183.)

I think there is some exaggeration in the statement that the saints "were killed, whether with their own consent or not is uncertain, by being laid on the bare stone floors, when sick from starvation and penance." Sacchinus thus describes the death of Kotska:—

"Inde institit, ut sincerent humi ~~se~~ abjectum, ultimum exhalare spiritum: quod cum primo Rector negasset, iterum instanti, *ex parte indulgendum ratus, hactenus concessit, ut humi cum culcitra sterneretur.* Ita humi jacens, divinissima mysteria, et suâ ac circumstantium consolatione magnâ suscepit; ad preces, quæ adhibebantur, attente, pieque respondens," p. 47.

"Adeoque leniter felix ille animus ab suo corpusculo, quod fidelissimum socium, atque administrum ~~erat~~ erat, segregatus est; eique tam vividum colorem, oculos usque eo nitentes reliquit, ut adstantes migratio fecerit; mansitque deinceps venustissima in ore demortui species, quasi leniter et dulces ridenditis."—*Vita Beati Stanislai Kotska*, p. 49. Ingolstadt, 1609, 12mo.

In the Tragicomædia, quoted by me (2nd S. iii. 93.) in the argument of the fourth act, Ludovicus, being aware of his approaching death, goes to the cell of Stanislaus Kotska:—

"Ingressus deinde illud idem cubiculum, in quo Stanislaus diaccessit à vitâ, ejusque facinora tabellis circum undique appensis, mandata miratus, maxime invidet felicissimæ mortis maturitatem; quam à Deo impetrasse societati nuntiet."

I can find no account of Ghisberto. The only picture relating to these saints which I have seen was among the "Old Masters" at the British Institution, 1851. It is described in the Catalogue,

"St. Louis di Gonzaga, eldest son of the Duke of Mantua, who abdicated his succession in favour of his brother, and entered the society of the Jesuits in the 16th century. GUERCINO. The property of G. Grant, Esq."

It is a large and beautiful picture, and, if I remember rightly, it represents an angel appearing to the young saint as he is praying. There are, no doubt, many other pictures about which information will be acceptable.

The books which I have cited are old, and not likely to understate austerities. I mention this because, in new and revised editions, many strange things are omitted and others "rationally" interpreted, or softened. This has happened to no one more than to St. Francis. Thus in *La Vie Intime de St. François d'Assise*, Aix, 1858, published with the approbation of the archbishop, Frère Loup is a bandit converted by St. Francis, who receives the dress of the order, and the name of "Frère Agnelle,"—a great change from Frater Lupus in *L'Alcoran des Cordeliers*, i. 214., and the Fra Lupo described in "N. & Q." 1st S. xi. 387. The sermons to the birds and the fishes are greatly

modified. In *L'Alcoran*, i. 225., is a plate of St. Francis rolling naked in the snow, and (ii. 69.) another of him lying down on a large fire, from which it would seem that his desires were so strong that he tried homœopathy as well as allopathy, and succeeded with each. The cuts are by Picart; the edition, Amsterdam, 1734. H. B. C.

U. U. Club.

The article thus headed relates to Saint Aloysius Gonzaga, and Saint Stanislas Kostka. Now the first was not laid on the floor, but died in his bed; the second earnestly requested, in the spirit of humility and penance, to be laid on the floor to receive the last Sacraments, and to die thus in the posture of a penitent. His request was with difficulty granted, but a blanket was spread upon the floor, and the dying saint was laid upon it. This was in the afternoon, and he died a little after three the next morning. His death occurred on the 15th of August, at Rome, in a warm country, and in the hottest month in the year, so that there is no truth in the assertion that he died "from cold on the bare stone floor."

F. C. H.

AN ESSAY OF AFFLICTIONS (2nd S. ix. 388.)—There can be no doubt that Wood is correct in ascribing this tract to Sir John Monson. As G. M. G. has seen this rare little volume, it is singular he did not observe the monogram of John Monson which is affixed to the title-page, and also to the preliminary address with the date 20 April, 1646. Sir John Monson was then with Charles I. at Oxford. He remained there on the King's flight, and as a Commissioner for the surrender was lauded for his upright conduct by both his own and the opposite party. The tract was reprinted after the Restoration, and the second edition is equally scarce. Neither are to be found in the British Museum or Bodleian Library.

Another little essay by Sir John Monson, *An Antidote against Error in Opinion*, was printed privately at the same time, 1647, and again republished in 1661-2. The monogram is not attached to this, but it bears internal evidence of the same authorship, to any one who might know Sir John's works. He published two other very similar books later in Charles the Second's reign. They abound in references to and quotations from the Bible and the classics. The *Antidote* is dedicated "To the Right Honourable and most worthy of all Honour," with a monogram containing the letters B. C. H. K., beginning "My Honoured Lord," and ending "Your Lordships in all affection to be disposed of." He states that the person addressed had already seen the work in loose papers, but he "did not presume to pass it under his name, as he denied it the subscription of his own."

The most probable solution of the name of this Lord seems to be Henry King, Bishop of Chichester; but if any correspondent of "N. & Q." has any reason either to object to or to authenticate this supposition, it would be interesting for me to know it.

I should have thought the word Garrisons must have not unfrequently been used as a shorter mode of designating garrison towns. **MONSON.**

DICK TURPIN (2nd S. ix. 386.) — I have heard many folks deny that Dick Turpin ever rode from London to York in twelve hours (distance 201 miles), but many assert Nevison did in a certain number of hours. This Nevison was born at Upsall, near Thirsk, of most respectable parents, *temp.* Charles II., who surnamed him "Swift Nick." Nevison was hung during the same Merry Monarch's reign at York. Macaulay alludes to him in his History.

Some provincial ballads were extant of Nevison's famous ride, but are now very scarce indeed.

EBORACENSIS.

A passage in *A Tour Through the whole Island of Great Britain*, attributed to Daniel De Foe, satisfactorily answers, I think, the Query put by **MR. HOTTEN** in your last number: —

"We see nothing remarkable here but Gad's-Hill, a noted place for robbing of seamen, after they have received their pay at Chatham. Here it was that a famous robbery was committed in or about the year 1676, which deserves to be mentioned. It was about four o'clock in the morning, when a gentleman was robbed by one Nicks on a bay mare, just on the declivity of the Hill, on the west side. Nicks came away to Gravesend, and, as he said, was stopped by the difficulty of getting the boat near an hour, which was a great discouragement to him; but he made the best use of it, as a kind of 'bate to his horse: from thence he rode cross the country of Essex to Chelmsford. Here he stopped about half an hour to refresh his horse, and gave him some balls; from thence to Braintree, Bocking, Wethersfield; then over the Downs to Cambridge; and from thence, keeping still the cross roads, he went by Penny Stanton to Godmanchester and Huntingdon, where he and his mare 'bated about an hour; and as he said himself, he slept about half an hour; then holding on the North Road and not keeping at full gallop most of the way, he came to York the same afternoon; put off his boots and riding-clothes, and went dressed, as if he had been an inhabitant of the place to the Bowling Green, where among other gentlemen was the Lord Mayor of the City. He singled out his lordship, studied to do something particular, that the Mayor might remember him by; and then takes occasion to ask his lordship what o'clock it was, who, pulling out his watch, told him the hour, which was a quarter before, or a quarter after eight at night.

"Upon a prosecution for this robbery, the whole merit of the case turned upon this single point; the person robbed swore to the man, to the place, and to the time in which the fact was committed; but Nicks, proving by the Lord Mayor that he was as far off as Yorkshire on that day, the jury acquitted him on a bare supposition that it was impossible the man could be at two places so remote on one and the same day."

"Just on the declivity of the Hill on the west

side" must be not many yards from Gad's Hill Place, the property of Charles Dickens.

W. H. W.

JUDAS TREE (2nd S. ix. 386. 414.) — In answer to your inquiry concerning the flowering of the Judas tree in England, I can state that about the year 1818 I planted one in the pleasure ground at Hinchbrook, Huntingdonshire. It was a beautiful small tree, taller than a shrub, and flowered abundantly for some years till cut down at the same time with several other valuable plants.

THE COUNTESS DOW. OF SANDWICH.

46. Grosvenor Square.

This tree, when trained against a south wall, flowers freely in Ireland. There is at present (May 19th) a large specimen, one sheet of bloom, in the gardens of Kilkenny Castle. Perhaps some of the correspondents of "N. & Q." can say why this beautiful shrub has received its English name from the betrayal of our Lord. **JAMES GRAVES.**

Kilkenny.

Either your correspondent **SIR THOS. E. WINNINGTON** has a Judas tree very different from mine, or from any I have met with, — and I have seen thousands in the neighbourhood of Naples, where they are as common as the blackthorn in this country, — or his notions of *scarlet* differ from those commonly received amongst my acquaintances. As a few flowers still linger on my tree I enclose you two or three; but (*en attendant* the extension of colour printing) I will describe them as of a delicate purplish-pink colour, like a boursault rose, or as rose acacia. I think the French call it *Arbre de Judée*, not *de Judas*. **J. P. O.**

I have never seen the Italian Judas tree (*Cercis siliquastrum*) in flower in this country, but nearly opposite the new lodge at the north-east corner of the Kensington Gardens is a Canadian Judas tree (*Cercis canadensis*), which is just coming into flower. This year the blossoms are not so numerous as usual, but a year or two back the tree was a mass of the most beautiful pink and red flowers. **J. A. FN.**

NOTES ON REGIMENTS (2nd S. ix. 23. 111. 395.) Horace Walpole, writing to Mr. Chute, June 8, 1756, says "Dodington has translated well the motto on the caps of the Hanoverians, 'Vestigia nulla retrorsum,' they never mean to go back again. (Letters, ed. by Cunningham, vol. iii. p. 18.)

Perhaps another paragraph in the same letter may have interest for your correspondent who started the subject of "Witty Classical Quotations." —

"I told my Lord Bath General Wael's [Spanish ambassador in England] foolish vain motto, 'Aut Cæsar aut nihil,' he replied, 'He is an impudent fellow; he should have taken 'Murus aeneus.'"

R. F. SKETCHLEY.

OLIPHANT (2nd S. ix. 386.) — In a List of the Society of Writers to the Signet (of Edinburgh), given in Mieg's *State of Britain* for 1711, part ii. p. 171., will be found the name of "Mr. Æneas Eliphant."

G.

"**ROCK OF AGES**" (2nd S. ix. 387.) — Before attempting to decide whether the priority is due to Toplady's hymn, or to its Latin counterpart forwarded by your Rev. correspondent, one would wish to know whether the latter has ever appeared in print, and, if so, when and where. It is worthy of observation, however, that the first stanza of the hymn, as will be evident on comparison, very closely corresponds with a passage in Daniel Brevint's learned and pious tractate entitled *The Christian Sacrament and Sacrifice* : —

"Rock of ages, cleft for me,
Let me hide myself in thee!
Let the water and the blood,
From thy riven side which flow'd,
Be of sin the double cure,
Cleanse me from its guilt and pow'r!"

Surely when Toplady wrote these well-known lines, he must have had before him Brevint's devout and solemn aspiration : —

"O Rock of Israel, Rock of Salvation, Rock struck and cleft for me, let those two streams of blood and water, which once gushed out of thy side bring down with them salvation and holiness into my soul!" (Ed. 1679, p. 17. A copy of this old edition, which is the third, will be found in Dr. Williams's library, Redcross Street.)

THOMAS BOYS.

WILLIAM ROBINSON (2nd S. ix. 331.) — I am sorry to have delayed noticing the polite information given by C. J. R. The only additional facts I can at present furnish respecting this architect are, that in 1755 he was "Clerk of the Works at Whitehall, St. James's, and Westminster," an appointment held under "His Majesty's Board of Works." In 1748 he was at Greenwich Hospital; I believe in the same capacity, under the same Board. Could C. J. R. furnish a complete account of him, I should be glad to have a copy for the use of the Dictionary now being issued by the Architectural Publication Society.

WYATT PAPWORTH, Architect.

14A. Great Marlborough Street.

HELMSLEY (2nd S. ix. 234. 314. 373.) — The tune called *Helmsley* is taken from a song beginning —

"Guardian angels now protect me,"

printed in the first volume of *The New Musical and Universal Magazine*, 8vo. 1774, p. 18. It is there said to be "Sung by Mr. Mahon at Dublin, and by Miss Catley in the Golden Pippin."

The piece of this name was written by O'Hara, and acted at Covent Garden, for the first time, on the 6th of February, 1773. It seems probable that the song was introduced by Miss Catley in

the burletta. At any rate it became popular immediately after this date, and in the subsequent year was converted into a *hornpipe*, and published by Thompson, of St. Paul's Churchyard.

It was long a favourite with the public as "Miss Catley's Hornpipe," and was subsequently known as "Harlequin's Hornpipe," probably from its introduction into some pantomime.

The melody of *Guardian Angels* is not identically the same with *Helmsley*. Some alterations were necessary to twist the former into the shape of the latter; but that *they are the same*, I have not the shadow of a doubt.

I do not quite understand MR. SEDGWICK. He says (ix. 314.), "The tune called *Olivers* [i. e. *Helmsley*] was composed by Thomas *Olivers* some time between the years 1762–1770."

And immediately afterwards, "T. *Olivers* also composed an hymn on the 'Last Judgment' before the year 1759 to the same tune." How is this to be reconciled?

Helmsley is attributed to the Rev. Martin Madan in a large number of *Psalm-tune* books of the latter part of the eighteenth century which I have examined.

However, it is not of much consequence who had the merit (?) of concocting this precious piece of inspiration. I may be allowed to say that *Helmsley* is one of the most disgracefully vulgar tunes that has ever been suffered to creep into the sanctuary. It is not a little gratifying to observe that in all recent collections, of any authority, it is universally discarded. EDWARD F. RIMBAULT.

"**THE THROW FOR LIFE OR DEATH**" (2nd S. ix. 10.) — No authority has yet been adduced for the particular fact here recorded: but for the statement that "in former times it was often the custom, in the application of military punishments, &c.," cf. the "Satire upon Gaming," in S. Butler's *Genuine Remains*, v. 13–18. : —

"As if he were betray'd, and set
By his own stars to every cheat,
Or wretchedly condemn'd by Fate
To throw dice for his own estate;
As mutineers, by fatal doom,
Do for their lives upon a drum."

I should be glad of farther illustrations of this alleged practice.

ACHE.

EXETER DOMESDAY (2nd S. ix. 386.) — I take for granted that your correspondent G. P. P. alludes to an analysis of the *Exon Domesday*, somewhat in the style of that of Norfolk, published in 1858 by John Russell Smith. I am not aware that any such work has ever come out. But in the mean time, if my belief be right, and if his search be on any antiquarian grounds, and remain unsatisfied by other means, I shall be very happy to place my address privately with you, and give him the benefit (*quantum valeat*) of two

or three years spent in rather an accurate analysis of the Domesday for *Devon* only, which I have done for my own use and amusement, and in which I have gone somewhat deeply into the original holders of land, their families and descents as far as they can be traced by original and public records.

My work is far from finished; but if there is any one point, on which I can be of use to him (if it be a single point of research), I shall be most happy to assist him in what is to me a most engrossing field of research. I have a full analysis of tenants and subtenants T. R. E. and T. R. W. and C.; but your correspondent will find a short list of Devon manors, with some of the modern names, in the first volume of Lysons' *Devon*, giving there the tenants in Edward's reign, as well as at the Domesday survey. M. A., OXON.

POOR BELLE (2nd S. ix. 364.) — Your correspondent tells us that among the Ormond MSS. were four letters from *Nell Gwynne* complaining of the non-payment of her annuity. A like "distressful situation" was that of his "Poor Belle." I suggest a misreading of *B* for *N*. P. H.

There is much that is incorrect in the cutting sent by W. J. FITZ-PATRICK, and headed "Poor Belle." The repository alluded to was not "subterranean," neither could it ever have been necessary to employ chimney sweeps to effect an entrance thereto. It was a vaulted room in the north-western tower of the castle, and notwithstanding its nine feet thick walls is now fitted up as a bed-room. *Nell Gwynne's* letters are preserved in the present Evidence Chamber, but I have never seen anything bearing on "Poor Belle." Will Mr. FITZ-PATRICK say what paper the cutting is from? JAMES GRAVES.

Kilkenny.

"FILLES D'HONNEUR" (2nd S. ix. 345. 394.) — This title is somewhat *équivoque*, and may not always comprehend the four cardinal virtues. A French author thus describes the manner in which Louis XIV. and the court passed their evenings:

"Le souper était son repas de préférence; il le prolongeait, et le faisait suivre quelquefois de danses et de petits bals, qui n'étaient pas difficiles à former, parmi la troupe vive et folâtre des jeunes personnes qui composaient la cour de la jeune Reine, sous le nom des filles d'honneur, — titre, disait un malin, difficile à soutenir dans un tel pays."

Y.

HERB JOHN IN-THE-POT (2nd S. vii. 456.) — In reply to a question as to what plant was meant by Gurnall in his *Christian Armour* by Herb John, I have no doubt it was that which Cotgrave calls *Herbe de S. Jean* — thin-leaved Mugwort — some also call it *Clarie*, which was formerly used as a pot-herb. S. BEISLY.

Sydenham.

CRAB'S "ENGLISH, IRISH, AND LATIN DICTIONARY" (2nd S. ii. 372.) — Since I sent my Query respecting this *Dictionary*, which was presented by Mr. Burton Conyngham to General Vallancey, I have ascertained that it is safely deposited in the Library of the Royal Irish Academy, having been secured about the year 1829 for the sum of 50*l*. Indeed, the fact is mentioned in the *Dublin Literary Gazette*, p. 77. (30th January, 1830); and the editor informs his readers, that "we shall give the very curious history of this MS. volume, for which we are indebted to the learned and able historian of Galway [the late Mr. Hardiman], through whose intervention it was purchased for the R.S.A., whenever our space will permit." I am anxious to read what Mr. Hardiman has written on the subject; but I cannot find it in the *Dublin Literary Gazette*. Can you, or anyone, assist me in finding it elsewhere? ABHBA.

THREE KINGS OF COLON (2nd S. viii. 431. 505.) — Chaucer's *Millere* describes "hendy Nicholas," the clerk of Oxenforde, as making melodie on

"A gay santrie,
So swetely that all the chambre rong;
And *Angelus ad Virginem* he song,
And after that he song the *kinges note*."

Cant. Tales, l. 3213—3217.

Tyrwhitt confesses his ignorance as to what the *kinges note* was: *his* note being as follows:—

"What this 'note' or 'tune' was, I must leave to be explained by the musical antiquaries. '*Angelus ad Virginem*,' I suppose, was '*Ave Maria*,' &c."

I know not whether the musical antiquaries have accepted Tyrwhitt's challenge to explain the phrase: but may not this "tune of 'The Kinges'" have been the "Anthem of the Three Kings of Colon"? ACHE.

JACK (2nd S. ix. 281.) — In reply to your querist allow me to suggest that "Union Jack" may be a corruption of "Union Check;" and to query whether this popular emblem of British supremacy on the seas may not have been, if the fact be so, applied to all flags, and thus solve the question which G. B. requires to be elucidated. PUCK.

G. B. would find an explanation of the "Union Jack" in a clever little production, said to be by Mr. Allen of Greenwich Hospital, wherein is shown the manner in which the Union flag of England was formed. In the first place, by the heraldic combination of the Cross of St. George (for England) and the Saltier of St. Andrew (for Scotland), on the accession of James I. to the English throne; and, in the second place, by the addition of the Saltier of St. Patrick, the legislative Union of Ireland to Great Britain in 1801.

James I. usually subscribed his name "Jacques," and it is supposed this originated the term "Union Jack." J. S. R.

BAVINS AND PUFFS (2nd S. ix. 25, 110, 333.)—*Bavins* are small faggots: thousands of them have been sold from time to time out of my woods. Small fir faggots are at Newbury and the neighbourhood called *puffs*. F. A. CARRINGTON.

Miscellaneous.

NOTES ON BOOKS.

A Sketch of the History of Flemish Literature and its Celebrated Authors from the Twelfth Century down to the present Time. By Octave Delepierre, LL.D. Compiled from Flemish Sources. (Murray.)

When one considers how intimate were the literary relations which formerly existed between England and the Low Countries—an intimacy fostered probably by the great commercial intercourse between the two nations,—it is somewhat extraordinary that it should be left to an author of the present day to bring before the English reader a *Sketch of Flemish Literature*. It is so, however; for, familiar as men of letters in this country were with the labours of Flemish scholars, whose works are written in Latin, Flemish authors who wrote in their own mother tongue are scarcely known even by name among us; and M. Delepierre has therefore done good service in employing his talents, and the peculiar advantages which he enjoys for the purpose, in the preparation of a volume calculated to fill up a chapter in the literary history of Europe which is at present very defective.

The Real and the Beau Ideal. By the Author of "Visiting my Relations." (Bentley.)

This is a sort of *lay* sermon addressed by a maiden aunt to a newly married niece, preparing her for the difference between the stern realities of married life and the romance with which *les fiancées* are apt to invest it. Lest this description should deter young-lady readers from perusing the volume, let us add that it is full of good sensible advice as to the management (we use the word in its best sense) of a husband, and of his household.

It is with the deepest regret that we announce the death, on the 23rd ultimo, of Mr. Glover, Her Majesty's Librarian—a gentleman to whose friendship and varied acquirements we have often been indebted for valuable assistance. In Mr. Glover Her Majesty has lost one in whom she justly placed the greatest confidence, and whose loss we have no doubt Her Majesty deeply regrets; and who in the execution of the duties of his office combined in a high degree kindly feelings and excellent tact: while his death will, we fear, deprive the literary world of the valuable materials which he had collected for an *English Barber*, or History of Anonymous and Pseudonymous Books.

The Annual Meeting of the Children of the Charity Schools of the Metropolis, which has so long been annually held in St. Paul's Cathedral, will this year take place at the *Crystal Palace* on Wednesday next, June 6, preparations for which have been in active progress for some time past. The great Handel Orchestra being double the diameter of the dome of Saint Paul's, affords opportunity for the introduction of a much larger number of children than were ever assembled in the cathedral together. The favourable construction of the Orchestra also renders it a much more appropriate locale than the old staging in the ecclesiastical edifice. The result will no doubt therefore be much more successful than the meetings at St. Paul's, although they have hitherto been regarded as among the great sights of London; and the popular annual solemnity of the "CHARITY CHILDREN"

of the Metropolis will this year more than ever retain its attractions.

We learn from *The Bookseller* that the manuscripts and printed books bequeathed to the University of Oxford by Ashmole, Aubrey, Wood, and others, till lately deposited in the Ashmolean Museum, have, during the past month, been removed to the Bodleian Library.

BOOKS RECEIVED.—We must content ourselves with the acknowledgment of the receipt of the following tracts and pamphlets:—

Books and Libraries; a Lecture delivered before the Members of the Ryde Literary and Scientific Institute. By Sir John Simeon, Bart. (J. W. Parker.)

On the Roman Antiquities of Inveresk. By D. M. Moir. Read before the Antiquaries of Scotland. (Blackwood & Sons.)

Notes on Newark; a Lecture before the Newark Mechanics' Institution. By R. F. Sketchley, B.A. (Moss, Newark.)

Memoirs of the O'Connors of Ballintubber, County of Roscommon, &c., with their Pedigrees. By Roderick O'Connor, Esq. (Dublin.)

A Glossary of the Words and Phrases of Cumberland. By William Dickinson, F.L.S. (J. Russell Smith.)

The Poetry of Spring. A Poem. By Goodwyn Barmby. (Tweedie.)

Evenings with Grandpapa, or Naval Stories for Children. (Dean & Son.)

The History of the Unreformed Parliament, and its Lessons. An Essay. By Walter Bagshot. (Chapman & Hall.)

Parliamentary Reform. An Essay. By Walter Bagshot. (Chapman & Hall.)

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Notices to Correspondents.

T. C. N. will find a very full account of the "Devil Tavern" in Cunningham's Handbook of London.

A. Z. The translation of "The Frogs of Aristophanes" in the Cambridge University Magazine, has neither the name nor the initials of the author. It is unfinished, owing to the discontinuance of this periodical. — Conway Edwards's drama *First Love* was performed at Bath on March 13, 1841: the scene, East coast, by the Wash, to York, temp. Charles II. — Thomas Hawkins's Wars of Jehovah does not contain any list of his tragedies. See London Catalogue for five of his works. The following works are not in the British Museum: Poems by Miss D. P. Campbell, 1810; Poems, by A. McIntosh, 1811; Irene and other Poems, by the late Marchioness of Northampton, 1833.

Notices to other Correspondents in our next.

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Notes.

THE CROSS OF CHRIST: ITS INSCRIPTION.

Among the relics which astonish the visitor at Rome there are some at least which have an historical interest; and if their genuineness is ascertained, are regarded as precious relics by Protestants as well as Catholics. For example, how satisfactory would it be to know that the title of the cross of Christ preserved in the church of S. Croce, is that which Pilate caused to be written. I am not about to determine the authenticity of this relic, but to state the circumstances under which it is said to have been discovered, and to ask a question about it. In the *Memorie Sacre* of Giovanni Severano, published at Rome in 1630, it is stated that in the chapel over that of S. Helena there are preserved three pieces of the wood of the cross, the title of the same cross, and one of the nails by which our Lord was fastened to it. Of the second of these only I propose now to speak. Severano states that this relic, originally deposited in the church by the Emperor Valentinian, was accidentally rediscovered in 1492 on the 1st of February, during a restoration of the church by order of Cardinal Mendoza. The workmen, perceiving that the wall above the arch at which they were at work was hollow, broke it

open, and found there a recess (*finestrella*), in which was a leaden box two palms long, and well fastened.* Above it was a stone of marble, with this inscription: "Ilic est titulus S. Crucis." When the box was opened, there was found in it a tablet, a palm and a half long, and a palm wide, decayed and consumed on one side by age. Upon it had been engraved, and afterwards coloured red, with the following words in rough characters—"IYESVS NAZARENVS REX IVDÆORUM;" but the word "IUDÆORUM" was not complete, the two last letters having been consumed by time. The same words were placed in three lines, one above another: the upper in Hebrew characters, the second in Greek, and the third in Latin. At this time, says Severano, this tablet is much smaller than when it was found; because not only has time corroded it, but portions of it have been sent to different churches, as to that of Toulouse and others. Soarez, who visited Rome after the Council of Trent, saw this title; upon which he saw, in Hebrew, Greek, and Latin letters, these words—"IESVS NAZARENVS REX"; and ascribes the loss of the word *Judæorum* to the divine will ("hæc dictio *Judæorum* abstracta, non arte, sed divino consilio fuit in omnibus, in quas in Scriptis redacta erat linguæ"). "It is now," says Severano again, "inclosed in a tabernacle with a glass before it, and only a few letters can be seen of the Hebrew, one Latin word only, 'NAZARENVS,' and a letter or two of the following word; the remainder, as well in Greek as in Latin, is all gone. Of the discovery of this title, Alexander VI. made mention in the bull 'Admirabile Sacramentum' in 1496, in which he concedes an indulgence to the church of S. Croce on the day of the invention."

The record of the original finding of this title by Helena is given by some of the ancient church historians; but if it was sent to Rome with other portions of the cross, it is a curious problem how it could be forgotten in the church which was expressly erected to receive these relics. Such, however, is said to have been the fact, and I leave it to others to account for it. There is, however, no doubt that the title was exhibited in 1497. In that year Arnold von Harff visited Rome, and he says that in the church of Holy Cross they show the cord with which our Lord was bound to the cross, a piece of his robe, part of the veil of our Lady, and part of the sponge; also twelve thorns of the crown; two vessels, one containing our Lady's milk, the other our Lord's blood; a great piece of the holy cross, and many other sacred objects, including an entire nail of the cross. He also mentions our relic, but the sentence is very obscure. I translate it: "Also, above an archway in a hole of the wall, lies part of the title of Jesus

* See also Ciaconii, *Vite Paparum*, ed. 1601, p. 1006, for a similar account of the discovery.

Christ which Pilate wrote" (ed. 1860, p. 18.). Unfortunately nothing is said of the inscription. In Kitto's *Cyclopædia* (vol. i. p. 196.) there is a sketch of the relic, which exhibits some morsels of the Hebrew letters, the word *σουπερασαν* written backwards, with a part of the next letter in Greek, and the letters "NAZARENVS RE" in Latin, also inverted in form and order. It will be observed that the word *Ναζαρενους* is misspelt, having *ε* for *η*, and *ous* for *os*—a very ugly blunder. I also observe that the inscription has lost less than it had in 1630, when Severano said only the Latin word, 'NAZARENVS' remained, &c., as above. Nor does he say one word about the letters of the title being read backwards, and his silence on this point is preceded by that of Soarez, the author he quotes. The writer in Kitto quotes Nicetus (*Titulus S. Crucis*): when did he write? But the question is, what actually remains of the inscription on the title preserved in the church of S. Croce at Rome?

B. H. C.

MILITARY CENTENARIANS.

In continuation of your records of the "Survivors of England's great Battles," I send you a roll of old soldiers whose names are omitted in the list given in your *Choice Notes* (HISTORY). pp. 170—177.; and in "N. & Q.," 2nd S. v. 513. *et seq.*

These names I have had for some time among my memoranda for another purpose; but I now send them to you, regarding "N. & Q." as the fittest place for preserving them. Where a line only disposes of the venerable combatant, it arises from the absence of particularisation in the usual sources of information; but where enlargement occurs, the known incidents of each career only are given, dispensing with the reflections which sometimes were indulged in by the authorities from whom the subjoined list is made up:—

John Effingham, was born at Penryn, and died there February, 1757, aged 144. In the revolution of James II., he was pressed, and served under Lord Feversham, then Commander-in-Chief. On William III. making his descent, he fought under Schomberg at the Boyne, his intrepidity in action there gaining him the rank of corporal. Under Marlborough, he was at the battle of Blenheim, and lost an eye and most of his teeth by the bursting of a musket. In the reign of Geo. I. he was discharged, and returning to Penryn worked as a labourer. For the last thirty years of his life he was supported by the gentry. When young, he never drank spirituous liquors; when old, he left his bed throughout the year before six, and, walking to a near field, cut a sod, and sniffed at the newly-turned earth for some time. He used constant exercise, seldom ate meat, and walked ten miles about a week before his death. (*Pub. Adv.*, Feb. 18, 1757.)

James Macdonald, died near Cork, August 1760, aged 117. His height was 7 feet 6 inches. In early life he was shown for profit; but not liking the confinement which it necessitated, enlisted as a Grenadier in 1685, and served in that rank till the breaking out of the re-

bellion. In 1716 he returned to his native country, where he toiled as a labourer till within three years of his decease. When in health he could eat four pounds of solid meat at a meal, and drink in proportion strong liquor without feeling its effects. His limbs were prodigious. A lady's bracelet might have served one of his enormous fingers for a ring. (*Pub. Adv.*, Sept. 8, 1760.)

John Craig, died at Kilmarnock, May, 1793, aged 111. He served in the North British Dragoons, and was at the battle of Sheriffmuir in 1715. He was never married, never had any sickness, and worked as a labourer till within a few days of his decease. (*Europ. Mag.*, 1793, vol. xxiii. p. 400.)

John Durham, died at Sunnyside, Durham, March, 1796, aged 101. He had been in the army, and mounted guard at White Hall in 1714. (*Ibid.*, 1796, vol. xxix. p. 214.)

John Hastie, died at Edinburgh about August, 1798, aged 100. He was fifty years in the service, and fought at Sheriffmuir in 1715. From Chelsea Hospital he received a pension till the day of his death. (*Ibid.*, 1798, vol. xxxiv. p. 143.)

John Nesbit, died at Dunge in Scotland, about Sept. 1800, aged 107. He served at the siege of Bergen-op-zoom in 1747, where, being run through the body with a bayonet, he was discharged. Till the day of his death he almost supported himself by his own industry. (*Ibid.*, 1800, vol. xxxviii. p. 317.)

Abraham Moss, a pensioner, died at Chelsea Hospital 2nd August, 1805, aged 106. (*Ibid.*, 1805, vol. xlviii. p. 238.)

Robert Swiffield, a pensioner, died at Chelsea Hospital, 30th August, 1805, aged 105. (*Ibid.*, 1805, vol. xlviii. p. 238.)

James Luck, died at Hackney, Oct. 31. 1807, aged 105. During the reigns of Geo. I. and II. he fought in the German wars. He was also at the siege of Quebec, and attended Wolfe in his last moments. Though he took part in fifteen general actions and twenty-five skirmishes, he was never wounded; and, as the old man boasted, never turned his back to the enemy. ("Ann. of Brit. Army," in *U. Ser. Journ.*, vol. iii., 1833, p. 572.)

John Stewart, died at Aberfeldie in 1808, aged 111. He was familiarly called Colonel Stewart. At the age of eighteen he joined the Pretender, and was present at Sheriffmuir in 1715. In 1745, he again joined the standard of the Stuart, and fought at Falkirk and Preston Pans. At Culloden he was severely wounded in the thigh, which obliged him to use crutches. He had eight wives; by all of whom, except the last, he had several children. Though a tinker by trade, he was famed for making Highland dirks and snuff-mulls. Sir William Forbes, of Edinburgh, allowed him for many years a pension of 10*l.* per annum. Whiskey, of which he was fond and drank to excess, it is believed, shortened his days. (*Europ. Mag.*, 1818, vol. liv. p. 321.)

John Cowie, died at Crimond 27th Feb. 1811, aged 108. In his youth he enlisted into the army, and after some war service was discharged as worn out in 1739. In 1745 he was in arms again, and present at Culloden. When somewhat above seventy he married, and his wife having brought him some money, he resigned the office he then filled of parish bellman. At the death of his successor, who held the post for twenty-five years, he applied to be reappointed to the office, and was accordingly reinstated, discharging its duties till within a few days before his demise. (*Aberdeen Journal*, Feb. 1811.)

Daniel McKinnon, died at Falkirk, 2nd April, 1813, in his 103rd year. On the 10th May, 1710, he was born in the Isle of Skye, and passed his early life in the army; during which he was at Dettingen and Fontenoy, being wounded in the latter. The last fifteen years of his life he was maintained by charity. He was thrice married; and

when about ninety his last wife brought him a thumping boy, of whom the old man was excessively proud. (*Europ. Mag.*, 1813, vol. lxiii. p. 363.)

David Ferguson, died at Dunkirk, near Boughton-under-the-Blean, August 6, 1818, aged 124. He was born at Netherud, in the parish of Kirkud, and was the youngest of fifteen children. He first entered the army in the Glasgow Greys (not the present Scots Greys), and was present at the battle of Sheriffmuir in 1714. He afterwards served in the 70th Foot. (*Biog. and Obit.*, 1819, p. 502.)

Patrick Grant, died at Braemar, Feb. 11, 1824, aged 118. He fought at Falkirk and Culloden, and also in the English raid under the Pretender. In 1822, Geo. IV. granted him an allowance of a guinea a week, which, at his death, was bestowed on his daughter Anne for life. (*Ibid.*, 1825, p. 421.)

Arthur Johnston, died at Drumlough, co. Down, 14th April, 1832, aged 105. He had been a sergeant in the 1st Foot. In the army he served twenty-one years, and was a pensioner sixty-one. (*Dodsley, Ann. Reg.*, 1832, *App. Chron.*, p. 195.)

Aaron Botts, died at Dublin, 22nd Sept. 1832, aged 106. He served in most of the battles and sieges in America, and was an extra-pensioner of Chelsea Hospital. (*Ibid.*, 1832, *App. Chron.*, p. 219.)

John Henderson, died at Kilmainham, about April, 1836, aged 105. He fought at Culloden, at the sieges of Quebec and the Havannah; also at the battle of Bunker's Hill, and other affairs. (*Ibid.*, 1836, *App. Chron.*, p. 197.)

Thomas Plum, died at Whitechapel, Aug. 25, 1832, aged 108. He was a native of North America, and when young was the servant of a surgeon in the army. He afterwards joined a loyal corps of engineers formed in America; and while attached to the 52nd Regiment, was present at Bunker's Hill and several other battles, till taken prisoner. After his discharge, he worked at his trade as a carpenter till he reached his 80th year of age. (*Ibid.*, 1832, *App. Chron.*, p. 211.)

George Fletcher, died at Poplar, 2nd March, 1855, aged 108. He was born at Clanborough, co. Nottingham, 2nd Feb. 1747. After following the occupation of a farmer for twenty-one years, he joined the army, in which he served twenty-six years, and was present at Bunker's Hill, and also in the Egyptian campaigns of 1801. After leaving the army, he found employment with the West India Dock Company, remaining in its service for thirty-six years. During most of this time he was a useful local preacher among the Wesleyans, continuing his ministrations till within a short period of his death. (*Ibid.*, 1805, *App. Chron.*, p. 256.)

Mary Ralphson, died at Liverpool, 27th June, 1808, aged 110. She was born Jan. 1st, 1698, O.S., at Lochaber in Scotland. Her husband, Ralph Ralphson, was a private in the Duke of Cumberland's army. Following the troops, she attended her husband in several engagements in England and Scotland. At the battle of Dettingen she equipped herself in the uniform and accoutrements of a wounded dragoon who fell by her side, and mounting his charger, regained the retreating army, in which she found her husband, and returned with him to England. In his after campaigns, she closely followed him like another "Mother Loss," though perhaps with less courage, and far less indiscreetness. In her late years she was supported by some benevolent ladies of Liverpool. (*Europ. Mag.*, 1808, vol. liv. p. 71.)

Among the noble and rich of the land, I have noticed but few records of extended life. It seems to be the lot of a favoured number of the undoubted poor. Women are longer livers than

men, and soldiers than other people. With all its dangers—its vicissitudes of service and travel—its privations and its hardships—military life, after all, is a healthy occupation, giving hope of a fine old age. War, and the endless occasion of death to which it is exposed, make, it is true, terrific havoc among the soldiery; but of those who survive the incidents of battle and of climate, many drop away from time at good old ages, and a greater number arrive at the centenary period than any other class or classes of men.

Think of this, ye volunteers! and take heart (if ye need it) from these facts—remembering also that your little home service, which promises its own charms and excitement, is calculated not to shorten but to lengthen "the little span."

M. S. R.

MEDÆVAL RHYMES.

In a MS. in the British Museum (Harleian, No. 275.) occurs the following curious mixture of English and Latin rhymes. One would almost suppose that the lines of the canticle were intended to be sung alternately by the laity and clergy:—

"Joyne all now in thys feste
ffor Verbum caro factum est.

"Jhesus almyghty king of blys
Assumpsit carnem Virginis;
He was ev' and ev'more ys
Consors p'rni lumis.

"All Joly churche of hym mak mynd
Intra it ventris thalamum;
ffrom heven to erthe to save mankynd
Pater misit filium.

"To Mary came a messanger,
fferens salm homini;
And she answered w^t myld chere,
Ecce ancilla Domini.

"The myght of the holy goste
Palacium intrans uteri;
Of ail thyng mekenesse is mooste
In conspectu Altissimi.

"When He was borne that made all thyng
Pastor creator oium;
Angellis then began to syng
Veni redemptor gentium.

"Thre kynges come the xii day
Stellâ nitente previa;
To seke the kyng they toke the way
Bajulantes munera.

"A sterre furth ledde the kynges all
Inquirentes Dominum;
Lygging in an ox stall
Invenerunt puerum.

For He was kyng of kyngis ay
Primus rex aurū optulit;
ffor He was God and Lord verray
Secundus rex thus protulit,

"For He was man: the thyrd kyng
Incensum pulcrum tradidit:
He us all to his blys brynge
"Qui mori cruce voluit."

JOHN WILLIAMS.

CRUDEN AND ADDISON.

The touching tragedy of Cruden's early life, how he fell passionately in love with the daughter of a Presbyterian clergyman at Aberdeen, and went mad because the fair girl did not return his affection, and how he was afterwards appointed bookseller to Caroline, wife of George II. in

Addison.

"When this excellent Princess was yet in her Father's Court, she was so celebrated for the Beauty of her Person, and the Accomplishments of her Mind that there was no Prince in the Empire, who had room for such an Alliance, that was not ambitious of gaining her into his Family, either as a Daughter, or as a Consort. Heir to all the Dominions of the House of Austria, but she generously declined was inconsistent with the Enjoyment of her Religion. Providence however kept in Store a Reward for such an exalted Virtue; and by the secret Methods of its Wisdom, Christian Magnanimity. . . . it was the Fame of this heroic Constancy that determined his Royal Highness to desire in Marriage a Princess whose Personal Charms, which had before been so universally admired,

"We of the British Nation have reason to rejoice that such a proposal was made and accepted; and that her Royal Highness, with regard to those two successive Treaties of Marriage, showed as much Prudence in her Compliance with the one, as Piety in her Refusal of the other. The Princess was no sooner arrived at Hanover than she improved the Lustre of that Court, which was before reckoned among the Politest in Europe; and increased the Satisfaction of that People who were before looked upon as the happiest in the Empire. She immediately became the darling of the Princess Sophia, who was acknowledged the most accomplished Woman of the age in which she lived, and who was not a little pleased with the conversation of one in whom she saw so lively an image of her own youth in other Countries. We daily discover those admirable Qualities for which she is so justly famed, and rejoice to see them exerted in our own Country, where we ourselves are made happy by their Influence. We . . . behold the Throne of these kingdoms surrounded by a numerous and beautiful Progeny, the Princess . . . takes . . . instilling early into their Minds all the Principles of Religion, Virtue, and Honour,

"Her Royal Highness is indeed possessed of all those talents which make Conversation either delightful or improving. As she has a fine Taste in the elegant Arts, and is skilled in several modern Languages, her Discourse is not confined to the ordinary subjects or forms of conversation, but can adapt itself with an uncommon Grace to every Occasion, and entertain the politest Persons of different Nations. I need not mention, what is observed by every one, that agreeable Turn which appears in her sentiments upon the most ordinary Affairs of Life, and which is so suitable to the Delicacy of her Sex, the Politeness of her Education, and the Splendor of her Quality.

. . . . which diffuses the greatest glory round a Human

1735, are known to most of his biographers; but that any traces of his idiosyncrasy are to be found in his great work, the *Concordance of the Bible*, has not, I believe, been previously noticed. Cruden presented the first copy of this volume to the Queen in 1737, with a complimentary dedication copied almost verbatim from Addison's paper in *The Freeholder* on her marriage, dated March 2, 1715.

The praise of this lady, which is graceful in Addison, is curiously laughable in Cruden when changed from a description into an address to herself.

Cruden.

"The beauty of your person, and the accomplishments of your mind, were so celebrated in your Father's court that there was no Prince in the Empire, who had room for such an alliance, that was not ambitious of gaining into his Family either as a Daughter, or as a Consort. heir to all the dominions of the house of Austria yet you generously declined was inconsistent with the enjoyment of your Religion. The great Disposer of all things, however, kept in store a reward for such exalted virtue, and by the secret methods of his wisdom, . . . It was the fame of this heroic constancy that determined his Majesty to desire in marriage a Princess who was now more celebrated for her Christian magnanimity, than for the beauty of her person which had been so universally admired.

"We of the British nation have reason to rejoice that such a proposal was made and accepted, and that your Majesty, with regard to these two successive treaties, showed as much prudence in your compliance with the one, as piety in your refusal of the other. You no sooner arrived at Hanover than you improved the lustre of that court, which was before reckoned among the politest in Europe, and increased the happiness of a people, who were before looked upon as the happiest in the Empire: And you immediately became the darling of the Princess Sophia, a Princess, justly acknowledged to be one of the most accomplished women of the age in which she lived, who was much pleased with the conversation of one in whom she saw so lively an image of her own youth.

"We daily discover those admirable qualities for which your Majesty was famed in other countries, and rejoice to see them exerted in our Island, where we ourselves are made happy by their influence. We behold the throne of these kingdoms surrounded by your Majesty's royal and numerous Progeny, and hear with pleasure the great care your Majesty takes to instil early into their minds the principles of Religion, Virtue, and Honour.

"Your Majesty is possessed of all those talents which make conversation either delightful or improving. Your fine taste in the elegant arts, and skill in several modern languages, is such that your discourse is not confined to the ordinary subjects of conversation, but is adapted with an uncommon grace to every occasion, and entertains the politest persons of different nations. That agreeable turn which appears in your sentiments upon the most ordinary affairs of life, which is so suitable to the delicacy of your sex, the politeness of your education, and the splendour of your quality, is observed by every one that has the honour to approach you.

. . . . which diffuses the greatest glory around a human character"

Twenty-four years afterwards Cruden dedicated a later edition to her grandson George III. Perhaps some more industrious reader can inform us by the help of what book this original writer was enabled to frame that second dedication.

FREDERICK SHARPE.

[We have a strong impression that this curious illustration of Literary Conveyance — "for convey the wise it call" — has been noticed already, but we have failed in our endeavours to ascertain the fact. — Ed. "N. & Q."]

COLDHARBOUR: GREEN ARBOUR COURT: COAL, CHARCOAL, AND COKE.

Since my communication to you (*ante*, p. 139.) on the derivation of Coldharbour, I find in Cunningham's *Handbook of London*, "Coldharbour, or Coldharborough." This latter form of the word much strengthens my derivation. The phrase "*Coaled-Arberye*," similar in construction to the modern expression of "Coked coal," would account for the introduction of the letter *d* into the word. It has occurred to me that "*Green Arbour Court*," which runs out of the Old Bailey, may be derived from the same source, that is, "*Green-arberie*," or wood fuel, in contradistinction to "*coaled-arberye*," or charcoal. "*Sea-coal Lane*," running at the bottom of Green Arbour Court, suggested this derivation; as the two places together seemed to indicate a neighbourhood where fuel of both kinds was sold. Can any of your readers inform me of any ancient form of spelling "*Green Arbour Court*?"

In the iron districts, where it is frequently necessary to distinguish the different kinds of fuel, we have the equivalent phrases "*Raw Coal*" and "*Coked coal*": that is, I believe, "*Cooked coal*," whence comes our modern word for burnt coal, "*Coke*."

"*Cook*, *v. n.*" Dr. Richardson says, of uncertain origin, and means, "To dress or prepare by heat animal or vegetable substances for food; and, sometimes generally, to dress or prepare."

"Thenne came contrition, that hadde *coked* for hem alle,
And brouht forth a pittance."

Piers Ploughman, p. 245.

"Wo was his *coke*, but if his sauce were
Poinant and sharpe, and redy all his gere."

Chaucer, *The Prologue*, v. 353.

"Herconius of *cokerie*,
First made the delicacie."

Gower, *Con. A.* b. iv.

Coal, Dr. Richardson says also, is of unsettled etymology. It is most likely to be found in the word "*Charcoal*." The first part of this word, he states, is derived from A.-S. *cyran*, *acyran*, to turn, to turn about, turn backwards and forwards. (*Tooke*.) In Chapman's *Odyssey*, b. iii. p. 44., we find:—

"Then Nestor broiled them on the *coal-turn'd* wood,
Pour'd black wine on; and by him young men stood."

May not the other part of the word "*coal*" merely signify "*black*?" So that *charcoal* means wood or other substance *turned black* by fire.

"As blake he lay as any *cole* or *crow*;
So was the blood yronnen in his face."

Chaucer, *The Knights Tale*, v. 2664.

"Insted of *cote-armour* on his harneis,
With nayles yelwe, and bright as any gold,
He hadde a bere's skin, *cole-blake* for old."

Id. ib. v. 2144.

"And thou poor earth, whom fortune doth attaint,
In nature's name to suffer such a harm,
As for to lose thy gem, and such a saint,
Upon thy face let *coaly* ravens swarm."

Sydney, *Arcadia*, b. iv.

(See Richardson's *Dict.*, in voce "*Coal*," and "*Charcoal*.") It will, doubtless, be difficult to distinguish whether *coal*, that is *charcoal*, is so called from being black, or, being black, it is used metaphorically for that colour. Whatever its derivation may be, it is certain that it was, at first, used to designate burnt wood only, which was generally called "*coal*;" and it was not until a comparatively late period that this term was extended to the mineral. When the word *coal* was applied to the mineral, as in the several Treatises of Simon Sturtevant, John Rovenson, and Lord Dudley, all written in the early part of the seventeenth century, it always had a prefix, such as, "*Sea-coal*," that is, sea-borne coal, "*Pit-coal*," or "*Earth-coal*." And in a reservation of a right to dig coal in Warwickshire, in the reign of Edward III., it is called "*carbo maris*." Generally when these writers use the word "*coal*" by itself, it means "*charcoal*." It is curious that whilst the word *coal* alone was first of all appropriated by the vegetable, and afterwards exclusively applied to the mineral, the entire word *charcoal* preserves its original signification, of "*wood or other substance turned coal*," (or as I believe, *turned black*) "*by fire*."

If any of your readers can throw light upon this dark subject, it will much gratify C. T.

FULL-BOTTOMED WIG.

A doubt has lately been started whether Recorders of towns have a right to wear the full-bottomed wig, and that its use should be confined to Judges, Queen's Counsel, Advocates, and Serjeants-at-Law. I believe that this doubt is wholly unfounded, and that the full-bottomed wig is neither legal, professional, nor official.

With respect to Recorders, I never saw any Recorder at a levee or drawing-room of her Majesty in any other wig than this; and if I were to go to St. James's Palace wearing any other wig than a full-bottomed wig, I should expect to be sent back by the state pages stationed in the corridor. The last barrister who was simply a bar-

rister who wore a full-bottomed wig in court was Mr. Kettleby, who is immortalised in some of the works of Hogarth, another of whose works contains the portrait of Speaker Onslow and of several other Members of Parliament, all of whom are in full-bottomed wigs.

At Clyffe Manor House in Wiltshire, the residence of the present High Sheriff, H. Nelson Goddard, Esq., there is a very fine portrait of one of his ancestors, who was High Sheriff of that county, also wearing a full-bottomed wig and a coat richly laced. In my own home I have a portrait of the celebrated Admiral Russell by Sir Peter Lely wearing a full-bottomed wig over armour: it belonged to my late friend, Mr. Sydney Taylor, and was given to me after his death. There was also, and I believe is still, a portrait of Sir Christopher Wren in the rooms of the Royal Society, he being represented as wearing a full-bottomed wig. This wig was introduced by Louis XIV., and brought into England by Charles II. In his reign it was worn by all the nobility, and from these facts I infer that it is the full-dress wig of every English gentleman.

F. A. CARRINGTON.

Minor Notes.

FLIRT.—No one of our English dictionaries suggests a derivation for this word which seems to me acceptable. Johnson attempts none, merely repeating the dictum of Skinner that it is *vox a sono ficta*. Richardson suggests that it may be from *flee*, "to flee, avoid, or escape from;" *flee*, *fleered*, *flirt*; but this is unsatisfactory: at least as regards the modern acceptation of the term, in the sense of coquetting, and its accompaniment of pretty speeches. The French have an idiom which expresses the same idea, and seems to me to be the probable origin of our own term. A gentleman in paying his court to a lady is said "conter *fleur*tes," and of a lady receiving his attention it is said "elle aime la *fleur*ette." Bescherelle, besides its ordinary signification of a "little flower," explains *fleur*ette to mean, "jolie chose, que dit à une femme aimable l'homme que veut lui plaire;" and in illustration of this sense he quotes Dufresnoy, —

"Quant un galant bien fait, de bonne mine,
Me conte *fleur*ette, croit on
Que j'en sois chagrine!"

Bescherelle alludes to the fact that both the Romans and Greeks employed a similar figure of speech to express the same agreeable idea, "*rosas loqui*," and "*ῥόδα εἰπεῖν*." I cannot find the former in any Latin writer except Erasmus: but in the "Clouds" of Aristophanes, the Ἀδίκος Λόγος, in reply to the taunts of the Δίκαιος, says ironically, "ῥόδα μ' εἰρηκας!" You flatter me!

J. EMERSON TENNENT.

FIRST BOOK PRINTED IN GREENLAND.—The *Athenæum* (May 26, 1860) quotes from a Copenhagen paper as follows:—

"In the colony of Godthab, in Greenland, a small printing-office and a lithographic press were established last year, and the first-fruits of their labours have been published a short time ago. The title of the first book printed in Greenland is *Kaladlit Okalluktuallit*. It contains a collection of Greenland popular legends, written in the Greenland idiom, translated into Danish, and printed by Greenlanders. The book is illustrated with ten woodcuts, likewise the work of the natives, who are said to be very clever in mechanical things of the kind. A very interesting and original division of the book is formed by eight Greenland songs, the music accompanying the words. A second volume is in prospect."

R. F. SKETCHLEY.

THE SAYINGS AND THE DOINGS OF COUNT CAVOUR.—Walpole said of himself during a portion of his life which was nationally eventful, that he was engaged less in "reading" than in "living" history. With much greater reason may we say so now, and on the critical contemporary history which is so rapidly enacting, I hope you will allow me to register a Note, — not as a partizan, but as a student anxious to preserve for himself and others characteristics of the great actors in such history, which might otherwise be forgotten: — Three months ago, when the idea of the surrender of Savoy and Nice to France was rendering the public mind uneasy, application was made to Count Cavour by men whose anxiety was relieved by that minister's reply, to this effect: that he knew of no intention existing in any party, on the one side to ask, or on the other to consent to, such a surrender. As for himself, he would never agree to such a step, &c. Soon after this, it became public that a treaty had been agreed upon by France and Sardinia for the carrying out of this very arrangement; and now, in the debate which took place recently in the Sardinian Parliament, I find Count Cavour closing his "apology" for himself by saying: "Gentlemen, I tell you frankly, I am proud of having advised the King to sign this treaty. To free Venice from her chains no new cession of territory will be necessary. Were it proposed, we would refuse it." It is of these last words, in Italian, I wish especially to make a Note, that students of contemporary history may bear the assertion in mind, and watch how performance may agree with promise.

JOHN DORAN.

ANEMOMETER.—The incidental etymology of this compound word occurs, 2 Esdras iv. 5:—

"Then said he unto me, go thy way, weigh me the weight of the fire, or measure me the blast of the wind, &c. Then answered I, and said, what man is able to do that?" &c.

The above passage may have suggested to the scientific mind of Croune, or his more fortunate successor Wolfius, to the former of whom the

original invention of the Anemometer has been attributed, the discovery of some instrument which, by the ingenious disposition of certain mechanical appliances, might enable us to measure the force of the wind.

F. PHILLOTT.

BALK, AND. PIGHTEL OR PIKLE: VENTILATE.—The words *balk* and *pightel* are occasionally to be found in use in the older parts of the State of New York: they were undoubtedly brought from England by the early settlers of the province. The word *balk*, when used alone, denotes an uncultivated strip of ground—generally woodland—between adjoining fields, left in the clearing of the country as a shelter for cattle. According to Richardson, *balk*, in some of the counties of England, means the raised line of earth thrown up by two adjoining furrows in ploughed ground. Plough *balk*, and *swarth balk*, are also used here: the latter being applied to the line of grass left by the mower's scythe in each successive *swarth*.

Pightel, or *pikle*, is a word very nearly obsolete, and so rarely in use that I am at a loss as to its etymology. *Pightel* signifies an enclosure surrounding a dwellinghouse, and is sometimes synonymous with *lawn*. I am inclined to think it is derived from the sea word *pight*, and that its original meaning was a piece of ground staked all round. Perhaps some of the correspondents of "N. & Q." will be able to indicate in what parts of England these words are used, and in what sense.

While on the subject of words, permit me to ask whether the new and very expressive use of the word *ventilate* originated in England or America?

H. N.

New York.

LATIN PUZZLE.—The boys at the school I was at were fond of the following, which I do not recollect having seen in any book:—

"Sæpe cepi cepe sub sepe,"

which, spoken quick, appears as one word repeated four times. Also,

"Mus currit in agro sine pedibus suis."

J. L. P.

THE "GOLD ANTS" OF HERODOTUS.—In the *Athenæum*, of May 19th, p. 687., is this statement from Froebel's *Travels in Central America*:—

"That certain species of ants in New Mexico construct their nests exclusively of small stones, of the same material, chosen by the insects from the various components of the sand of the steppes and deserts. In one part of the Colorado Desert their heaps were formed of small fragments of crystallised felspar; and in another, imperfect crystals of red transparent garnets were the materials of which the ant-hills were built, and any quantity of them might there be obtained."

This corroborates an observation in vol. ii. of Humboldt's *Cosmos* (I made no note of the page):

"It struck me to see that in the basaltic districts of

the Mexican highlands, the ants bring together heaps of shining grains of hyalite, which I was able to collect out of their hillocks."

Does not this elucidate the gold-collecting ants of Herodotus, and rescue a fact from the domain of fiction?

F. C. B.

Norwich.

BEE SUPERSTITION.—A strange mode of alluring bees, when the usual way of dressing cottagers' hives fails, was related to me lately by an old farmer, who says he saw it practised fifty years ago at Churcham, near Gloucester. When a swarm was to be hived, the Churcham bee-masters, it appears, did not moisten the inside of the hive with honey or sugar and water, &c., but threw into the inverted hive about a pint of beans, which they then caused a sow to devour from the hive; and deponent stated that after such a process the swarm at once took to the hive. Now, when we consider how delicately fastidious are bees as to strong or unseemly odours, the puzzling point is, does this custom, if fact, rest upon any natural or recognisable principle, or is it, like many other bee customs, the relic of an effete superstitious usage?

The gentlemen of the Muswell Hill Apiary may perhaps elucidate.

F. S.

THE ROMAN "DERBY-DAY."—The practice of starting our modern race-horses by letting fall a flag as a signal may boast of classical antiquity, if not of imperial sanction. In the great race-course of ancient Rome the "starter," as soon as the rope was lowered, gave his signal by dropping the *mappa* or napkin, when the chariots dashed off into the course amid the roar of some hundred thousand spectators. This signal is said to have originated with the Emperor Nero, who, finding the people impatient for the race to "come off," threw down his dinner-napkin as a signal for the horses to start.* Only four chariots "entered;" the drivers were known by their distinctive colours, which were originally *green*, *red*, *blue*, and *white*, emblematic of the seasons. Domitian added *yellow* and *purple*; *green*, however, seems to have been the favourite. Juvenal, describing the *Derbyite* enthusiasm which emptied senate-house and forum, and sent all Rome mad for the first day, seems to allude to this as a winning colour.

"Totam hodie Romam circus capit; et fragor aurem Percutit, eventum *ciridis* quo colligo panni."

Libelli, "correct cards," were distributed among the galleries of the circus with the horses' and drivers' names, colours, &c., while the same poet's mention of "*aulæx* sponsio" would imply that heavy "odds" were offered and taken on the race. The *meta*, round which the chariots turned, was a

[* See "N. & Q." 2nd S. vii. 486.—ED.]

critical point of the course. Sophocles (*Electra*, l. 738—48.) gives a vivid description of the "ruck" and crash at this "Tottenham corner."

F. PHILLOTT.

Queries.

DRAWING SOCIETY OF DUBLIN.

This institution has been recalled to my mind by seeing, from the *Life of Sir Martin Shee*, that he was educated by it; and I am desirous of knowing something of the Society itself, and of a plan of education which was proposed by it in 1768. I have a book with the following title:—

"Second Volume of the Instructions given in the Drawing School established by the Dublin Society, pursuant to their Resolution of the 4th of February, 1768; to enable youth to become proficient in the different branches of that art, and to pursue with success geographical, nautical, mechanical, commercial, and military studies. Under the direction of Joseph Fénh, heretofore professor of philosophy in the University of Nants." Dublin, 1772, 4to.

The motto on the frontispiece is "Multi pertransibunt et augebitur scientia," from *Bacon* (see *post*, p. 450.) This is probably from Montucla, whose work, published in 1758, was unfairly used, and without mention, by Mr. Fenn, who certainly had the means of doing better. His historical preface is very learned, and somewhat fanciful; entirely out of place for his proposed readers. The book is a perfect marvel, as intended for a school of drawing, geography, &c. Under the old name of *specious arithmetic*, certain parts of algebra are given, the parts most foreign to graphical application being most dwelt upon. The handling of the algebraic solution of equations, and of elimination, is far too extensive and minute even for a technical treatise of our day. The mathematician will be amused to hear of a book of 300 pages, which defines integers at page 1., and gives the result of elimination between two general equations of the fourth degree at page 104. The differential calculus is also used on one occasion, at least, and this in the language of Leibnitz, not of Newton,—a thing unique in the English of the time. And Newton's analytical triangle, as it was then called, is given as a matter of pure algebra, unconnected with geometrical use.

Can any account be given of this drawing school; of the history and duration of its course; and of the other volumes, if any, of this book?

A. DE MORGAN.

THE REV. JOHN HUTTON, B.D., vicar of Burton, was author of "A Tour to the Caves in the West Riding of Yorkshire, in a Letter to a Friend," inserted in West's *Guide to the Lakes*. In the tenth edition of that work (1812), he is called the late Rev. John Hutton, B.D. It appears that the

article inserted in the *Guide to the Lakes* is only part of a work. The following Queries arise:—

1. Was the author John Hutton, Fellow of St. John's College, Cambridge; B.A. 1763; M.A. 1766; B.D. 1774?

2. Was he vicar of Burton, in Westmorland?

3. What is the title, size, date, and place of publication, of the work from which the article in the *Guide to the Lakes* is taken? We only know that it was to be had of W. Pennington, Kendal, price 1s. 6d.

4. When did he die?

C. H. & THOMPSON COOPER,
Cambridge.

KIPPEN.—What is the etymology of this term in the names of places, as Kippenross? J. P. O.

DONNYBROOK BURNED IN 1624.—It has been lately asserted very confidently in an Irish periodical, that Donnybrook, in the neighbourhood of Dublin, was destroyed by a great fire in 1624. The writer has given neither his name nor his authority; and I have not any means at hand of ascertaining the truth of his assertion. Being anxious to know whether it really was so, I am induced to trouble you with a Query. ABHBA.

SOLDIERS' LIBRARY.—Can any of your readers give some more particulars and copious information respecting the library mentioned above than is contained in the following title-page:—*Bibliotheca Militum; or the Soldiers' Public Library, lately erected at Walingford House. 4to. London, 1659?* CIVIS.

WILLIAM BAKER, of Clare Hall, has verses in the University collections on the marriage of Geo. III., 1761, and the birth of George, Prince of Wales, 1762. He was afterwards of Bayfordbury, in Hertfordshire, and M.P. for that county. When did he die? C. H. & THOMPSON COOPER.
Cambridge.

MANUSCRIPT WRITERS.—Here is an extract from one of our quaint old Fuller's *Sermons* (Grand Assizes), alluding to an invention which is generally supposed to have originated in modern times:—

"There is still a *Project* propounded on the *Royall Exchange in London*, wherein one offers (if meeting with proportionable encouragement for his paines), so ingenuously to contrive the matter, that every Letter written, shall with the same paines of the *Writer* instantly render a double impression, besides the *Originall*; each of which Inscript (for Transcript I cannot properly tearme it) shall be as faire and full, as lively and legible as the *Originall*. Whether this will ever be really effected, or whether it will prove an *Abortive*, as most *Designes* of this nature, Time will tell. Sure I am, if performed, it will be very beneficial for *Merchants*, who generally keepe *Duplicates* of their Letters to their *Correspondents*."

This is another addition to the already well-filled list of so-called modern inventions which, whether intentionally or accidentally, are nothing

but adaptations of old ideas. Who was the advertiser mentioned by Fuller? and did he ever succeed in bringing his invention into use?

G. M. G.

HOGARTH FAMILY.—Some years ago I sent a Query about this family to "N. & Q.," which I am sorry to see has not produced much result.

May I ask **MENYANTHES**, who contributes the extracts from the *Hutton Kirk Session Records* (2nd S. viii. 325.), in which several of the name are mentioned, if he has ever met with any notices of "John Hoggarth," who lived at Greenknowe in the parish of Gordon circa 1680? Most of the numerous branches of the family which flourished in the Border counties in the eighteenth century descended from him, and my object is to trace them all back to the Cumberland and Westmoreland stock.

SIGMA THETA.

EPITAPH. —

"Stranger! whoe'er thou art, that view'st this tomb,
Know that here lies, in the cold arms of Death,
The young Alexis: gentle was his soul,
As sweetest music; to the charms of love
Not cold, nor to the social charities
Of mild humanity: in yonder grove
He woo'd the willing Muse: Simplicity
Stood by and smiled: Here ev'ry night they come,
And with the Virtues and the Graces tune
The note of woe; weeping their favorite
Slain in his bloom, in the fair prime of life, —
'Would he had liv'd!' — Alas! in vain that wish
Escapes thee; never, Stranger, shalt thou see
The youth; He's dead. The Virtuous soonest die."

Can any reader of "N. & Q." name the author of the above lines, which are interesting as having been rendered into Greek by Porson as an exercise for his scholarship on 2nd December, 1781?

W. C. TREVELYAN.

"TO BE FOUND IN THE VOCATIVE." — What is the origin of this idiomatic expression? It has struck me that it may be derived from the manner in which Latin nouns having no vocatives are mentioned in the grammars: "Vocative, wanting," whence, *to be found in the vocative* might be held to mean *to be found wanting*. Can any other explanation be given?

UNEDA.

Philadelphia.

ST. MAKEDRANUS, ST. MADRYN.—In an ancient grant of land in Cumberland, I find the boundary described at one point as being a rivulet from the fountain of *Saint Makedranus* (Sci Makedrani). Can any of your correspondents say who, or of what country, this saint was? I can find none in any calendar with a name approaching it nearer than St. Madryn. Who was St. Madryn?

CARLISLE.

POPE AND HOGARTH.—Some time since, if I remember rightly, some remarks appeared in "N. & Q." on the curious fact that no allusion to Shakespeare is to be found in the writings of his

illustrious contemporary Lord Bacon, while to judge from what he has written Bacon himself knew nothing of Shakspeare. I have just been looking through the writings of Pope, in hopes of finding some reference to his celebrated contemporary Hogarth, but have failed in doing so. Can it be possible that the Bard of Twickenham has never once alluded to the great English painter, or have I overlooked the allusion? If so, reference to any passage in Pope in which Hogarth is mentioned will greatly oblige.

P. A. H.

"MORS MORTIS MORTI," ETC. — Who is the author of the Latin distich annexed, of which I have subjoined an attempt at translation? —

"Mors mortis morti mortem nisi morte dedisset,
Eternæ vitæ Janua clausa foret."

"Had not the death of death by death given death to death,

Our souls had perished with this mortal breath."

W. B.

BURNING ALIVE. —

"In treasons of every kind," says Blackstone, iv. vi., "the punishment of women is the same, and different from that of men. For as the decency due to the sex forbids the exposing and publicly mangling their bodies, their sentence (which is to the full as terrible to sensation as the other) is to be drawn to the gallows, and there to be burned alive."

This punishment of women was abolished by stat. 30 George III. c. 48. What is the latest known instance of its having been inflicted? * The punishment of burning alive is at the present time (if we may believe the newspapers) not unfrequently inflicted on Negroes in the United States. Is this done under the authority of any statutes of the local legislatures? and, if not, have those who have inflicted the punishment been ever visited with any penalties for so doing? In what civilised countries has burning alive been sanctioned as a punishment for *secular* offences as distinguished from heresy, &c.?

W.

"THE CHRISTIAN'S DUTY." — Who was the author of a volume entitled *The Christian's Duty from the Sacred Scriptures*? It professes to contain "all that is necessary to be believed and practised in order to our eternal salvation;" was printed in London in 1730, and was reprinted in same place in 1822 (8vo. pp. 304.).

ABHBA.

REV. PETER SMITH. — Can any of your correspondents inform me —

1st. When and where the Rev. Peter Smith, rector of Winfrith, Dorset, in the seventeenth century, whose tablet may still be seen in Winfrith Church, married Dorothy, daughter and sole

[* In the 2nd vol. of our 1st Series will be found recorded many of the latest instances of women being burnt alive. The last, which took place on the 18th March, 1789, is described by an eyewitness in "N. & Q." 1st S. ii. 260.—Ed. "N. & Q."]

heiress of Seymour Bowman, Esq., of Kyrkoswald, Cumberland, and of the Inner Temple.

2nd. Whether the said Peter Smith bore arms before his marriage, and, if so, what they were?

3rd. Any information respecting his ancestors will be most acceptable.

4th. Was the above mentioned Dorothy Bowman the only child of Seymour Bowman, Esq.?

C. E. S.

A descendant of the Rev. Peter Smith.

LAW OF SCOTLAND.—Is it true that by the law of Scotland a man is entitled to add his mother's maiden name to his own, after her death, should he choose to do so?

QUERIST.

WILLIAM PARKER.—Is there any direct evidence to prove that William Parker, uncle to Thomas the last Lord Morley and Mounteagle, died without legitimate issue? Mr. T. C. Banks, author of the *Dormant and Extinct Baronage*, told me there was not; and I have seen an old pedigree which states that he married a Miss Hollingsworth, whom he abandoned, and had issue by her a daughter who married and had issue.

ARNOLD VOOST.

QUOTATIONS WANTED.—Who is the author of these lines:—

"With that, she smote her on the lips—

Were dyed a double red:

Hard was the heart that dealt the blow,
Soft were the lips that bled."

(They refer to Queen Eleanor and Fair Rosamond.) I should be glad to know where the rest of the poem is to be found.

F. L.

1. "Words are fools' pence, and the wise man's counters."

2. "I'll make assurance doubly sure." *

3. "Thus fools mistake reverse of wrong for right." — Pope?

4. "Politeness is benevolence in trifles."

5. "Nunquam periculum sine periculo vincitur."

6. "Call not the Royal Swede unfortunate."

ACHE.

"Trust not in Reason, Epicurus cries,
But test the senses; there conviction lies."

JOHN PAVIN PHILLIPS.

Haverfordwest.

*Who is the author of the hymn commencing:

"The Lord our God is full of might,

The winds obey his will:

He speaks, and in his heavenly height
The rolling sun stands still."

It is No. 36. of Bickersteth's collection.

CERVUS.

Who is the author of the following lines?—

"Be pleased and satisfied with what thou art:

Act well thine own allotted part.

Enjoy the *present* hour, be thankful for the *past*,
Nor wish, nor fear the coming of the *last*."

W. J. S.

"My blessings on your heart,
You brew good ale."

J. E.

[*Two Gentlemen of Verona*, Act III. Sc. 1.]

"They came, they went. Of pleasures past away
How often is this all that we can say,
Came like the cistus."

"We wept not, though we knew that 'twas the last."

N. J. H.

"Cleanliness is next to Godliness."

Where is this to be found? *

W. T.

Can any of your correspondents kindly inform me where I may find the following lines?—

"She took the cup of life to sip,
Too bitter 'twas to drain;
She put it gently from her lip,
And fell to sleep again."

The following words, or at least words of similar meaning, I heard quoted as from an old divine. Where may they be found?—

"Humility deepens through all eternity, and is greater before the glory of the throne, than in the dust of the footstool."

In the Bible we read, "Perfect love casteth out fear." Can any of your readers help me to any passage of similar import in our English poets, showing that as love increases, jealousy and suspicion decrease?

LIBYA.

PUT A SNECK IN THE KETTLE CROOK.— "Hech, Sirs, wha wad a thocht it put a sneck i' the kettle crook after that," is a saying of no unfrequent use among us in the northern parts of these islands on hearing of any circumstance having happened calculated to cause surprise, or create wonder by its novelty. Thus the phrase is frequently used by those to whom an instance of "pluck" is told, of a husband in whose *menage* generally "the gray mare is considered to be the better horse," on listening to an account of a veteran *celebataire* having taken to himself for wife his plain cook or a Miss in her teens, or a woman of slow parts being reported to have perpetrated a passable calembourg or an average *jeu de mots*. Should a story get afloat of a mean-dispositioned fellow having acted a generous part, "a brute of a husband" having made some solitary display of regard for an "ill-used wife," a mother-in-law having disinterestedly preferred to reside in her

[* *Macbeth*, Act IV. Sc. 1.—Ed. "N. & Q."]

[* The probable origin from Hebrews x. 22. is shown in our 1st S. iv. 491.—Ed. "N. & Q."]

own house to that of her "dear boy George," her son-in-law, or of the Chancellor of the Exchequer having in a fit of enthusiasm resolved on forthwith trying a repeal of the income-tax, "Hech, Sirs, wha wad a thocht it put a sneck i' the kettle crook after that," is oftentimes given utterance to. I can vouch for the saying being one in common use. Can any of the correspondents of the ubiquitous "N. & Q." inform me why a phrase so quaint should have been adopted, and why the "kettle crook" should be thus selected of all things in the world as a suitable record for remarkable events. In times of change and improvement, such as the present, when indeed all things threaten to become new, modern alterations in architecture may very possibly leave the "kettle crook" of our fathers amongst the things that were. In the event of this proving the case, and for the benefit of those persons not conversant with matters such as the fireplaces of our cook-houses and kitchens, I may mention that the "kettle crook" is a piece of solid iron with a hook at its end, fixed by the upper end to an iron bar placed across the chimney-vent, and that suspended by are the bows (in northern dialect, bools) on which are hung in their turn the metal pot, saucepan, or whatever other utensil may be used for the cooking of the food. K.

Arbroath.

EDWARD BASSET, Fellow of Trinity College, Cambridge, B.A. 1698, M.A. 1704, rector of Horseheath 1709, LL.D. Com. Reg. 1728, rector of Balsham, 1732; was living in 1733. Any subsequent notice of him is requested.

C. H. & THOMPSON COOPER.

STOCKDALES THE PUBLISHERS.—Perhaps some of the readers of "N. & Q." can solve the Queries propounded in the following extracts from an interesting article on the early literary history of Shelley, entitled "Shelley in Pall Mall," which appears in *Macmillan's Magazine* for the present month:—

'So extensive is the miscellaneous bibliographical and literary lore lying safely hidden away in unsuspected quarters, that a line of inquiry in *Notes and Queries* would almost certainly elicit some one able to tell us all about the ancient publishing-house of the Stockdales—father and son—to inform us when they commenced business and where, and what were the principal books they published, and in what years, and how these speculations respectively turned out?—and so trace the Pall Mall chameleon through all its changes, from original whiteness to the undeniable sable of the publication we are about to notice.'

The publication referred to is a periodical issued in 1827, under the title of *Stockdale's Budget*—a sort of Appendix to the more celebrated *Memoirs of Harriet Wilson*, published by Stockdale some years previously.

Let me add that Stockdale the elder was the publisher of Ayscough's useful *Index to Shak-*

speare, which is described as "printed for John Stockdale, opposite Burlington House, Piccadilly, 1790;" and that the younger Stockdale, at the time of the publication of *Harriet Wilson*, resided in the "Opera Colonnade." Did he not figure in the celebrated privilege case between the House of Commons and the Court of King's Bench?

S. T. P.

PUBLIC DISPUTATION.—One of the early reformers visiting a certain city, and taking with him for distribution copies of a recently published version of the Scriptures, was invited on his arrival to hold a public disputation with a Roman Catholic Doctor of high renown. The Doctor, in the course of the discussion, cited a text of Scripture. "That is not correctly translated," said the reformer. "Nay," replied the Doctor, "it is the translation which stands in the version that you yourself have brought here and distributed." This, on examination, proved to be the fact; and, in consequence, the whole assembly voted by acclamation that the reformer was beaten, and the learned Doctor received the prize of victory, a golden rose.

Who was the reformer in question? and where is the above anecdote related? VEDETTE.

MR. WILLIAM UPTON.—If one is mystified upon literary subjects, and one asks a friend to solve one's doubts, if he feel also perplexed, one generally receives for answer, "Write to *Notes & Queries*." I therefore beg to obtain some information of the above gentleman. He was author of *Poems on Several Occasions*, published in his name, 1788, 8vo.; and also "A Collection of Songs sung at Vauxhall," 8vo., about the same date; and he was one of the *gens de plume* of that period, in the highest request, as a writer of songs for places of public entertainment. I observe by the *Illustrated Book of English Songs from the Sixteenth to the Nineteenth Century*, a very neat and pleasing selection, at p. 106., third edition, "The Lass of Richmond Hill" is ascribed to Mr. William Upton; and also I observe by the *Public Advertiser* of Monday, 3rd August, 1789, that it was then produced at Vauxhall, and was a great favourite with the public; Incledon being the singer, whose incomparable voice might almost render any song popular. And with regard to its being identified with any one particular damsel of that locality, I suspect we shall find that point a perfectly gratuitous supposition. Z. Z.

ANNOTATED COPY OF MINSHEU'S DICTIONARY.—In Harding and Lepard's *Catalogue of Rare and Valuable Books*, 1829, No. 2903, occurs a copy of Minsheu's *Dictionary of Nine Languages*, folio, Lond. 1625, to which is appended the following note:—

"This copy is enriched with copious manuscript additions by Bishop Wren, with a view to a new edition of

the work, probably during his long confinement in the Tower. It was formerly in the library of Dr. Askew."

Where is this copy now?

EDWARD F. RIMBAULT.

Queries with Answers.

REVISION OF THE PRAYER-BOOK.—Will you print the following copy of a title-page now before me?

"Free and Candid Disquisitions relating to the Church of England, and the means of advancing Religion therein. Addressed to the Governing Powers in Church and State, and more immediately directed to the two Houses of Convocation." London, A. Millar, 1749, pp. 27. 340. 8vo.

The above is a curious and valuable work, in an admirable spirit, almost exclusively devoted to the question of a revision of the Book of Common Prayer. It contains almost all the arguments which are now urged by the advocates of revision, besides useful information on the history of the question. Those who take any part in the controversy would do well to consult this volume, the subject and character of which would scarcely be inferred from the title. Let me add that in addition to the discussions respecting the Book of Common Prayer, the *Free and Candid Disquisitions* contain some things worth reading on the revision of the Authorised Version of the English Bible.

B. H. C.

[This work is the production of the Rev. John Jones of Worcester College, Oxford, and vicar of Alconbury, which he resigned in 1751 for the rectory of Boulne-Hurst in Bedfordshire. In 1759 he accepted the curacy of Welwyn from Dr. Young, author of *Night Thoughts*, and was appointed one of his executors. He afterwards returned to Boulne-Hurst, and probably obtained no other preferment. Mr. Jones appears to have been remarkable for his modesty and amiability of character, pious and regular in his deportment, diligent in his clerical functions, and indefatigable in his studies, which were chiefly employed in promoting the scheme of reformation digested in his *Candid Disquisitions*. Bishop Warburton did not think very highly of his literary abilities, for in a letter to Dr. Doddridge, dated June 25, 1741, he says, "Mr. Jones, the Huntingdonshire clergyman, came hither with the Doctor. By two or three things which dropped from him, I find he suspects you slight his acquaintance; and truly, if it were my case, I should continue so to do; for, betwixt friends, I take him to be a mere solemn coxcomb." Mr. Jones submitted the manuscript of his *Disquisitions* to the notorious Francis Blackburne, Archdeacon of Cleveland, who returned it without any corrections, and blamed the author for being so excessively cautious of giving offence to the higher powers. The work was afterwards forwarded to Abp. Secker to be laid before the Convocation; but that body having been prorogued by an arbitrary exercise of the royal authority, was not permitted to deliberate on church matters. The publication of the *Candid Disquisitions* in 1749 rekindled the dying embers of the Bangorian controversy, and for a few years occasioned a keen discussion. In 1750 appeared the second edition, revised and improved. The work was attacked by two clergymen. 1. *Free and Impartial Considerations upon the "Free and*

Candid Disquisitions." By a Gentleman [i.e. John White, B.D., Fellow of St. John's College, Cambridge], 8vo. 1751. 2. *Remarks on the "Candid Disquisitions*." By a Presbyterian of the Church of England [i.e. the Rev. John Boswell of Taunton], 8vo. 1751. The first work published by the author of *The Confessional* was in defence of Mr. Jones's *Disquisitions*, entitled *An Apology for the Authors of a Book entitled "Free and Candid Disquisitions relating to the Church of England*." 8vo. 1750.]

MONUMENTAL BRASSES.—In a Catalogue of a valuable collection of MSS. of Craven Ord, Esq., and a curious collection of autographs, sold by Mr. Evans on Monday, Jan. 25 and four following days, 1830, is the following article:—

"No. 1102. MONUMENTAL BRASSES.—A most extensive, curious, and highly valuable collection of impressions from ancient Monumental Brasses, taken at the expense and generally under the immediate superintendence of Craven Ord, Esq. In 2 vols. about six feet in height, with a stand to hold them, sold for 43l. 1s. 0d. The Auctioneer adds this note:

"* * * This Collection of impressions from ancient Monumental Brasses is most probably matchless. Many of the figures are upwards of six feet in height. The impressions were taken nearly half a century ago; many of the Brasses may have been since defaced, and others destroyed. The value of the collection is much enhanced by the greater part of the impressions being accompanied with notices from the pen of Craven Ord, Esq., pointing out when they were taken. It is to be hoped that this collection will be secured and deposited in some public or private collection to which the Antiquary may have access. It forms a most valuable Supplement to Gough's *Sepulchral Monuments*."

As it has been announced that a new edition of Mr. Gough's *Sepulchral Monuments* is about to be printed, it is well to call attention to this work of Mr. Ord; and should the publishers be acquainted with it, there are various local antiquarian societies whose members are seeking such information, and who would be glad to know through "N. & Q." whether this collection is deposited in a public library, or is in the possession of a private individual.

J. M. GURCH.

Worcester.

[This collection of impressions, which sold for 43l. 1s., is now in the Print Room of the British Museum, to which it was bequeathed by the late Mr. Douce.]

BENJAMIN BAXTER wrote two books, *Self-Posing*, published in 1661, with a preface by Richard Baxter, and *Posing Questions put by Solomon to the Wisest Men*, 1662. Did he write other works? Was he related to Richard Baxter?

B. H. C.

[In the Bodleian library are two works relating to Benjamin Baxter: 1. *Mr. Baxter Baptiz'd in Blood*; or a History of the barbarous Murder of Mr. Baxter by the Anabaptists in New England. 4to. Lond. 1678. This is a fictitious production, attributed to Dr. Samuel Parker. See Crosby's *History of the English Baptists*, ii. 278—294. 2. *A Plea for the late excellent Mr. Baxter*, and those that speak of the Sufferings of Christ as he does, in Answer to Mr. Lobb's Charge of Socinianism against 'em. 8vo. Lond. 1699.]

LES CHAUFFEURS DU NORD.—I should feel obliged to any person who would inform me whether a history of these banditti has yet been published in any language. All I know of them is derived from the novel published in the name of Vidocq, the French police spy. From that I gather that they infested the borders of France and Belgium during the confusion of the first revolution. They were numerous, well organised, and comprised persons from almost every station in society. Among them were several females, in particular Julia Maria, a woman of great beauty, talents, and courage. For a while they plundered, murdered, &c. with impunity, but when the political tempest had subsided the French government had leisure to attend to the Chauffeurs. Vigorous measures were then adopted; the bands were completely broken up, the members of them hunted down, and numbers taken and guillotined, thirty-seven in one day at Bruges, which had recently been annexed to France. The above is stated in the preface to be true, or at least founded in truth; how far it is to be depended upon as to facts I cannot say. I do not even know that the characters are real. The Chauffeurs were so called because they used to apply the feet of their victims to the fire to make them disclose where their money and valuables were concealed.

W. D.

[We believe there is no reason for doubting that the Chauffeurs were real characters, or that some of their leaders were apprehended and executed in due course of law. One of the worst, Jean Buckler *alias* Schinderhannes (John the Burner) was executed at Mentz, Nov. 21, 1803. We would refer our correspondent to art. *Schinderhannes* in the *Biog. Universelle*, and to art. *Chauffeurs* in the *Encyc. des Gens du Monde*. The former article is by M. de Sevelinges, who tells us that he had published, in 2 vols. 12mo., a *Vie de Schinderhannes et autres Brigands dits Garotteurs ou Chauffeurs*. With this last work we are unacquainted. Leitch Ritchie's *Schinderhannes, the Robber of the Rhine*, is a romantic tale founded on the history of these banditti.]

CONRAD KLING, OR KLING.—I purchased a book entitled *Loci Communes Theologici Reverendi Viri D. Conradi Klingii Franciscani, Ecclesiæ Erfurdiensis*, printed at Paris, "apud Joannem Macæum, in Monte D. Hilarij, sub scuto Britannicæ, M.D.LXXIII." It contains 650 pages, is divided into five books. At the head of the 2nd page there occurs the following:—

"*Professio Catholicæ Doctrinæ Fidei et Religionis, venerabilis Domini ac Patris Conradi Klingij, Ordinis S. Francisci, Doctoris et Concionatoris apud Erfordiam in Thuringia.*"

It is bound in parchment with thongs of leather, and in the binding between the parchment and the backs of the paper is what appears to be two pieces of illuminated manuscript written in Latin. The characters used are somewhat similar to the following: *Ex. ff. de fundo instructo*. It is about 6½ inches long and 4½ broad. I shall be

very much obliged for any information regarding the above.

D. WATSON.

[Conrad Kling, or Cling, was a distinguished Franciscan monk, of whom it is recorded that, when the doctrines of Martin Luther had made great progress at Erfurt, he alone (Kling) resolutely persisted in celebrating mass (1527, &c.) in the great "Hospital-Kirche," and in the presence of a large congregation. Seckendorf therefore, says Zedler, was under a mistake in asserting (*Hist. Lutherani*, i. § 112.) that Kling was one of the first to preach the Lutheran doctrine at Erfurt. The following is the account given by Zedler, probably the title, of what appears to have been a very early edition of the *Loci Communes*: "*Loci Communes Theologici pro Ecclesiæ Catholica, in quibus sedulo tractantur ac discutuntur articuli Christianæ nostræ Religionis nostris temporibus maxime controversi.*" Cöln, 1559, in fol.; Paris, 1567. Zedler adds, however, that the identical work appeared previously (1554) under the title *Catectismi* [*Catechismi*?] *Catholicæ*. An edition of the *Loci Communes* (fol. Colon. 1559) appears in the Bodleian Catalogue.]

WATSON: ROCKINGHAM.—Where can I find a pedigree of the family of Watson-Wentworth, which held the title of Marquis of Rockingham?

SIGMA THETA.

[Consult Burke's *Dictionary of the Peerages*, 1831, p. 558.; Collins's *Peerage*, by Brydges, ix. 398.; Baker's *Northamptonshire*, i. 31.; and Brydges's *Northamptonshire*, ii. 835.]

"LACTEUR AND ENTEDEMENT."—In the Harleian MS. 7546, I find a dialogue with the above title. Is "Lacteur" the name of the author, and what is the date of it?

A. Z.

[This is a MS. on vellum, in old French, the initial letters gilt and coloured. It is Pierre Michault's *Dance des Arcueules*, printed at Paris, by Michael le Noir, about 1500, in small 4to. The printed book does not appear to have been copied from this MS., as there are considerable variations.]

Replies.

MATHEMATICAL BIBLIOGRAPHY.

(Comment on 2nd S. ix. 339.)

A few remarks in addition to what MR. COCKLE has said.

1. The reference made by Barocius to "Gom." In my copy of Proclus by Barocius in 1560, there is no such marginal reference in p. 262. But in p. 264. there is a marginal reference, in which *Geminus* is given at length: "vid. et Geminum in 6. lib: Geometricarum enarrationum." I take the last word as a printer's mistake for *effectio*, if Heilbrunner be right. Petavius is the authority for manuscripts of Barocius being brought to England. If there be, as both Petavius and Heilbrunner seem to state, a printed catalogue of these manuscripts, it would be desirable to revive the knowledge of it. But Petavius does not mention the title of this unprinted work of Geminus: all he says (*Uranologion*, Preface to Geminus, 1630) is that there is a "Catalogus librorum

qui ex Barociana Bibliotheca nuper in Angliam avecti sunt, quos inter Gemini liber extat nondum editus." It may be that this manuscript yet exists in some English library. It is strange that the minute and laborious Petavius, writing as an editor of Geminus, should have omitted the title of the work, if it had been given. It is also strange that Heilbronner should have preserved a title from some other source, in the contrary case. But one of these things must have happened.

Montucla's motto. Many have attributed this motto to Bacon, because they find it in Bacon. But in truth Bacon took it from the prophet Daniel; and it has recently been used, by help of railroads, schools, &c., to prove that the end of the world is at hand. It is Daniel xii. 4. *Multi pertransibunt, et augebitur Scientia.*

3. The Weidlers. Both names appear on the title-page, Joh. Fred., and Geo. Immanuel: the former the historian of astronomy, the latter described as *ss. theol. cult.* It appears to be the thesis of a university disputation at Wittemberg in 1727.

4. The mathematical bibliographers, Rogg and Sohnke. Rogg's work is an unsafe guide, except as a source of suggestion to a person who knows the subject, and is well up to the sort of errors which occur in catalogues. The alphabetical index at the end is a convenience, and to some extent a preservative. The work of Sohnke, which is entirely on recent books, is full of well given titles, but the references must be looked at with caution. For example, the *History of Physical Astronomy*, by Robert Grant, now Professor at Glasgow, is stated to be written by A. Robert Grant, who wrote on plane astronomy some years before. Now the title-page of the history shows that it was written by a R. G., but not by A. R. G. But this is not all. Andrew Grant is the name, real or assumed, of the person who communicated to the American newspapers the announcement that Sir J. Herschel had discovered winged animals and other curiosities in the moon. Accordingly, Sohnke makes a reference from "Grant" to Herschel's discoveries in the moon. He clearly supposes that A. R. Grant, to whom he attributes the history, is Andrew Grant, who invented the hoax, compared to whom my friend Professor Grant is a mere compiler, as he would cheerfully acknowledge. A. DE MORGAN.

HERALDIC ENGRAVING.

(2nd S. ix. 110, 203, 333.)

I have lately come across a German book (*Abriß der Heraldik*, by Johann Christoph Gatterer, Professor of History at Göttingen. Göttingen and Gotha, 1773, 8vo. pp. 115.) containing some information on this subject new to me, and possi-

bly to the readers of "N. & Q." I have no leisure at present for verifying the references, but send you a translation of the passage which occurs at p. 17.

A Frenchman, Mark Vulson de la Colombière, appropriates to himself the honour of this invention in a magniloquent strain in a work published in 1639, and the late Professor Köhler (in his *Programma de Auctoribus Incisurarum*) has allowed himself to be taken in, or rather misled, by him in favour of his claims. Others make Silvester Petra Santa, the Jesuit, the inventor. He did unquestionably make use of the hatchings as an indication of the tinctures before de la Colombière, viz. in his *Tessera Gentilitia* which appeared in 1638; but Colombière maintains that he had shown his invention to Petra Santa, so that the honour of it still belonged to himself.

Menestrier, again, is unwilling to recognise either the one or the other as the inventor, but considers rather it is uncertain who first introduced the hatchings, he himself having observed them to have been used prior to the year 1638. On this passage Köhler, with propriety, objects to Menestrier, that he has not named the particular books in which he observed the use of hatchings before Petra Santa's time. But still I think that Menestrier must have been acquainted with such books. At all events I am so myself. I will mention the oldest of them. It is James Frankquart's *Pompa Funeris Alberti Pri Austriaci* (Brussels, 1623, fol.). In this magnificent work is to be found on the 47th plate a square table, wherein the hatchings are indicated exactly as I have copied them in fig. 16. [Gatterer refers to a plate at the end of his book where "Frankquart's hatchings, 1623," are thus given

Or is indicated by horizontal lines.

Argent " plain white.

Gules " vertical lines.

Azure " a dotted field.

Sable " diagonal lines from opposite corners of the shield intersecting each other.

Vert " diagonal lines from sinister chief to dexter base.

Purple omitted.]

The author, at p. 23. of the text, gives the following explanation of his table:—

"Ut insignia Provinciarum in signis et equis, suis coloribus depingi possint, observandum quadrum, juxta Currum (exequiarum) positum. Excipe tamen, quorum hic fit mentio. Vexilla enim quæ *Cornette de couleurs, le Guidon et Estandart de Couleurs* vocantur, has notas non habent, ut majore cum decore colorari possint. Quare pingetur pars superior, rubro, media, albo, etc."

On comparison of Frankquart's hatchings with those of Colombière, *id est*, with those in use at the present day [fig. 16.]; it will appear that they are not identical with them. This much, how-

ever, becomes clear, that Colombière was not the absolute inventor of the hatchings, although he has had the good fortune that his hatchings have been and still are universally adopted: and this notwithstanding an attempt of Gelenius in 1645 to introduce another description of hatching.

So then, since Frankquart first of all authors with whom I am acquainted published the hatchings at Brussels at a German court, I shall consider him the inventor of the hatchings, and the invention itself a German invention, until such time as I am informed of the existence of a still earlier author.

C. S. P.

United University Club.

THE DEBATE ON IMPOSITIONS, 1609-10.

(2nd S. ix. 382.)

When this debate took place, James Whitelocke, "the father of the better-known Bulstrode," was member for Woodstock. In his *Liber Familiaris*, edited by Mr. Bruce, Whitelocke himself briefly indicates the patriotic share he had in opposing the king's prerogative. The statute law subjected currants to an import duty of half-a-crown per hundredweight. The king arbitrarily added an "imposition" of five shillings to the old duty. The appeal of Bates, a Levant merchant, was overruled by the Exchequer, which court declared that "the seaports are the king's gates, and he may open and shut them to whom he pleases." This imposition by the king of duty on a merchant's goods without consent of Parliament was presented in the session of February, 1609-10, as a grievance. The prerogative partisans cited the judgment of the Exchequer as deciding the question. "But this did not satisfy me," says James Whitelocke. "I only" (that is, *he alone*) "opposed myself at the first to the reciting of it," (the Exchequer judgment,) "and so toke hold a little. It was put off untill another time, and then I toke better hold; and at the last it came to a dispute in the house many dayes, whether it should be presented in poynt of right as a grievance, and it was concluded" (in the affirmative) "upon full satisfaction by ancient records out of the Tower and Eschequer, and by many statutes." The king sent his inhibition to restrain the House from disputing his right to impose duties without parliamentary consent, and the House answered with a "remonstrance." Whitelocke refers to his private papers for what he said and did on this occasion. In Mr. Bruce's edition of the *Liber Familiaris*, that gentleman has included, by way of Appendix, a copy of the entry in the register of the Privy Council relative to the causes of Whitelocke's arrest in 1613. Among them is prominently put forward, that "hee presumed in a verie strange and unfitt manner to make an excursion into a general censure and defyninge

of his Majestie's power and prerogative," for "clipping and impeaching" of which the patriotic lawyer is pronounced worthy of "great and severe punishment." The book so carefully edited by Mr. Bruce justifies Mr. S. R. GARDINER in his praiseworthy attempt to render due honour to the elder Whitelocke, who, it should farther be remembered, when a judge on the bench, stood alone among his judicial brethren in denouncing the powers of king and council to commit a person to prison, on a general warrant, in which the cause of commitment was not named. Lord Campbell also makes a note of the fact that James Whitelocke imbued his son Bulstrode "with the principles of constitutional freedom, then little regarded among lawyers."

JOHN DORAN.

EDGAR FAMILY.

(2nd S. ix. 334. 373. 415.)

In the last number of "N. & Q." I observed a Query by J. H. which led me to refer to the former numbers alluded to; and in 2nd S. ix. 334., I find a statement made by J. F. N. H. which, being very materially incorrect, it may be of use to him (and to C. W., who has however not fallen into such errors), to set the question in a measure right.

J. F. N. H. says that "the representation of Wedderly devolved on the Edgars of Auchingrammont."

There is no proof of this: Alex. Edgar, of Auchingrammont, having come from Nether houses, and having only acquired the estate of Auchingrammont late in life, by purchase, I believe.

Again: "James Handyside Edgar, of Auchingrammont." This was *not* the name of the last male Edgar of Auchingrammont. Alexander Edgar of Auchingrammont had three sons and some daughters, whose descendants still exist. The son's names were: 1. "James" (of Auchingrammont); 2. "Alexander," of Wedderly Plantation; 3. (Dr.) "Handyside." Two daughters, "Priscilla" and Susan. All these, except the first and the third, have representatives now living, and numerous.

Again: "At her decease" (Miss M. Edgar's) the representation of the family devolved on "Captain Henry Edgar," and his brothers and sisters: "the only survivors of which (family) are 'Henry, as aforesaid; Major James Edgar, 69th Regt.; and Louisa, wife of the Rev. Sam. Jackson.' The errors here are as follows:—

Henry, James, and Louisa are *not* the sole survivors of their family, their father Alexander Edgar having had no fewer than *eleven* children by his wife Ann Gordon, in the following order:

1. Margaret, born 1798; married Col. H. McGregor; issue, a son in the 31st Regt., and a daughter married. She herself being still alive.

2. Anne, b. 1800; m. J. White. She is still alive, and her daughter, Mrs. Henderson, has a numerous family.

3. Mary, b. 1802 (deceased); m. J. H. Aucher, and left a son and daughter, both married, and with children—the former being in the 60th Rifles.

4. Elizabeth, b. 1803 (deceased); m. George Archer, 64th Regt.; and had a son (living), now in the 78th Highlanders.

5. Susan, b. 1805; d. 1859; unmarried.

6. Alexander, d. s. p., in 63rd Regt.; b. 1807.

7. Louisa, b. 1809; m. Rev. Sam. Jackson. Has issue a son, and a daughter married to an officer—Mr. Hewett.

8. Jemima, b. 1813; *ob. inf.*

9. Henry (as above), b. 1815; unmarried.

10. Jas. Handaside (as above), b. 1816; unmarried.

11. Catherine, b. 1819; *ob. inf.*

I procured these particulars from official sources, and am therefore enabled to guarantee their perfect accuracy; and although somewhat lengthy, you will perhaps agree with me that their insertion is of material consequence, where the occasion is that of genealogical error. The baptisms of the children of Alex. Edgar and Ann Gordon are recorded in the parochial registers of Jamaica and of Edinburgh.

It thus appears that, on the failure of a male line, the succession of nearest of kin to the last Edgar of Auchingrammont would be:

1. The son of Margaret Edgar, *eldest* daughter.
2. The son of Mary Edgar, third daughter.
3. The son of Elizabeth Edgar, fourth daughter.
4. The son of Louisa, sixth daughter. Last, not first.

Then would follow the daughters of these daughters, viz.:

Anne, daughter of Margaret.

Anne, daughter of Anne.

Mary, daughter of Mary.

Elizabeth, daughter of Louisa. Last, not first in the order of succession. SPALATRO.

P. S.—C. W. is correct in his statements regarding the Edgar family with one exception, which I shall be glad to point out to him if he wishes. On the death of Admiral Edgar, Thomas Edgar of Glasgow was noted in the heralds' books as next of kin. H. P. is entirely wrong about Admiral Tait.

I regret that I cannot give a decided answer to J. H.'s question. I am not aware of any relationship whatever between the persons to whom reference is made. However, as the claim of representation sought to be established must be decided by dates and facts, not by anyone's "supposition," perhaps J. H. will have the goodness to state (or, at least, give some idea), when

and how the Edgars of Auchingrammont, in Lanarkshire, sprang from the Wedderlie family, in Berwickshire? C. W.

DAVID WILKINS (2nd S. ix. 420.)—Whether he was "a very great scoundrel," is more than I can tell; but I am inclined to believe that he never was "a Lambeth Doctor." With reference to the Earl's suggestion respecting the Universities, I may add my belief that during the thirty years between 1715 (the date of Abp. Wake's accession) and 1745 (the death of his "scoundrel" chaplain), there were twenty-one diplomas granted; and that all of these were received by men who had taken the degree of M.A. or B.D. in one of our Universities. I say that I believe this to be true, although there may be one or two cases in which it only appears that the recipient was a member (and perhaps not a graduate), and there are two of whom I know nothing but their names. That circumstance, however, I take to be *prima facie* evidence that they were University men. I shall be very much obliged to anyone who will favour me with information respecting the early history of this unfortunate Archdeacon.

S. R. MAITLAND.

Gloucester.

ALLUSION IN THE "ROLLIAD" (2nd S. ix. 342.)—In the *Westminster Magazine* of February, 1773, vol. i. p. 157., is an article headed "Patriotic Misfortunes, or Sir Joseph Mawbey in the Suds." Sir Joseph Mawbey and Richard Wyatt, Esq., having had a dispute, met at the Ordnance Arms to explain and be friends. Sir Joseph published an account of the interview. After some preliminary incivilities it states:—

"He then said, 'you are a dirty fellow.' I replied, 'you are a dirty fellow.' He then made a motion with his lips as if in the act of spitting. I returned it instantly, on which he struck at me with his fist. Notwithstanding a very long indisposition, from which I am not yet perfectly recovered, I gave him two or three blows with effect, when unfortunately my foot slipped on the carpet and I fell down. I rose, I believe, on one knee: he beat me down again, and continued striking me as I lay on the floor."

The waiter came in, and some mutual friends followed and separated the combatants. Sir Joseph says that he offered to fight Mr. Wyatt with pistols. He finishes his letter with—

"Whilst I lay on the floor, Mr. Wyatt's nose had bled over me very plentiful; my clothes were stained much with it. I lost not a drop of blood. Mr. Wyatt's face was much marked."

A wood-cut of the rudest order represents a fat man on the floor, a thin one standing over him, and a small waiter lifting up his hands in fright and wonder.

The *Westminster Magazine* has become scarce. It defended the court, but attacked the opposition

with less scurrility than was usual at that time. Its exposure of Sir Joseph Mawbey shows that he was then with the Whigs. He must have gone over before the Coalition, or he would not have been made so prominent in *The Rolliad*.

"I remembered the picture, but not where it was. After turning over a great number of magazines I found it. Is anyone able and willing to give a new edition of *The Rolliad* with explanatory notes? Some of the finest wit ever written is likely to become unintelligible, but much may yet be saved. I think the Editor might expect help from the correspondents of "N. & Q." I shall be happy to tell him what I know, and to hunt for what there is a hope of finding. Out of the twenty-seven "Translations of Lord Belgrave's Quotation" I understand only seventeen.

FITZHOPEKINS.

Garrick Club.

[Thanks to the contributions of MR. MARKLAND, SIR WALTER TREVELYAN, the late MR. CROKER, LORD BRAYBROOKE, MR. DAWSON TURNER, and other friends in the 2nd and 3rd volumes of our First Series, the authorship of the several articles in *The Rolliad*, &c. has been sufficiently identified. But it is very different with regard to the allusions in these admirable pieces of wit and humour. We hope our correspondent FITZHOPEKINS will tell us all he knows, and that others of our readers will follow his example; and then, if no better Editor presents himself, we should feel disposed, if leisure permitted, to undertake the task of bringing together the materials thus collected, in a new edition of *THE ROLLIAD*, &c.—ED. "N. & Q."]

UR CHASDIM (2nd S. ix. 361.)—The Septuagint and Josephus concur in describing the *Ur Chasdim** as in Chaldaea (*Antiq.* i. vii. f.), but the word *UR*, translated by the LXX. *χώρα*, country (Luke xv. 13.), is, without doubt, a proper name, a vestige of which perhaps remains in the castle of Ur, described by Ammianus Marcellinus (xxv. 8.), by Cellarius in *Orbe Antiquo*, and by Bochart (*Phaleg.* ii. 6.) More on this site may be found in Schlözer's *Chaldeans* (Eichhorn's *Rep.* viii. 135.) In D'Anville's *L'Euphrate et le Tigre*, *Ur* is found in long. 60° 12', lat. 36° 4'.† Whatever may have been the etymology of *Dura* (S. vii.), it is the name of a city in the Old Testament, and in D'Anville is on the Tigris in lat. 34½°, near to Tekrit. (See Ammianus Marcellinus, xxv. 6.) In these geographical views Michaelis concurs. The Koran has propagated many traditions, in a blundering way, as to Jews and Christians, Mahomet having employed as his secretary a renegade Jew-Christian, who was evidently a very ignorant man, and in this respect not unlike his master. Historically it is a fallacy to regard the traditions in the Koran respecting the Jews as independent of Jewish

traditions, for they were borrowed, in a confused manner, from the latter. It may be inferred that in the works consulted by Josephus in respect to Abraham, as Berosus, Hecataeus, and Nicholas of Damascus, no such tradition as the burning fiery furnace, and the contention with Nimrod (who died three centuries before Abraham left Chaldaea) was then extant, or one of them would, we may assume, certainly have recorded it. (See Michaelis, *Spicilegium*, ii. 77.) T. J. BUCKTON.

Lichfield.

ALLEGED INTERPOLATIONS IN THE "TE DEUM" (2nd S. ix. 407.)—In the course of the discussions on this subject which have appeared in "N. & Q.," reference has been made to an imitation of the "Te Deum," in the shape of a hymn to the Blessed Virgin—"We praise thee, Mother of God; we acknowledge thee to be Virgin Mary" (*Te Matrem Dei laudamus, te Mariam Virginem confitemur*). This imitation has been generally attributed to St. Bonaventure, and appears as part of the "Psalter of the Blessed Virgin," also supposed to be his. I observe, however, that your correspondent F. C. H. says in unqualified terms, "this 'parody' on the *Te Deum* is falsely ascribed to St. Bonaventure." Will F. C. H. be so obliging as to state his grounds for this assertion? I am aware that Alban Butler says in a note "The psalter of the Blessed Virgin is falsely ascribed to St. Bonaventure, and unworthy to bear his name." Butler adds "See Fabricius in *Biblioth. med. ætat.* Bellarmin and Labbe de *Script. Eccl. Nat.* Alexander, *Hist. Eccl. Sæc.* 13:" but on an examination of these authorities, nothing is found, to bear out Butler's assertion. See the evidence examined at length in King's *Psalter of the B. V. Mary illustrated*, Dublin, 1840, p. 48, &c.

VEDETTE.

An "Improved" recension of the Prayer Book, published for the Unitarians in 1820, contains an expurgated version of the *Te Deum*, from which the clauses invoking the Holy Trinity are left out, or so modified as to be neutralised. Are there any other examples of this kind of dealing with that ancient hymn? B. H. C.

CIMEX LECTULARIUS (2nd S. ix. 369., &c.)—"Cimex. Plin. Vermis odore tetro. κόμης. Al. Wantzen. B. Want oft Walluys, Weegluys, quod in spondis lectorum inveniatur. G. Punaise. It. Cimice. H. Chisme. Ang. a Wallyse."

The above is from Nomenclator, *Omniū Rerum Propria Nomina, septem diversis Linguis Explicata. Auctore Hadriano Junio Medico*, 8vo. Francofurti, 1620, p. 72., and disproves, what otherwise seems absurd enough, the traditional introduction of these insects into Europe from America in 1667. The languages are German, Dutch, French, Italian, Spanish, and English.

J. R.

* *Χαλδαῖοι*, *Chaldæi*, is a Greek corruption of *Chasdim*, in which they followed the Arabians and Syrians. The Kurds are the present representatives of the Syrian *Chaldæi*.

† In our maps *Orfa* or *Edessa*, long. 38° 51', lat. 37° 0'.

THE JUDGES' BLACK CAP (2nd S. xi. 132.) — This question still appears involved in obscurity. There is one opinion, and that of considerable weight, which has escaped the researches of your correspondents. In *The Annotated Edition of the English Poets* by Robert Bell, and in the reprint of Chaucer's *Canterbury Tales*, vol. iii. p. 102., are the following lines : —

"The sonday next the marchauned was agoon,
To Seint Denys i-come is daun Johan,
With croune¹ and berd al freisch and newe i-schave."

The word "croune" is noted with the letter "i" as a guide to the foot-note, which is as follows : —

"It is perhaps unnecessary to remind the reader that all clerks used to shave the crown of the head, a remnant of which custom may be observed in the form of the wigs of our judges, who, in the middle ages, were generally clerks. This tonsure on the crown of his wig, the judge, in passing sentence of death, covers with a black cap, not to give additional solemnity to the occasion, as some suppose, but to show that for the time he lays aside his clerical office, it being against the primitive canons for a churchman to have anything to do with the death of a fellow-creature."

It is a matter of much regret that the writer of this note has given no clue to his authority for the above statement. And that regret is increased by the fact that the name of the contributor of this valuable collection of notes appended to the most popular of Chaucer's works should also be withheld from the public. The preface indeed leads to the inference that the author is the Rev. J. M. Jephson, an able and discriminating antiquary and old English scholar. H. D'AVENEY.

HEREDITARY ALIAS (2nd S. ix. 344. 413.) — Many such exist in the Highlands, being generally Gaelic names and their translation. M'Tavish=Thomson, McCalmon=Dove, Gow=Smith, Gorm=Blue. Some, however, as Dewan=Buchanan, do not seem to come under this rule.

J. P. O.

In Kuerden's MSS. Chetham Library, Manchester, occur extracts of two deeds showing an *alias* used by the family of Kuerden : —

"1535. Ricardus Jackson, *alias* dictus Ricardus Keuerden de Kuerden."

And again —

"1537. Indenture of marriage. Richard Jackson, *alias* Kuerden and John Jackson of Walton, his brother, agree that Gilbert, son and heir of John, shall marry Grace, daughter of Richard Enes of Fishwick."

E. T. L.

PEERS SERVING AS MAYORS (2nd S. ix. 162. 292. 355.) — I find the following entries in the List of Mayors of the Town and County of Haverfordwest : —

1787.	The Right Hon.	Lord Milford.
1805.	" "	Lord Kensington.
1809.	" "	Lord Kensington.

DAVID GAM.

HYDROPHOBIA AND SMOTHERING (1st S. v. 10.; vi. 110. 206. 298. 437.) — In the *Dublin Chronicle*, 28th October, 1788, the following circumstance is recorded : —

"Thursday morning an accident happened at the Blackrock [near Dublin], which has been attended with most melancholy consequences : — A fine boy, about fourteen years old, passing by a gentleman's house, the lady's lapdog ran out and bit him; in about two hours the youth was seized with convulsive fits, and shortly after with the hydrophobia; and notwithstanding every assistance that night, his friends were on Friday obliged to smother him between two beds."

A correspondent observes in the next number of *The Chronicle*, that

"The improbability of such a murder being committed within three miles of the metropolis, and near so many polished and well-informed people as reside at the Blackrock, is much greater than if it had been asserted to be in a very remote part of the country, far distant from any of the faculty of medicine."

I have carefully examined the newspaper in question, but without finding any confirmation or contradiction of the report. Can you refer me to any instance on record (besides what has been stated already in "N. & Q.") of the perpetration of such barbarity elsewhere? ABHBA.

ORIGIN OF "COCKNEY" (2nd S. ix. 234.) — After all that has been advanced upon this subject, it seems as if we were in reality only going round in a circle, and are as far as ever from a solution of the difficulty. Old speculations are revived, and sometimes with an apparent ignorance that they have ever been adduced before; while in other cases the desire of producing something new, leads to a very perfunctory dismissal of the suggestions of philologists who have long held a distinguished position in the world of letters. It is not my intention to thrust upon your notice any idea of my own; but I wish to be allowed to hint to MR. WILLIAMS that he has not yet exhausted the inquiry, nor is he correct in his reply to MR. SKETCHLEY. Coles is no doubt a respectable authority, but seems to have nothing to say on the subject of *coqueliner*. Now it will be admitted that Dr. Samuel Pegge was an accurate and painstaking antiquary; and if MR. WILLIAMS will take the trouble to turn to his *Anecdotes of the English Language*, 8vo. 1814 (p. 32.), he will find this passage : —

"The French have an old appropriated verb (not to be met with in the modern Dictionaries, but you will find it in Cotgrave), viz. 'Coqueliner un enfant,' to fondle and pamper a child," &c.

I have not Cotgrave at hand to refer to; but I have faith in Pegge's quotation. Moreover, in Boniface's *Fr.-Eng. Dict.*, as common a one as any, the same interpretation is given. R. S. Q.

ATTER OR ALLI (2nd S. ix. 344.) — *All* in Gaelic is a rock or cliff. J. P. O.

Miscellaneous.

NOTES ON BOOKS.

Historical Memoir of the O'Briens, with Notes, Appendix, and a Genealogical Table of their several Branches. Compiled from the Irish Annals. By John O'Donoghue. (Hodges & Smith.)

The present work originated in the belief of Mr. O'Donoghue that "a connected history of one of the leading families of the Celtic stock and its fortunes, would better illustrate the social condition of the country, and throw a clearer light on the weak and fitful authority pretended to be held by the Norman colonists of Ireland over its people down to the commencement of the seventeenth century, than could be obtained from the disjointed and unconnected pieces of history published by the Archaeological Society of Ireland." Mr. O'Donoghue, for reasons which he states at length, selected the O'Briens for the subject of this history; and although he originally intended to confine it to the mediæval portion of their memoirs, he was subsequently induced to complete the work, and bring it down to the senatorial services of the late Sir Lucius O'Brien. The volume is one which will be read with considerable interest by the countrymen of the O'Briens, and contains materials new to and well deserving the attention of English readers.

The Olde Countesse of Desmond: Her Identity: Her Portraiture: Her Descent. With Photographic Print and Genealogical Table. By the Ven. A. B. Rowan, D.D., M.R.I.A.

In this little brochure, of which only one hundred copies have been printed, Archdeacon Rowan, who has already made the "Olde Countesse" the subject of several communications to this Journal, with that right feeling which distinguishes a true scholar, being satisfied that he was wrong in his views as to her identity, has not hesitated to confess "the blunders he has committed," and has here collected and put in form a quantity of details which he has collected connected with the Desmond branch of the old Geraldyn family. But in doing so the Archdeacon gives the credit of finally solving the enigma of the identity of the Old Countess—Catherine, the wife of Thomas Earl of Desmond—to the author of an article on the subject in the *Quarterly Review* for March, 1853. The work is one highly creditable to Archdeacon Rowan, and well calculated to please our antiquarian friends.

A Practical and Exegetical Commentary on the Epistle of St. Paul to the Ephesians. By the Rev. Henry Newland, M.A., Vicar of St. Mary Church, Devon, and Chaplain to the Bishop of Exeter. (J. H. & Jas. Parker.)

We shall not be expected to do more than indicate the merits of this learned volume, which appears to be intended as a first instalment of a new Catena on St. Paul's Epistles. Mr. Newland's design is to exhibit the Church's interpretation of this portion of Holy Scripture by a series of extracts from primitive, mediæval, and modern commentators, which he connects together by a unifying commentary of his own. In his well-written and thoughtful preface, he states and vindicates the principle of Church authority in the interpretation of Scripture.

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The Monthly Magazines for June display their usual

variety. In *Macmillan* "Tom Brown" proceeds very satisfactorily. In the *Cornhill* "Lovel the Widower" is married. But the great article of the *Cornhill* this month is that on "the Defence of London." In the *Constitutional Press*, we have a continuation of "Hopes and Fears," and what will doubtless be very popular at the present time, the first chapter of Mrs. Gatty's "Hornbook of Phycology." *Fraser* is particularly good this month; but we must content ourselves with directing the attention of our readers to one article, Mr. Spedding's "Suggestions for the Improvement of the Reading Department of the British Museum." We do so because the suggestions are so practical and obvious that we cannot doubt that the gentlemen of the Museum, who are always ready to attend to such hints, will willingly lend their aid; but because, to carry out to the full the improvements pointed out by Mr. Spedding, the cooperation of the frequenters of the Reading Room is also necessary, and it is with the view of securing such cooperation that we draw special attention to Mr. Spedding's paper.

BOOKS RECEIVED.—

Memoirs, Journal, and Correspondence of Thomas Moore. Edited and Abridged from the First Edition, by the Right Hon. Lord John Russell. Part IV. People's Edition. (Longman.)

The present part, which embraces the Poet's life from December, 1825, to July, 1828, contains among other matters the negotiations connected with his *Life of Byron*.

Routledge's Illustrated Natural History. By the Rev. J. G. Wood. Parts XIV. XV. and XVI. (Routledge.)

By the publication of these parts, Messrs. Routledge have brought to a close the first volume of their justly popular *Natural History*. The object of the Editor to make his work "rather anecdotal and vital than merely anatomical and scientific," has been well seconded by the publishers, who have spared no expense in the admirable woodcuts with which the text is so profusely illustrated.

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 IN THOMAS MOORE'S ENGLISH WORKS. 1557. Folio. An imperfect copy.
 AVELLANEDA'S CONTINUATION OF DON QUIXOTE, translated by Mr. Baker. 8vo. 2nd Edition. 1760. Vol. II.
 THE ATHENÆUM of October 28, 1837; November 28, 1840; July 30, 1842; August, 1852; March, 1854; March, April, and December, 1857; December, 1859.

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• Notices to Correspondents.

MEANING OF ROYD. F. J. F. is referred to "N. & Q." 1st S. v. 489. 571. 630.; VI. 61. 137. 332. 352.

KING PAPIN. A letter for A. A. H. waits at our office.

TOBACCO. If our correspondent A. J. D. will refer to the past volumes of "N. & Q." he will find full information on the subject of his Tobacco Queries.

W. S. (Parthenon Club). "The Barber's Story of his Fifth Brother." It is told at p. 359., vol. i. of the beautiful edition of Lane's Arabian Nights, published by Murray last year.

Rev. THOMAS COLLINS. The information so obligingly communicated by *HERALD* has been forwarded to the Querist.

ERRATA. — 2nd S. ix. p. 426. col. ii. l. 6. from the bottom, for "Bulle-
vant" read "Buttevant"; p. 435. col. ii. l. 15. for "R.S.A." read
"R.I.A."; p. 351 col. i. l. 28. for "Delphic" read "Delphin."

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The following documents, comprised in a petition of Dr. Woodroffe, are of considerable interest as detailing the method by which, as it is stated, certain youths of the Greek Church, who were under the care and tuition of the Doctor, were sought to be reconciled to the Roman Church, and the means also by which they escaped the alleged terrors of the Inquisition.

"To the R^t Hon^{ble} Sidney J^d Godolphin, L^d High Treasurer of England.

"A Memorial humbly presented by Dr Woodroffe.

"Whereas it is now neare 5 years since certain Youths of y^e Greek Communion were brought over & committed to y^e care of Dr Woodroffe in order to their receiving such a liberal education in y^e University, whereby they might be qualified as Preachers, Schoolmasters, or otherwise to serve their own Countrey at their returne.

"And whereas y^e said Youths were soon after their arrival receiv'd into the Roial Protection, & Command thereupon given y^t some Fund should be found out, & settled for their Maintenance, to y^e Number of ten, which said Fund is not yet found, Whereby the charges of preparing, & furnishing Lodgeings, of Dyet, Cloaths, Books & all other Conveniences as also of a person to assist in their Education to y^e value of at least 1400^l (excepting onely 400^l receiv'd of Royal Bounty) hath lain on y^e Dr Besides his own pains & attendance, for which He never askt, nor receiv'd any reward, though y^e Roial Command

"And whereas y^e Dr being indebted to her Mat^y in the summe of about 600^l for y^e Duty of Salt, He being Proprietor of one of y^e Salt-rocks in Cheshire, humbly peticoned her Mat^y that in Consideration hereof some favour might be shewn him with respect to y^e said debt, & was by y^r L^{ds} mediation so far indulged, as to have processe stop't till y^e last day of this present Michaelmas Terme. But by reason of more Greek Youths since coming over, who being added to those already under his care, made up y^e full number of Ten y^e charges have so increased, y^t He hath not as yet been able to pay offe y^r said Debt, for wch if processe should now go out against Him, He & y^e good work itself must be utterly ruin'd.

"For y^e preventing whereof, Endeavours being now using to finde out a proper Fund without burdening y^e Crown, It is humbly represented to y^r L^{ds} that some farther respite may be granted to y^e Dr for y^e paying in the said Debt by Sale of some part of his own Estate, if no other way of Supply can be speedily found; which is y^e more earnestly requested, for as much, as if He be herein discountenanced, y^e Honour of our Nation, & Religion must suffer with Him, occasion being thereby given to y^e scornings, & insultings of y^e Enemies of our Faith, who are so ready to snatch away y^e Honour of so good a work from us. As will appear by y^e Schedule hereunto annext.

"George & John Aptaloghi, two of the Greek Youths, who were under y^e care of Dr Woodroffe in Oxford, having y^e last year been prevailed on to withdraw themselves from thence, upon pretence that they should have much better provision made for them, and be sent into their own Countrey, as they should desire; & coming to London, were furnisht with money, for their Voyage, and had Bills of Exchange to be receiv'd in Holland, as y^e most Convenient place from whence to take ship for their own Countrey.

"As soon as they were landed in Holland several persons were ready to receive & attend them, (whom afterwards they knew to be priests of y^e Romish Church,) who treated them very kindly, carrying them from place to place, till being at the Hague, they proposed to them to take boat for Middleburg.

"Being in the boat, they found they were steering a quite contrary course, whereupon asking y^e Master of y^e boat whither they were going, He told them, 'twas whither he had orders to carry them, and so on they went till they were brought to Antwerp; going out of y^e boat they askt Stephen Constantine, (who was y^e third who had made his Escape from Oxford, & as it afterwards appeared had long entertain'd a correspondence with Romish Emissaries, having for above 3 years before sold himself & his Brethren to them,) where they were, who bid them feare nothing, for they were safe, & thereupon pulled out of his pocket a passe from y^e Govern^r of Flanders, and now they were sufficiently sensible, how they were betrayed, as they afterwards found in all places they went thorow.

"At their Landing at Antwerp, they were welcom'd by 3 priests, who were to take care of them, who attended them to Mechlin, and thence to Louvain, where they were presented to y^e Internuncio of y^e Pope, who at y^e first view of them, said, *Homer is not here, that is not Homer*, pointing at the eldest of them, It seems their greatest aime was at him, & they were troubled He was not with them. This Homer is he, who was y^e eldest of them all, & is now in London, in order to return into his own Countrey, He being already appointed to be Druggerman in y^e place of one lately deceas'd at Smyrna.

"Here they were askt w^t money they had receiv'd, they answering, that they had receiv'd 50 Guineas, they were told, more was return'd for them, nameing an 100

ceiv'd no more, y^e person who put y^e Question, said, there must be an account taken of w^h moneys his Holinesse had ordered for their Use, for 'twas above 3 years since money had been order'd for them, & thereon y^e person [viz.] * was named, who was appointed to manage that affair.

"And now they began to deale plainly with them, greatly exclaiming against the English, as y^e worst of Hereticks, & telling them that they were to renounce all their Errors, & to be instructed, that they might be receiv'd into the true Catholic Church. In order whereunto they were put into the Irish Colledge, and often disputed with to be convinced of their Errors; but that not prevailing they were told that his Holinesse had a desire to see them, & to Rome they must goe, where they should find what it was to offend an Apostolick Minister. And so they were sent on to Paris, where y^e Pope's Nuncio entertain'd them beyond w^t they had ever seen, & to soften what had been said to them at Lovain, He told them of y^e great Love his Holinesse had for them, & a letter of Grace came to them from his Holinesse written in Greek to confirm them therein.

"They had desired to have had some new Cloaths, but 'twas denied, they being told, y^t his Holinesse had a great desire to see them in their own Countrey habit, meaning y^e habit, they wore here in England, & had travelled in, & are now return'd in y^e same to London.

"From Paris they are sent to Avignon & from thence to Marseilles, where they were shipt for Civita Vecchia; But y^e Master touching at Genoa, & giving them Leave to walk about the Streets, they found out y^e English Consul relating to him, How they had been decoyed from England, where they were under her Maties Protection, & how they had been since treated, and that they were now sending to Rome to be put in y^e Inquisition, & therefore begging his Protection, who accordingly undertook to protect them, & having withstood all y^e Endeavours of the Romanists to recover them, shipped them for Leghorn, from whence by y^e favour of y^e Consul there, they were put on board an English Ship in w^h about a Month since they arrived at y^e Port of London.

"Nov. 23, 1703.

"Whereas Dr Woodroffe Govern^r & Tutor to y^e youths of y^e Greeke Communion now residing in Oxon hath most humbly petition'd her most Gracious Maty.

"1. That some lasting establishment may be made for y^e said Youths, & such others of y^e said Communion to y^e number of (10) who shal from time to time come over to receive their education according to y^e Church of England.

"2. That several of y^e said youths being arrived, & having been already for above 3 years last in Oxon under y^e care, & at y^e sole charges of Dr Woodroffe (excepting 200^l receiv'd by Royal Bounty) there may be some present supply granted toward y^e said charges, y^e same amounting to about 1100^l as appears by a Schedule given in w^h y^e Petition presented to her Maty. As also

"3. That, for as much as y^e said Dr Woodroffe as Proprietor of one of the Salt-rocks in Cheshire (the Duty whereof comes to many thousands per Annum) is at present indebted to her Maty in or near y^e like sume of 1100^l for y^e said Duty, y^e paiment whereof is very much pressed by the Comissioners, Prosecution may be stopt, y^e said Dr Woodroffe being very ill able to raise such a sume, & bear y^e growing charges of y^e maintenance & education of y^e said youths of y^e Greek Communion which cannot be lesse than between three, & four hundred pounds per Annum & will be likewise upon him, unless assisted therein by her Maties Royal Bounty, or

w^ever other Provision her Maty shall in her great Wise dome, and princely pety judge most fit.

"To which her Maty hath return'd a very gracious answer by y^e R^t Reverend y^e L^d Bp of London, who attended her Maty on y^e said Petition, viz.:

"1. That such a lasting Establishment should be made for y^e said Youths of the Greek Communion.

"2. That a present supply should be made toward y^e charges at w^h y^e said Dr Woodroffe hath already been.

"3. That Prosecution for y^e said 1100^l should be stopt, till such a Supply, or other Provision should be made.

"Which being referred to y^e R^t Hon^{ble} y^e L^d High Treasurer, It is humbly praied, That, w^ever her most Gracious Maty shall grant by way of Royal Bounty, or otherwise may be applied towards y^e paying offe, what the said Doctor is indebted to her Maty for y^e Duty of Rock-salt, And as to y^e Remainder, that y^e R^t Hon^{ble} y^e L^d High Treasurer would be pleas'd to order that Prosecution against y^e said Doctor be at present stopt, till some farther Provision shall be made, as her Maty hath pleased graciously to declare."

I shall be glad to learn from other sources the subsequent career of these Greek youths, if any of the correspondents of "N. & Q." can oblige me with information concerning them.

WILLIAM HENRY HART.

Folkestone House, Roupell Park, Streatham.

SHAKSPEARIANA.

"HAMLET" BIBLIOGRAPHY. — The thanks of all Shakspearians, and my own special thanks, are due to MR. BATES for his help in "posting up" the list of *Hamlet*-literature (2nd S. ix. 378—380.). If I had known that a fellow-townsmen had compiled so large a list, I should very gladly have asked his aid in completing my own. While I thank him for several additions, and for his appreciation of what he knows is a troublesome and thankless task, I must remind him that I intentionally omitted several of the works he has included in his list. In the Preface I said that my object was "to show the greatness of the drama by the books it had brought forth; and to form, as far as practicable, an Index of the works (excluding only three German and two English travesties and pictorial illustrations) which have appeared in the literary, dramatic, and personal history of this great drama." The German travesties are not mentioned by MR. BATES, but their titles will be found in Karl Elze's admirable *Hamlet*. The pictorial illustrations are so numerous, and so scattered, that I feared, and still fear, it would be impossible to compile any satisfactory list; and any such attempt should certainly include great paintings also, as tributes to the noble drama. I also added in the Preface that the "Folio editions (1623, 1632, 1664, 1683,) are not mentioned in the list, nor the editions of the complete works in which of course the tragedy is contained." I mention these things, not to disparage the value of

* Blank in original.

MR. BATES's list, but to show that many of the apparent omissions were intended and defined, and that the list prefixed to the *Devonshire Hamlets* was very carefully and systematically compiled.

As I cannot agree with MR. BATES that the two lists will be found "exhaustive," I hope some of your other correspondents will add what they can, even in mere dates of various editions of the *Hamlet*-books, and especially references to many valuable papers which have appeared in reviews, magazines, and literary journals. My own wish and object in my Preface and Bibliography was, not to give an elaborate paper, but to add to the earliest known editions of the great drama a list, as complete as practicable, of all subsequent editions, and of all books relating to the play, with the exceptions previously named. MR. BATE has had experience enough in such a task, to bespeak indulgence for errors of omission and commission, and will regret to see several in the list he gave, and especially in the title of the Spanish translation, which I gave correctly. My own copy is by Inarco (not Marco) Celenio; and as it has no indication that it is a second edition, I assumed it to be the first, and only gave the date 1798. On some minor points in MR. BATES's "Note" I will not trouble you; but thank you for the space devoted to the illustration of our great poet's greatest work, and hope that many other additions will be made in your columns to the interesting mass of *Hamlet*-literature.

SAM. TIMMINS.

Edgbaston.

ETYMOLOGY OF SHAKSPERE. — I am not aware whether the derivation of Shakspeare's name has yet been attempted. The only difficulty I ever entertained was, the existence of the name Brakspear. Upon farther consideration, I cannot help thinking that, although the latter name might be very well given to a soldier who "broke his spear" in battle, yet that one could hardly have been named from "shaking his spear," as everybody who carried a spear in battle would necessarily brandish it. The name of the poet is, I believe, found variously written Shakspeare, Shakspeare, Shaksper, Shakspeare, Shakespear, Shakespeare, Shakespeyre, Shakspeare, Shaxper, Schakspeare, Schakespere, Shakespeife, and Chacksper.

Now the radicals *s* and *sh*; and *gs*, *x*, and *hs* are interchangeable; the vowels *a*, *e*, *i*, *o* and *u*, are also interchangeable, as will appear by five different orthographies of the name "Robert." Again, the O. G. *bert* (Mod. G. *brecht*), signifying *clarus*, *præclarus*, *illustis*, in the composition of personal names, besides very many other forms, takes those of *pear*, *per*, and *ber*. We now have little difficulty in tracing the name "Shakspeare," which I take to be no other than a corruption of SIGISBERT, "renowned for victory" (from O. G. *sieg*,

A.-S. *sige*, Franc. et Alam. *sigo*, "victory"); thus Sigisbert, Sigsbert, Sigsber, Siksper, Shiksper, Shaksper, SHAKSPERE. I do not find the name Sigisbert; but there is Sigibert (whence very many Eng. names have been corrupted) and Sigimerus, as well as Segimerus and Sigimar, and also Sigismund, whence by contraction the It. form Sismondi. If it should be advanced that we have the name "Wagstaff," I answer that the last syllable in that and in many other personal names, has nothing whatever to do with a "staff," which I can prove if necessary. R. S. CHARNOCK.

Gray's Inn.

EMENDATION OF "MACBETH." — In *Macbeth*, Act IV. Sc. 1., the folio gives the following line:

"Though *bladed* corn be lodged."

The emendation is:

"Though *bleaded* corn be lodged."

I cannot understand how *bleaded* can be considered an emendation, and I much doubt whether Shakspeare wrote *bladed*, much less *bleaded*, but I think it more likely he wrote *bearded*, as by referring to his other plays he uses this word in its proper sense, as,

"The green corn hath rotted
Ere his youth attained a beard."

Midsummer's Night's Dream, Act II. Sc. 2.

And

"His well-proportioned beard made rough and rugged
like to the *Summer's corn by tempest lodg'd*."

Henry VI., Second Part, Act III. Sc. 2.

"Shall lodge the *Summer corn*."

Richard II. Act III. Sc. 3.

As to the word *blade*, the following from *All's Well* shows that Shakspeare used it in the sense we generally do:

"Natural rebellion done in the *blade* of youth."

Shakspeare certainly knew that corn is not lodged by the wind before it is in the ear or bearded, and it is not likely he would have written *bladed*, which is a word signifying *corn in its young state*. It may, however, be said that *bladed* is right; for looking to the facts related in this scene by the intervention of the witches, and the strange things which happened, even the lodging of *corn in the blade*, or *bladed corn*, was intended by Shakspeare as one of the effects of supernatural agency.

S. BEISLY.

COUNTRY TAVERN SIGNS.

I have noted the following curious tavern signs in the country, and shall be glad if any of your local readers can throw light on the origin of any of them: —

Derbyshire.

"Hark the Lasher!" at Edale, near Castleton.

"Hunloke" Inn at Chesterfield.

"Bishop Blaize" at Derby.

"Eagle and Child," Derby.
 "Bay Childers," Dronfield.
 "Clock-wheel," Barlborough, near Eckington.
 "Board," Smalley, near Belper, and many other places.
 (Query, Exchequer or 'chequer board?)"
 "Vanish," Glapwell, near Bolsover.
 "Cross Daggers," Hope, near Castleton, and elsewhere.
 "Craven Heifer," Romilly, near Mellor.
 "Soldier Dick," Furness, near New Mills.
 "Mortar and Pestle," Staveley. (This I imagine to be unique.)
 "Lover's Leap," Stoney Middleton.

In Shropshire.

"Hundred House," at Broseley.
 "Letters," Iron Bridge, and elsewhere.
 "Peter's Finger," Dawley.
 "Leeters," Shrewsbury. (Is this identical with "Letters" noted above? Is the "Leeters" so called from its being, or having been, the place of meeting of the court leet, or, vulgarly, the court leeters?)

In Nottinghamshire.

"Lion and Adder," Newark.
 "Filho da Puta," Nottingham.

In Monmouthshire.

"Ruperra Arms," at Newport.

In Herefordshire.

"Red-streak-Tree," at Hereford and elsewhere.

In Leicestershire.

"Heand Boat," at Leicester.
 "Loggerheads," at Leicester, and several other places. (This I imagine to be a corruption, as a landlord would scarcely be so foolish as to select a title suggestive of the effect of too much beer.)
 "Swan and Rushes," Leicester.
 "Crooked Billet," Lutterworth, and elsewhere.
 "Bull in the Oak," Market Bosworth.

In Lincolnshire.

"Book in Hand," Alford.
 "Hunter's Leap," Washingborough.
 "Blue Stone," Louth.
 "Letter A," Stamford.

In Staffordshire.

"Four Crosses," Stafford.

In Worcestershire.

"Cock and Magpie," Bewdley.
 "Mopson Cross," Bewdley.
 "Copecot Elm," Salwarpe, near Droitwich.
 "Hand of Providence," Dudley.
 "Samson and Lion," Dudley.
 "Struggling Man," Dudley.
 "Quiet Woman," Pershore.
 "Eagle and Serpent," Stourbridge.
 "Mouth of the Nile," Worcester.

In Warwickshire.

"Bablake Boy," Coventry. (Is there not in this place a charity school called the Bablake School, whence this sign is derived?)

"Swan and Maidenhead," Stratford-on-Avon.

The "Eagle and Child" may have been so called from some local tradition, not uncommon, or, indeed, from the fact of a child having been carried off by an eagle. I think "The Lover's

Leap" and the "Hunter's Leap" must have originated in a similar manner. Can any of your correspondents ascertain whether this is the case; and, if it is, furnish me with the details of the traditions or circumstances in question?

The "Lion and Adder" and the "Cock and Magpie" I suppose to have been suggested by proverbs or fables, as in the instances of the "Fox and Grapes," "George and Dragon," and others. Is this so?

The "Swan and Maidenhead" is, I imagine, synonymous with "Leda and the Swan."

T. LAMPFRAY.

Minor Notes:

ORIGINAL LETTER OF GEORGE FOX.—The following is a literal copy of the last leaf of a letter in the handwriting of George Fox, the founder of the Society of Friends, written whilst he was in confinement in Worcester Jail to his wife Margaret Fox. The first leaf has been lost. This manuscript has been for more than a century and a half in the possession of the Pemberton family of this name, and now belongs to Frank M. Etting, Esq. of this city:—

"I der to whom is my loue & the rest of friends & thy Childern Sarye & Suasone & der rathell i deser ther groth in the trouth & in the wisdom of god that by it you may all be orderd to his glory & not to touch nothing but the life in any & to be seprated from the evell & to stand as noserey * consecrated to god that in the life all may be a good saver to god i recud thy leter by 1: f & another from r: t From london & shee strangeth that thee hath not writen to her for shee & the rest of london friends generall thinkes that thou ar with mee in preson & did stay & not gon in to the north ther for thou should wright to her & them for the oft rembing ther loue of those tha was her† & doe not think that thou art gon wee have sent all passages to london & t lower hath given you a count of the seshones. all people disliketh the iuesteses proceding & saith it is like to boner† & som claped ther handes & said it was a snar soe bo ouer all & out of all free Soe noe mor but my loue g ff

"Woster gale mo: 11 day 21 1673:

"Wheat was the last day at seven & sixpence a bueshell & 4 shilens pease & barley & woat 2 shilens a bueshell & the poore people ar redy to mutany in the market her is such a cry for corne to make them bread her \$ was a great ster with the mare & the people son sakes || was cut g ff

"but the lordes pouer is over all

"& rie at seven & this day ther was a great up rore lykes that the mare & constables was faine to sese the people for the ¶ cut the bages."

Endorsed

"ffor M: ff these att Swarthmoore."

Philadelphia.

UNEDA.

THE "SILVER TROWEL," AND THE GOLDEN SPADE.—In commencing excavation for a rail-

Nursery.
 § Here.

† Here.
 || Some sacks. . ¶ They.

† Bonner.

way, or any other great engineering work, it is usual to inaugurate the undertaking by soliciting the presidency of some distinguished personage, who, with a spade or other instrument presented for the occasion, turns the first sod. A few days since the "silver trowel" was placed in the hands of Her Majesty, who laid the foundation of a new church in the parish of Whippingham. This may appear a very trivial notice of a ceremony of so common an occurrence,* but most customs have their origin, and the one already mentioned may possibly be an old one revived. A Roman emperor began the cutting of a canal through the Isthmus of Corinth by turning the "first sod" with a golden spade; this was only one of his many imperial freaks, but it furnishes at any rate an ancient precedent. F. PHILLOTT.

COVERDALE'S BIBLE.—Lowndes says that there are only two perfect copies of this Bible: one in the British Museum, the other in the library of Lord Jersey. I, therefore, send you the enclosed cutting from the *Southern Times* of last December, as some of your readers may probably be glad to know that another perfect copy of Coverdale's Bible has been discovered:—

INTERESTING DISCOVERY.

"A few days ago, as some workmen were pulling down an old building formerly used as a glebe-house, and lately in the occupation of Mr. William Eagles, of Willscot, Oxon, they came upon a closet or oratory, which had been bricked up, and the wall wainscotted, to accord with the panelling of the room, of which it formed a part. This closet contained about fifty volumes, probably concealed therein during the early days of the Reformation, to evade the penalties attendant on the possession of prohibited books, and consisted chiefly of works of controversial theology, but including a copy of the first edition of the complete English Bible, printed in 1535, commonly called *Coverdale's Bible*, which was in perfect condition. Another of the books is entitled, *Admonition to the Faithful in England*, by John Knox, bearing the date 1554."

W. H. W. T.

MIND AND MATTER.—Isaac Taylor, in his *Physical Theory of Another Life* (ed. Bell & Daldy, 1857), p. 17, says:—

"The doctrine of the materialist, if it were followed out to its extreme consequences, and consistently held, is plainly atheistic, and is therefore incompatible with any and with every form of religious belief. It is so because, in affirming that *mind is nothing more than the product of animal organisation*, it excludes the belief of a pure and uncreated mind—the cause of all things; for if there be a supreme mind, absolutely independent of matter, then, unquestionably, there may be created minds, also independent."

To this it may be added, that a person who asserts that Mind is the secretion of the Brain, may be placed on the same level as a man who declares that one of Beethoven's Sonatas is the secretion of the piano. JOHN PAVIN PHILLIPS.

Haverfordwest.

Queries.

GOWRIE'S MOTHER.

As a question on which some light may be thrown by the readers of "N. & Q.," may I be allowed to send the enclosed for insertion?—

"Gowrie's mother, Dorothea Stewart, could not have been the Queen's daughter, for her Majesty had died in 1541, aged within a few days of 53; whereas Dorothea, first and only Countess of Gowrie, had borne children, at intervals, after 1580. A son, whom Margaret bore when Dowager, although omitted by all our peerage-writers, is expressly mentioned, in Lord Methven's patent of creation, 1525, as 'uterine brother' of the royal donor, James the Fifth; and, by two credible and nearly contemporary authors, Bishop Lesley, and Hume of Godscroft, formerly stated to have been slain at Pinkey, in 1547. 'The Master of Methven,' as these designate him, must have been son of the Queen; because no son by Methven's second lady could have been old enough to appear in arms. Her Majesty's second son, according to the first Viscount Strathallan, had been born in 1515, or the following year; and, consequently, must, at his death, have been turned of thirty. That he was father of the Countess of Gowrie, is stated by the Viscount. This, if we mistake not, is the noble Author's meaning; although we feel ourselves under the necessity of remarking, which we do with great deference, that Mr. Scott, quoting his Lordship's words from a manuscript in the library of the Literary and Antiquarian Society of Perth, had, contrary to his accustomed vigilance, been lulled by the false punctuation, and by the misnomer of 'Lord' for Master, and did not enlist the passage in his service as he might well have done. Who the Countess's mother had been, does not appear." (?)—*Extract from a Summary Review of the Gowrie Conspiracy*, written by the Rev. W. McGregor Stirling, Port of Menteith, and presented by him to the Literary and Antiquarian Society of Perth.

That some connexion existed between the Methuens and Ruthuens, through Queen Margaret Tudor, has been often asserted. A somewhat curious but trifling incident bearing on this belief is, that after Queen Margaret's death, the first carriage belonging to her ever seen in Scotland was found at Ruthuen Castle, near Perth. I somewhere have an old document stating this circumstance, of which, if I can lay my hands on it, I will send you a copy. A QUEERIST.

DAME ANN PERCY.—The following is a copy of a monumental inscription upon a brass plate in the parish church of Hessele, in the East Riding of the county of York:—

Here under lieth Dame An Percy, Wyff to Syr Henri Percy: to him bair xvij Children. Wich An departed the xiv day of December, the year of our Lord m^c & xi (1511), on wolis soullis J^hu have merci."

I should feel obliged if any genealogist amongst your readers would inform me who was this Sir Henry Percy and Dame Ann, his wife (*i. e.* her maiden name), or any other particulars concerning them.

I presume that Sir Henry was a cadet of the

noble house of Percy, seated at that time at Leck-onfield and Wressel in the before-mentioned county; but I am at a loss to discover their identity, and the reason why Lady Percy was interred at Hessele. W. H. H.

HENRY SNEATH.—

"Youth's Considering Glass, or Fatherly Affection manifested by Scripture Directions, for a Christian's Conversation through the whole Course of his Life. By H. S. London: Printed in the Year 1675. 12mo."

The above is the title of a book of divine poems, consisting of fifty-one chapters, and with a post-script occupying ninety-six pages. The Preface to the Reader (in verse) ends with the words "your Friend, Henry Sneath." After a long search, I am unable to find any mention of this book or of its apparent author. Will some of your more experienced correspondents oblige me with such information on these points as they may possess? FIDELIS.

PROVERBIAL SAYINGS.—Can you throw any light upon the following rather mysterious similes:—

1. "As drunk as Chloe."

[This probably refers to the lady so often mentioned in Prior's *Poems*, who was notorious for her bibacious habits.]

2. "As mad as a hatter."

They appear to be quotations from, or references to, some play or novel of a past age. W. E.

CAMPBELL'S "BATTLE OF THE BALTIC."—Is there not in print another edition of Thomas Campbell's *Battle of the Baltic*, besides that which obtains at the present day, and that "first edition" of "The Battle of Copenhagen," printed in the current number of the *Constitutional Press Magazine* (June, 1860)? P. Q.

"AS A SMALL ACORN," ETC.—When I was a boy, I learnt a piece of poetry beginning:

"As a small acorn to a forest grows,
So step by step Britannia rose."

I do not know if the poem really begins thus, or whether it is an extract from a larger poem. Where is it to be found? PATER.

CHARLES PIGOT, Esq.—I request through the medium of your useful publication, to obtain information where I may find a memoir of the above gentleman. He was educated at Eton, and was author of a publication, the *Jockey Club*, in three parts, which appeared in 1792, and which had an immense and very rapid sale, for I have a twelfth edition of that year's date. The aristocracy of this country was attacked in this work with great talent, but in the most sarcastic and severe style. I understand that Mr. Pigot died Tuesday 24th June, 1794, and was buried in the family vault at Chetwynd Aston, Salop. He had

the *prénom* or *sobriquet* of *Pediculus* or *Louse*. Pigot, which arose, I have heard, in this manner: he early distinguished himself as a French scholar, and was (which was then a very rare accomplishment) most completely and grammatically acquainted with the language. At that time a book was published under the title of *Les Aventures d'un Pou français*, which he procured and expounded to his brother Etonians; but this obliging service was followed by an unlucky *contre-temps*; an ill-natured schoolfellow suggested and established the annoying nickname, which adhered to him through life. Δ:

TYBURN GATE.—When was Tyburn Gate removed from the Oxford Street end of the Edgware Road? The iron tablet erected against the park rails says it stood there in 1829; *Timbbs's Curiosities of London* says it was removed from thence in 1824. Which is correct? W. T. M.

ANONYMOUS "A DISCOURSE UPON THE PRESENT STATE OF FRANCE": Imprinted 1588.—This is a copy of the title-page of a small 4to. vol. of 98 pp., which came into my possession a few days since. The centre of the title-page is occupied by a large woodcut, with the words "Vbique Floret." Facing the title is mounted an engraving of the town of "Reims." My Queries respecting it are: Is anything known of the author? Where was it printed? Is it a scarce work? (It does not appear in Lowndes.) Perhaps some of your readers can oblige me with a reply to them. J. NIXON.

"ALBERIC."—Who is the author of *Alberic, Consul of Rome, or the School for Reformers*, an Historical Drama in Five Acts (Saunders & Otley), London, 1832? This piece, though published in 1832, seems to have been begun many years before. The author quotes the favourable opinion of Dr. Parr regarding his play. A. Z.

BOOTERSTOWN, NEAR DUBLIN.—In Mr. G. R. Powell's *Official Railway Handbook to Bury, Kingstown, the Coast, and the County of Wicklow* (12mo. Dublin, 1860), p. 46., the following statement appears:—

"The district [Booterstown] we are here passing takes its name from one of the features of a past day. It was originally called Freebooterstown, from its being the resort of these picturesque desperadoes."

The parish of Booterstown (termed Ballybotter, Ballyboother, Butterstown, and Boterstone in sundry old documents), forms a very flourishing portion of the large Irish estates of the Right Hon. Sidney Herbert, M.P., and is on the road from Dublin to Kingstown and Bray, and on the southern coast of the bay of Dublin, the shores of which here assume a highly interesting and picturesque appearance.

I am not at all satisfied with Mr. Powell's

explanation, which I am persuaded is wrong; and yet I cannot give a better one. Will some one of your many Irish readers kindly assist me?

ABHBA.

SEIZE QUARTIERS.—Some time since, a gentleman named Bridger, of Keppel Street, Russell Square, advertised a work on the Sixteen Quarters, to be published I believe by subscription. Can anyone give me information as to the work and its progress? or whether Mr. Bridger is still living?

P. P.

"MOUSQUETAIRES NOIRS."—In the history of the First or Royal Dragoons I read that regiment captured the standard of the "Mousquetaires noirs" at the battle of Dettingen, in 1743. Any information about this circumstance would be very acceptable. Who were the "Mousquetaires noirs"? Were they as terrible fellows as the Black Brunswickers?

TEMPLAR.

WESTMINSTER HALL.—I should feel exceedingly obliged if any of your correspondents would furnish me with the correct admeasurements of Westminster Hall, or say which of the following data are to be relied upon:—

According to—				
Stow	-	Length	-	270 feet.
	-	Breadth	-	74
	-	Height	-	—
Hutton	-	Length	-	228
	-	Breadth	-	60
	-	Height	-	90
Cunningham	-	Length	-	290
	-	Breadth	-	68
	-	Height	-	—
Timbs	-	Length	-	239
	-	Breadth	-	68
	-	Height	-	42

J. W. G. GUTCH.

SINGLE SUPPORTER TO ARMS.—King Charles I. is said to have granted to the Lord of the Manor of Stoke Lyne, Oxfordshire, the privilege of bearing his arms on the breast of a hawk, in acknowledgement of services rendered him in those troublous times while holding his Parliament at Oxford. (*Curiosities of Heraldry*, p. 142., and Hone's *Table Book*.)

Would MR. LOWER, or some other of your correspondents, oblige me with the name of the family thus honoured?

I should be glad to be informed of any other instances, English or foreign, in which a single supporter has been used. Of course I know how Counts of the Holy Roman Empire bear their arms.

J. W.

WM. RENNELL.—Notwithstanding the diligence displayed by the compilers of the *Biographia Dramatica*, we occasionally meet with an unlucky dramatist who has been shut out of the record. One such is William Rennell, Esq., of

the Bengal Civil Service, who wrote *Experimental Philosophy, or the Effects of Chemistry, a Play in Three Acts*, Calcutta, 1804. In this Mr. R. calls himself author of the *Choice of a Wife; Maid of the Cottage, &c., &c., &c.* Anything about him or his works will be acceptable.

J. O.

REV. J. LESLIE ARMSTRONG.—Can any of your readers give me any information regarding the Rev. J. Leslie Armstrong, author of *Scenes in Craven*, York, 1835? I think he is also the author of a curious volume of poems, having the title of *Hart Pearles*, published about 1847 (?).

A. Z.

REV. JOHN WALKER.—In the *Gentleman's Magazine*, 1807 (pp. 1085. 1170.), there is a short biographical notice of the Rev. John Walker, vicar of Bawdesey, Suffolk, who died at Norwich, 12th Nov. 1807. Mr. Walker is there described as "an admirable scholar, and possessed of a very brilliant imagination and most refined taste." Proposals were published for printing his collected works. Can any one who may have seen these "Proposals" give me any information regarding those works of Mr. Walker which were to have appeared in this collected edition?

A. Z.

STOLEN BRASS.—A letter, of which the following is the substance, appears in the *Leicester Journal* of March 30th. Perhaps some correspondent of "N. & Q." can give the required information:—

"To the Editor of the Leicester Journal.

"SIR,—Can any of your readers inform me where the brass, with the inscription given below, is taken from? I found it on a broker's stall in our market a few weeks ago; and should be happy to restore it to its legitimate locality. Yours, respectfully,

THOS. F. SARSON."

"Here lyeth burred Ye body of Rob.

Le Grys, Esqr., sometimes Lord & Patron of this CHVRCH; sone to Christopher Le Grys, Esqr. He married Susan, Daughter & Coheir to Tho. Ayre, Esqr., by whom he had issue Christopher, dyed the 9th of Februarie, 158-."

"The last figure in the year is too much defaced to be distinguished."

P. J. F. GANTILLON.

Queries with Answers.

"LOGIC: OR, THE CHESTNUT HORSE."—Who was the author of a humorous piece entitled "The Chestnut Horse," and beginning:

"An Eton stripling training for the law,
A dunce at syntax, but a dab at law?"

And where is it to be found?

S. B.

[This amusing piece will be found in *Scrapiana, or Elegant Extracts of Wit*, edit. 1819, p. 377., where it is entitled "Logic." The authorship was inquired after in our 2nd S. v. 414. We have heard it attributed to George Colman, Jun.]

HENRY CANTRELL, M.A.—In the years 1713, 1714, was a discussion on baptism and ordination, in which Mr. Cantrell of Derby joined.* Wanted, the titles, authors, dates, places, and printers of the books on the subject—this Query having more special reference to Nottingham and Derby.

A tract of the last-named year, printed at Nottingham, is in my possession; and a bound volume was for sale in one of Mr. Kerslake's catalogues, a short time ago, but that gentleman can give no farther information. S. F. CRESWELL.

The School, Tonbridge, Kent.

*[We have only met with the following works on this controversy?—1. The Invalidity of the Lay-Baptisms of Dissenting Teachers, proved from Scripture and Antiquity, and from the Judgment of the Church of England; in Answer to a late Pamphlet by Mr. Shaw, intitled, The Validity of Baptism administered by Dissenting Ministers. To which is added, A Vindication of the Clergy's refusal to read the Burial Office over unbaptized Persons. With a Letter from the Rev. Mr. Farris. By H. Cantrell, M.A. 8vo. Nottingham. 1714.—2. The Royal Martyr, or True Christian, or a Confutation of a late Assertion, viz. that King Charles I. had only the Lay-Baptism of a Presbyterian Teacher: with an Account of the Government of the Church of Scotland since the Reformation, shewing that Presbytery is an Innovation in that Kingdom. To which is added, a Particular Relation of the Solemnity of Charles I. his Baptism, from the Herald's Office in Edinburgh: and a Preface in Reply to Mr. Shaw's Defence of the Validity of the Baptisms of Dissenting Ministers. By H. Cantrell, M.A. 8vo. Lond. 1716.—3. An Apology for the Foreign Protestant Churches having no Episcopacy; and an Answer to the unchristian and uncharitable Principles of Henry Cantrell, together with a Short Account of the Valdenses and Albigenes. 8vo. Lond. 1717.]

NUMÃO.—While travelling in Portugal last year, I happened to stumble upon the remains of a large fortified town that excited my curiosity; and as I have vainly endeavoured to discover anything about it, I now try, through your columns, if any of your readers can help me. The present name of this fortification is Namão. It is situated about twenty miles E.S.E. of S. João de Pesqueira, and consists of a high wall built of large rectangular ashlar, surrounding an uneven space of ground covered with ruins of about three quarters of a mile square, and must have been a place of no small importance. The natives, as is usual in such cases, knew nothing about it, and I could get no information concerning it anywhere, and Murray passes it over most unceremoniously, while he suggests it may be the ancient *Numantium*!! I have heard it said somewhere that this Namão was the last stronghold held by the Templars in Europe; and I should be very glad of any information, especially on this last point. **TEMPLAR.**

[In Map 51. of the Maps of the Useful Knowledge Society, Numão appears as "*Nomão Muragata*," in the Province of Beira, and a little to the S. of the Douro. In Bluteau's *Vocabulario*, also, it is "*Nomão*." Bluteau calls it a "*Villa de Portugal*," as if, when he wrote (1716), it was still a place of human habitation. He

states that, in a "foral" granted to Nomão by King Diniz, it is called Monforte. J. B. de Castro, in his *Mapa de Portugal*, 1762, vol. i. p. 24, calls it "*Nemão*." According to our own impression, the much-contested site of the famous Numantia was nearer the sources of the Douro. De Castro, however (*ut supra*), states that the identity of "*Nemão*" with "*Numancia*" has been strenuously maintained by Brito, Brandão, Cardoso, and J. Salgado de Araujo, though ably contested by the P. Argote. Bluteau, also, says that Nomão is supposed to be the ancient "*Numancia*." We regret that we are unable to afford any information respecting the supposed connexion of Numão with the Templars.]

BISHOPS JOLLY AND KIDDER.—1. Where may the anecdote be found which connects Bp. Jolly's death with Sutton's *Disce Mori*?

2. Who is it that says of Bp. Kidder —

"He was a very clear, elegant, and learned writer, and one of the best divines of his time."

J. A. STAVERTON.

Henfield, Sussex.

[1. "The last book which the venerable Bishop Jolly had in his hand the evening before his death, was the treatise of Christopher Sutton, *Disce Mori, Learn to Die*." — *The Episcopal Mag.*, Sept. 1838, p. 289. The passage will also probably be found in Bp. Walker's Memoir, prefixed to Bp. Jolly's *Sunday Services*, 2d edit. 1839.

2. The passage relating to Bp. Kidder is the concluding sentence of his Life in the *Biographia Britannica*.]

FANSHAW'S "IL PASTOR FIDO."—Wanted, some particulars of the early editions of Fanshaw's *Il Pastor Fido*, with the dates. Am I right in thinking that 1647, 1648, are the dates of the two first?

K.

[The earliest edition of Fanshaw's translation of *Il Pastor Fido* is that of Lond. 1647, 4to., with portrait of Guarini; republished, Lond. 1648, 4to., with frontispiece by Cross, and portrait of Guarini; again in 1664, 8vo.; and in 1676, 8vo., with an addition of divers other poems, concluding with a short Discourse of the long Civil Wars of Rome. After two Dedications to Charles II., when Prince of Wales, to whom Sir Richard Fanshaw was secretary, are commendatory verses to the translator, by Sir John Denham. The edition of 1736, 12mo., has the Italian as well as the English translation.]

RAPPEE.—Will anyone be good enough to give the origin of the word *rappee*, as applied to

SNUFF.

[We are indebted for the term *rappee*, which properly signifies a *coarse-grained* snuff, to the French *rapé*, or *tabac rapé*, which, strictly speaking, is tobacco reduced to powder by means of the *rape*, formerly *raspe*, an instrument employed for that purpose. The French have not only the *rape à tabac* for snuff-making, but the *rape à poivre* for pepper, &c. To account for the use of the *rape* in making snuff, it is requisite to bear in mind that the leafy parts of the tobacco are employed in the manufacture of cigars (*if genuine*). While the veins and stalks are thrown aside to do duty as snuff. Hence the need of the *rape*, *raspe*, or some other instrument answering the same purpose. Hence also the woody feeling, resembling saw-dust, so observable in some snuffs, and so unpleasant to discriminative snuff-takers. With the Fr. noun *rape* and verb *raiper*, cf. Sw. and D. *rasp*, G. *raspel*, *raspeln*, &c., as well as our own *rasp*, It. *raspa*, *raspare*, Sp. *raspar*, &c.]

ARISTOPHANES: "THE *LYSISTRATES*." — There is a translation of *The Lysistrates* in the Harleian MS. 6476. Who is the author of this translation, and is the date known? A. Z.

[Obadiah Oddy is the translator, and the handwriting appears to be that of the close of the seventeenth century.]

Replies.

THE MAULAYS OF ARDINCAPLE.

(2nd S. ix. 86.)

In compliance with a promise made in a former number of your useful publication, I beg to submit the following Notes concerning the ancient family of Ardincaple. The original surname appears to have been simply Ardincaple, — a word signifying in the Gaelic "the promontory of the mare," and corresponding exactly with a conspicuous feature of their lands on the shores of the Gareloch, Dumbartonshire. Maurice de Ardincaple was among those who swore allegiance to Edward I. Another of the name, Arthur, probably a brother, is one of the witnesses to a charter granted by Maldouin, Earl of Lennox, towards the close of the thirteenth century. After this the descent is involved in very great obscurity till 1473, when Alexander de Ardincaple appears as serving on the inquest of the Earl of Monteith. He seems to have lived at least till 1493. Aulay de Ardincaple was invested, on a precept from John, Earl of Lennox, in the five pound land of Faslane, adjoining Ardincaple, in 1518, and with his wife, Katherine Cunningham, had seisin of the twenty shilling lands of Ardincaple in 1525. The public registers of Scotland show him to have been possessed of various other properties in Dumbartonshire. By the above Katherine Cunningham he had at least one son, Alexander, who succeeded, but left no issue; and by a second wife, Elizabeth Knox, whom he married prior to 1528, he had among other children Walter, who seems to have been the first who assumed the surname of M'Aulay, and Aulay who carried on the succession. Notices of various members of the family at this time will be found in Pitcairn's *Criminal Trials*. The theory of descent most in harmony with the known facts of the M'Aulay genealogy traces them up to a younger son of the second Alwyn, Earl of Lennox; but an agreement entered into by the Aulay last mentioned with the chief of the Clangregor in 1591 indicates descent from quite another stem. A transcript of the "Bond," as it is called, exists in the Register House, Edinburgh: it will probably be new to many of your readers, though printed recently in *The History of Dumbartonshire* from a copy made by the Rev. W. Macgregor Stirling for the late James Dennistoun, Esq., of Dennistoun. In explanation of the "Bond," and

as detracting from its value in a genealogical point of view, it may be explained that the Macgregors, about the period it refers to, were busy cementing alliances wherever they could be formed, with a view no doubt to strengthen them in those excesses which culminated at Glenfruin in February, 1603. As may be seen from Douglas's *Baronage* an alliance of a similar nature had been entered into in 1571 between Macgregor of that Ilk and Lauchlan Mackinnon of Strathardill. The "Bond" with M'Aulay of Ardincaple is to the following effect: —

"Be it kend till all men be thir presents Letters Us Alexander M'Gregor of Glenstray on the one part and Awly M'Cawley of Ardincapill on the other part understanding ourselves and our name to be M'Calpains of auld and to be our just and trew surname whereof we are all cumin and the said Alexander to be the eldest brother and his predecessors for the ilk cause I the said Alexander takand burden upon me for my surname and frynds to fortifie mentyne and assist the said Awly M'Cawley his kyn and frynds in all their honest actions against quhatsumevir personne or personnes the Kinges Magesty being only except And syklyke I the said Awlay M'Cawley of Ardincapill taking the burdand on me for my kin and frynds to fortifie assist and partak with the said Alexander and his frynds as cumin of his house to the utermist of our powers against quhatsumevir personne or personnes in his honest actionnes the Kings Majestie being only except And further quhen or quhat tyme it sall happin the said Alexander to have ane ychte or honest caws requestit to hayff the advise of his kinsmen and special frynds cumin of his house I the said Awlay as brenche of his hous shall be redde to cum quhair it sall happin him to haif to do to gyff counsall and assistance efter my power And syklyke I the said Alexander Binds and Oblisses me quhen it sall happin the said Awlay to haiff the counsall and assistances of the said Alexander and his frynds that he sal be redde to assist the said Awlay and cum to him where it sall happin him to hayf to do as cuming of his hous Provydin Always albeith the said Alexander and his predecessors be the eldest brother the said Awlay M'Cawley to haiff his awin libertie of the name of M'Cawley as Chyffe and to uplift his Calpe as his predecessors did of befor And the said Awlay grantis me to give to the said Alexander ane Calpe at the deces of me in syng and takin as cumin of his hous he doying theretfor as becumes as to the principal of his hous And we the said parties Binds and Oblisses everie ane of us to utheris be the fayth and trewth in our bodies and undir the pain of perjurie and Defamatioun At Ardincapill the xxvij day of Majj the zeir of God j^m ve fourscoir alewin zeirs Before y^r witnesses Duncan Campbell of Ardintenny Alexander M'Gregour of Ballmeanoch Duncan Tosachie of Pittene Matthew M'Cawley of Stuk Awlay M'Cawley of Darlyne Duncan Bayne M'rob with uthers (Signed) Awlay M'Cawley of Ardincapill Al: M'Gregour of Glenstra Duncan Tosach of Pittene witness Matthew M'Cawley of Stuk witness Alex^r M'Cawley witness."

Implicated as M'Aulay thus was with the turbulent proceedings of the unhappy Clangregor, he seems to have found means of escaping from the savage vengeance directed against them after their conflict with the Colquhouns at Glenfruin. The reader of Pitcairn's *Trials* will recollect that Macgregor of Glenstrae in the course of his con-

fession declares that the Earl of Argyll "did all his craftie diligence to intyse me to slay and destroy the Laird of Ardinkaipill, the quhilk I did refuse, in respect of my faithfull promeis maid to M'kallay of befor." Glenstrae's confession certainly exhibits throughout strong animus against his captor Argyll, but the hostility of the latter to his neighbour, the Laird of Ardincaple, is borne out by an entry in the books of the Lord Treasurer under date Nov. 1602:—

"*Mem.* To Patrick M'Omeis, messenger passand of Edinburgh, with Lettres to charge Ar^d Earl of Argyle to compeir personallie befor the Counsall the xvj day of December next, to answer to sic things as salbe inquit at him, touching his lying at await for the Laird of Ardinkaipill, vponne set purposis to have slane him,—xvj lib."

When Argyll sought* to direct the sharp power of the law against M'Aulay, the latter was attending the Duke of Lennox in the train of King James, then journeying to London to ascend the vacant throne. In conformity with representations made by Lennox, a royal precept was issued commanding the justice-general and his deputies to "desert the dyet" against M'Aulay, as he was altogether free and innocent of the crimes alleged against him. In the Records of Secret Council is a minute regarding the joint application of Lennox and M'Aulay to the king, dated at Dunfermline, 28th April, 1602. Ardincaple afterwards obtained the honour of knighthood, though his conduct was not free from suspicion, as appears from a bond of caution entered into on his account on the 8th September, 1610. He was twice married, but died in December, 1617, without issue. In accordance with a scheme of succession settled in 1614, Sir Aulay was succeeded in the property by his cousin Alexander, and with whose grandson, Aulay, began the decline of the family. He alienated a considerable portion of the estate, and burdened the remainder to maintain his wasteful expenditure. Among other children Aulay had a daughter, Jane, married to Sir James Smollett of Bonhill, father of Archibald of Dalquhurn, and grandfather of the author of *Roderick Random*.* Archibald, the successor of Aulay, was one of the Commissioners of Justiciary appointed for trying the adherents of the Covenant in Dumbartonshire. His son Aulay sold the Laggarie and Blairvadden portions of the estate to Dr. George M'Aulay of London, reputed to be a cadet of the family. A nephew of

the same name sold the last remnant of the once wide paternal inheritance. From the dismantled condition of the old castle of Ardincaple longer residence in it was impossible, and this Aulay, the last of the old stock of Ardincaple, sought a shelter for his houseless head at Laggarie, where he died about 1767. I have not been able to trace the main line of the family after this, though it may be quite correct, as stated by your correspondent I. M. A., that the representation of this ancient house devolved upon John M'Aulay, Town Clerk of Dumbarton about the close of last century. At least one of his daughters and a number of grand-children still survive. The surname is of frequent occurrence throughout Dumbartonshire, but I have not been able to connect any of those who bear it with what I consider the parent house of Ardincaple. A correspondent in Coleraine has been good enough to draw my attention to a certain Alexander M'Aulay, a major in the Scotch army of Charles I. in Ulster, whose gravestone still exists in the burying-ground of Layd, county Antrim. He appears to have been married to Alice Stewart of Ballinloy, and may not improperly be regarded as the founder of the present Irish branch of the family of Ardincaple.

JOSEPH IRVING.

Dumbarton.

NATHANIEL HOOKE.

(2nd S. ix. 427.)

The answer to your correspondent (p. 427) is not altogether satisfactory. Lockhart speaks of "one Hookes," the agent of the old Pretender, and tells us that he had been chaplain to the Duke of Monmouth; had afterwards turned Roman Catholic, and that in 1705 he was a colonel and commander of a regiment of foot in the French army. This Hookes, in the letter to M. Chamillard published in his *Secret History*, signs himself simply "Hoocke," which makes it not improbable that he had been created a peer at St. Germain, and that the document sold among the Betham MSS. was the patent of his creation. But that this Hoocke, of whom we lose all trace after 1708—this chaplain of 1685, this colonel commanding a regiment in 1705, this busy, stirring, intriguing politician of 1708—should turn out to be the quiet, amiable, studious, laborious historian, first heard of in 1722, and who died so late as 1764, does seem to me in the greatest degree improbable. How too, if they were the same, could the son of the historian reply, when applied to for materials for a memoir of his father, that his father had "lived always a very private life, distinguished by no peculiar or remarkable event?" Is it not more probable that the historian was the son of the titular lord? When we first hear of him he was engaged in translating from the French the *Life of the Arch-*

* This seems a not inappropriate place to correct a slight error committed by the writer of an interesting article on Tobias Smollett in the *Quarterly Review*, No. 205. The novelist's grandfather is there said to have been married to a daughter of Sir Aulay M'Aulay of Ardincaple, Bart. There was no baronet of the name up to Smollett's time, and the only title of honour we have been able to discover in the family was the knighthood bestowed on the Aulay mentioned above. Smollett's great-grandfather was simply Aulay M'Aulay.

bishop of Cambray; and may not this explain the silence of both father and son as to the antecedents of the former. The subject is not without interest, and I hope we may obtain some information from its discussion in "N. & Q." N. H. T.

I am personally obliged to ARHBA for his Note of the Patent of James III. creating "Nathaniel" Hooke a Peer of Ireland, of which I never before heard; and should be more so if he or any other correspondent could tell me into whose hands this patent passed at Sir William Betham's sale*, as I much doubt whether Colonel Hooke's name was "Nathaniel." So far as I know none of my family bore that name, except the Historian, and he certainly was not the celebrated "Colonel Hooke." Through the kindness and research of my friend Mr. Tottenham of Dublin, who sent me extracts from the books of Trinity College, and from some old wills in the Court of Probate in Dublin, I find that Nathaniel Hooke, the Historian, was born in the county of Dublin in the year 1664, and was the second son of John Hooke of Drogheda. At the age of fifteen he entered Trinity College as a pensioner on the 26th July, 1679. His elder brother John had previously entered that college as a pensioner in the year 1641. Their grandfather or uncle was, I believe, Thomas Hooke, Alderman of Dublin, to whom a grant of 617 acres of land in the Barony of Tarbullagh in the county of Westmeath, and of forty-two acres of land in the Barony of Orier in the county of Armagh, was made by Charles II., under the Acts of Settlement in 1666. But there being no less than three Thomas Hooke's whose wills were proved about the same date,—the Alderman's in 1672, another Thomas Hooke, D.D., of Danganm Shedrey, county Kilkenny, in the same year, and a third, Thomas Hooke, a merchant of Dublin, whose will was proved in 1675, it is difficult to ascertain the relationship these persons bore to each other. It appears, however, that the alderman had three sons, John, Thomas, and Peter, and therefore Nathaniel's father was probably the first son of the alderman. The colonel, however, could not have been the Historian. He (the colonel) was a student at Glasgow in 1680 under a Mr. Nicholson, whom he met subsequently in Edinburgh in 1705, and who was then bishop and apostolical vicar in Scotland.

I also doubt whether the colonel was pardoned in 1688, for he mentions in a MS. account of his Second Journey to Scotland in 1705, which is in the British Museum, that he and the Duke of Hamilton had been fellow-prisoners in the Tower in the year 1689.

Lockhart's Account is not to be implicitly relied on, as he and the colonel were each partisans of the two great parties in Scotland—the Presbyterians and the Jacobites—but Lockhart not only

says that the colonel was a "vain pragmatical fellow," but he adds, "and in conversation a man of good enough sense, but extremely vain and haughty, and not very circumspect in the management of so great a trust, being rash and inconsiderate."

From Colonel Hooke's Account of his two journeys to Scotland the contrary appears to have been the case, for he seems to have been very successful in his negotiations with the Duke of Hamilton, the Earl of Errol, Lord Panmure, and the other Jacobite lords, though he was foiled in the immediate object of his journey by the want of unity among those chiefs, and by the intrigues of the Duke of Hamilton, who, being himself a Stuart, hoped to succeed to the Scottish throne. With respect to Nathaniel Hooke, he married in Dublin, and brought over his two sons Thomas and Lucius Joseph to England, and settled in London about the year 1717, when he ventured all he possessed in the South Sea scheme, and was ruined. It is probable that after leaving Trinity College he went to France to complete his education, for his knowledge of the French language enabled him to maintain himself and family by translating French works, until, through the patronage of Lord Chesterfield and Pope, he was recommended to the Duchess of Marlborough, and by her gift of 5000*l.* and the copyright of her Memoirs he sufficiently established himself, and was enabled in his old age to retire to Cookham in Berks, where he died on the 22nd July, 1763, aged ninety-nine.

"Annorum plenus et vere pius," as Lord Boston truly states on the tablet erected by him to Hooke's memory thirty-seven years afterwards on the outside of the pretty little church of Hedsor, where he requested he might be buried. This inscription may perhaps be worth recording. It is as follows:

"Juxta hunc tumulum corpus deponi jussit
Nathaniel Hooke,

Armiger,

qui multiplici literarum varietate, et studio eruditus,
Romanæ Historiæ auctor celebratus emicuit;
de literis vero quantum meruit, edita usque testabuntur
opera.

Ex vita demigravit annorum plenus, et vere pius,
vicesimo secundo die Julii, Anno Domini 1763.
Ad cineres Patris sui pariter requiescit corpus filiæ dilectissimæ

Janæ Mariæ Hooke,

cujus animæ propitiatur Deus.

Sexagenaria obiit vicesimo octavo die Aprilis,
Anno Domini 1793.

Hoc Amicitiae Testimonium ponere voluit
Fredericus, Baro de Boston, 1801.

Cum omnia Unum sunt, et omnia ad Unum trahit,
et omnia in uno videt, potest stabilis corde
esse, et in Deo pacificus permanere.

'O Veritatis Deus, fac me Unum
Tecum in Charitate perpetua.'

De Imit. Christi, lib. i. cap. 8,
N. H. 1763."

[* It was purchased by Sir Thomas Phillipps.—Ed.]

A portrait of Nathaniel Hooke may be seen in the National Portrait Gallery, presented by the present Lord Boston. Hooke's library after his death became the property of the Rev. Mr. Stanhope. His elder brother, John, also came to England, and was a serjeant-at-law of the English bar in 1703. From the serjeant's coat of arms, the plate of which I possess engraved in that year, it appears that his family was a junior branch of the Hookes of Bramshot in Hants, who were descended from Sir Richard Hooke of "Hooke" in Yorkshire, who accompanied Edward I. in his wars against the Scots, 1290-1300.

I will send you a few Notes of that family, and of that of the Hookes of Alway in Devon, and shall be happy to receive information from any of your learned correspondents who will favour me with references to any works or memoranda relating to these ancient families, both of which are, I believe, extinct. NOEL HOOKE ROBINSON.

DIBDIN'S SONGS.

(2nd S. ix. 380.)

I thought, and still think, that it was hardly just or true to say that Dibdin's Sea Songs were "never generally accepted by sailors." The proof that they were not seems to be in two points: (1.) That S. H. M. never knew them to be so, and (2.) That their erroneous sea slang makes it impossible that they ever could be so. As to the first point, I showed that Mr. Pitt, George III., and Lord Minto seemed to think otherwise. Probably they had good information, I have been assured by naval men of high rank, and by common sailors too, that Dibdin was very popular among the seamen. Of course I speak of the sailors of Dibdin's time and soon after. As to the second point, I have already said I am no judge of such matters. But it reminds me of a case before the Lord Mayor, in which a man's neighbours indicted him as dangerous, for making explosive powder. The man's defence was, that the powder would not explode except under peculiar circumstances, and he offered to prove it by striking a large packet on a metal rod, before the Court. The Lord Mayor directed him to make the experiment with a very small quantity. The man did so, and the powder exploded as loudly as a pistol. The man quietly said, "All I can say is, it *ought* not." The sea songs ought not, perhaps, to have been popular among sailors; but I believe they were.

I agree for the most part with the criticisms of S. H. M. upon the extracts he has given. So far, that is, as I am able to judge. I make due exceptions: that on the lines

"Blessed with a smiling can of grog,"

If duty call, stand, rise or fall,
To fate's last verge he'll jog."

Most of your readers will probably think they mean, "Much as a sailor loves drink, he will leave even *that*, to tread the path of danger and of duty, though it lead to death." A man may as well "jog" (in this sense) in a ship as on land. S. H. M. asks "for what?" Clearly for his king and country. I really see nothing more incredible in a sailor's wearing the portrait of his sweetheart, or dying for love, than in any man doing such things. I suppose Dibdin did not mean that sailors generally do such things. I believe, however, that as much tenderness of heart may be found under the rough exterior of a sailor as in any other class of men.

I freely own that S. H. M. is far better acquainted with the Songs than I am; for, to my knowledge, I never saw any of the extracts he quotes till I read them in his article.

Assuredly the defenders of Dibdin's fame have no reason to complain of the handsome terms in which S. H. M. speaks of the merits of Dibdin as a writer and a composer. Let me observe that I am not among the descendants of Dibdin who have derived either "honour" or "*pudding*" (temporal advantage?) from him, but rather the reverse. FAIRPLAY.

THE DE PRATELLIS FAMILY.

In "N. & Q." (1st S. v. 248.) enquiry was made as to the identity of the above name with that of Prideaux of Devon, assumed to be the same on the authority of Rev. Dr. Oliver, in his *Historic Collections relating to the Monasteries of Devon*. Four years later (2nd S. ii. 468. 512.) the enquiry was repeated, and then elicited a reply from MR. CHARNOCK on the etymology of Prideaux, whose conclusions were rather in favour of a different origin, since confirmed by the editorial reference in reply to a third enquiry on the same subject in "N. & Q." (2nd S. ix. 428.) I think it can be shown that "De Pratellis" is not synonymous with "Prideaux," but is the Latin form of "Priaulx," the name of a highly respectable family located for some generations in this and the Western Counties and in Guernsey, deriving their patronymic from the ancient town of Préaux in Normandy. (See second extract from Lamartinière in MR. CHARNOCK'S article as above.) In a document drawn up for a member of this family by a gentleman in Rouen in 1840 as to the condition, at that time, of the once feudal residence of its former possessors, "L'ancienne Famille des Barons de Preaux ou Priaulx près Rouen," he mentions, among the existing characteristics, "les hautes murs, le préau," &c., and continues:—

" L'Eglise de Préaux renferme les Tombes de 1^o Toland de Priaulx, sœur de Henri II., Roi d'Angle-

" * By concubines King Henry [I.] had many children; it is said seven sons and as many daughters The

terre. 2d. Pierre de Priaulx, qui signa en 1204 la capitulation de Rouen pour Jean Sans-terre, Roi d'Angleterre. 3d. *Robertus Prætelis*, Archidiaconus Rhothomagensis et autres de la même famille toutes des 11^{me}, 12^{me}, et 13^{me} Siècles. Ces tombes portent les Armes des Seigneurs de Priaulx. Les Vitraux de l'église contiennent aussi ces armes originaires."

These may be seen on the monument to the memory of Dr. Jno. Priaulx (one of this family), on the western wall of the nave of Salisbury Cathedral, viz., *Gules* an eagle displayed, or. *Vile*

"A Brief Account of the Nature, Use, and End of the Office of Dean-Rural, addressed to the Clergy of the Deanery of Chalke. A.D. MDCLXVI.-VII. By John Priaulx, D.D., Rural Dean. Edited by Rev. Wm. Dansey, M.A., B.M., &c. London: Bohn, 1832."

The account from which I have quoted also mentions, as recorded in Heralds' College, the cession of the ancient domain in the fourteenth century on the departure of John, eleventh Lord of Priaulx, as one of the hostages in England for the ransom of the King of France, John the Good, and that "Jean de Bourbon, arrière petit neveu de Jean IV. de P." having in right of his wife Jeanne de P. become possessed of the Barony of Preaux, had the same confirmed to him by an "arrêt du Parlement de Normandie du 1^{er} Février, 1542." It was subsequently sold with other estates by the last heir to Anne de Montmorency, Constable of France, and by this sale the title and estates passed to the royal family of France, and were possessed by the house of Condé at the period of the French Revolution, when it was declared national property, and finally alienated to the family from whom I have derived these particulars as stated. About four miles west of Shaftesbury, co. Dorset, is the village of Stour Provost, "called," says Hutchins (*Hist. Dors.*) "in ancient records, S. Pratel, de Pratellis, preaux, priaulx, and prewes, from the monastery of Pratel or Preaux to which it belonged." *

In a communication recently furnished to Woolner's *Exeter and Plymouth Gazette* of 19th May, 1860, in reply to an enquiry on the origin of the name Prideaux, the Rev. Dr. Oliver, after proposing the derivation from "the two French words *pré*, a meadow, and *eau*, water," i. e. water-meadow, adds:—

"With regard to the first word *Prés* or *Preaux* (which is rendered into Latin *de Pratis* or *de Pratellis*), we find in the diocese of Rouen a Benedictine monastery, 'St. Mary Preaux,' founded on the land where Matilda, the

daughters were all married to princes and noblemen of England and France, from whom are descended many worthy families; particularly one . . . married to Fitz-Herbert, Lord Chamberlain to the King, from which the family of Fitz-H. is descended, &c. &c."—Baker's *Chron.* 1696, p. 43.

* It is from the latter of these *aliases* its present name is corrupted, and not, as may be supposed, from its later owners, the *Provost* and scholars of King's College, Cambridge. ●

wife of Will. Conq. first received the news of the victory of Hastings."

Dr. Oliver then refers to the two Benedictine Monasteries called *Preaux* or *De Pratellis* in the diocese of Lisieux in Normandy (previously referred to), and then adds, as his authority for assuming the identity of the two names, "I am confirmed in my opinion by what is stated in p. 52. of vol. ii. of Bishop Edmund Lacy's *Register*," giving an account of the admission of Adam Priaulx to the Priory of Modbury, and referring lastly to p. 94. of the same volume, where it is recorded that "William Benselyn succeeded to the same priory, void by the free resignation of Adam de Pratellis, *alias de Prydeaux*, ultimi prioris ejusdem."

I am of opinion that the foregoing account, and the records from the tombs at Preaux, will sufficiently prove that the "*alias*" in the last quotation is assumed on mistaken grounds, confirmed by the fact that the *Prideaux's* of Devon and Cornwall were located there *prior* to the Norman Conquest; "the name being adopted," says Burke, "from the Lordship of *Prideaux* in the parish of Luxilian, co. Cornwall," and have always borne different arms to those of *Preaux* or *Priaulx*. (*Vide* "COMMONERS, Art. *Prideaux*, Brune of Place." With regard to the etymology of *Preaux*, it may be added that the word in its singular form, *Preau*, is applied at the present day in France to the courtyard surrounding any large building, such as convents, prisons, collèges, &c., similar to our use of the word green or lawn in England,—"*the churchyard or lawn of the close*" being the description given of the enclosed area surrounding the Cathedral of Salisbury in a recent publication, *The Post Office Directory of Hants, Wilts, and Dorset*, by Kelly & Co.,—a work containing in a condensed form much valuable information on the topography of the above counties. Hoffmann, quoted by Hutchins (*ut supra*) seems to countenance this rendering of *Pratellum* or *pratun* (*vide* Lexicon, *in voce*)—"locum, sub dio seu atrium quod claustris porticus cingunt in monasteriis,"—but Hutchins favours the translation "*meadow*," "*whence*," says he, "*many religious houses in France and England were denominated.*" (Cf. St. Mary de Pratis Abbey, Leicester, and the local rhyme attaching to the ecclesiastical edifices of Salisbury, which designates the cathedral as "*St. Mary in the Merefield*," or *Merrifield*, for I have never seen it in print, though its memory still lingers with me. Perhaps some one of the local histories of the place may solve the doubt, and afford the origin of the word. I have consulted Dodsworth's Historical Account of the Cathedral without success.) HENRY W. S. TAYLOR.

DEATH OF CHARLES II. (2nd S. i. 110. 247.)—At the above pages, I solved the five initials, "P. M. A. C. F." which Lord Macaulay acknowledged himself unable to decypher, and of which he expressed his conviction "that the true solution had not yet been suggested" (*Hist.*, vol. i. p. 438., note). I had explained them to signify "Pere Mansuete A Capuchin Friar;" and I did this on the authority of the *Memoirs of the Rev. John Huddleston*, reprinted in 1816 from a memoir of much earlier date.

I revert to the subject now, in consequence of my solution having been remarkably corroborated by REV. DR. OLIVER in a late communication to an Exeter paper. That learned and venerable antiquary there states that many years ago he copied the following entry from the MS. book of Professions of the English Benedictines of Lamb-spring in Westphalia:—

'Benedict Gibbon, of Westcliffe, in the diocese of Canterbury, was professed 21st March, 1672; he died 1st January, 1723.'—"N.B. This missionary, dining with Father Mansuet, Order of St. Francis, a Confessor to James, Duke of York, desired him to go to his royal highness, and advise him to propose to King Charles II., then near his end, whether he did not desire to die in the communion of the Catholic Church. The Duke did so; and the consequence was, that F. Huddleston happily concluded this reconciliation."

The meaning of the five initials is now surely solved beyond any doubt. F. C. H.

THE BUNYAN PEDIGREE (2nd S. ix. 69.)—There must be an error in some of the dates furnished by MR. CRESSWELL. If George Bunyan's youngest child, Amelia, was born in 1767, and she was twelve or thirteen years old when her father died, he must have died about 1779 or 1780, and his death could not have occurred during the occupation of Philadelphia by the British army, which commenced September 23, 1777, and terminated June 18, 1778.

I have carefully examined the files of the *Pennsylvania Ledger* and *Towne's Evening Post*, the only papers published in Philadelphia whilst the British army remained here for the period embraced between those two dates, and can find no mention of the death of George Bunyan or any other notice of him. I have been informed that there is no record of his interment in the ground of the first Baptist church of this city.

An accident which delayed my reception of the January numbers of "N. & Q." a month beyond the usual time, retarded my search, and has delayed this answer. I do not see it stated how George Bunyan was related to the immortal John.

UNEDA.

Philadelphia.

JOSEPH CLARKE (2nd S. ix. 281.)—This gentleman was a native of Hull, and brother of the late Dr. Thomas Clarke, Vicar of the Holy Trinity

church in that town. Mr. Joseph Clarke conferred an important benefit on the members of the Hull Subscription Library in the compilation of a scientific catalogue of their books; and has been eminently successful in tracing out the real names of the authors and editors of anonymous and pseudonymous works. Mr. Clarke died on the 28th July, 1851, at the age of eighty years, and his remains were interred within the communion rails of the Holy Trinity church, Hull. C. F.

HYMN ON PRAYER (2nd S. ix. 403.)—Lord Carleisle is the author of the hymn inquired for by your correspondent. The quotation is, however, given incorrectly. The lines run thus:—

"Go when the morning shineth,
Go when the noon is bright,
Go when the eve declineth,
Go in the hush of night."

E. T. L.

REBELLION OF 1715 (2nd S. ix. 404.)—In the reply of the editor to MR. THORNBUR, the *Historical Register*, vol. ii. 1717, has been overlooked:—The Report of "the Tryals of the Preston Prisoners" commences in p. 1. "The Tryal of Edward Tildesley, Esq.," is given at p. 15., and that of "John Dalton, Esq.," at p. 34. Many others are given, and the Report closes at p. 58., referring to a future number for the "Tryals of Francis Francia, commonly called the Jew, and Mr. Howel the Clergyman." LANCASTRIENSIS.

THE PSALTER OF THE BLESSED VIRGIN (2nd S. ix. 407. 453.)—I am requested by VEDETTE to state my grounds for asserting that the imitation of the *Te Deum* is *falsely* ascribed to St. Bonaventure. I asserted it on the well-known authority of the Rev. Alban Butler. It is true that I have had no opportunity of examining for myself the authorities which he adduces—Fabricius, Bellarmin, Labbe, and Natalis Alexander. But until I am able to do so, I must continue to prefer resting upon the word of so learned and judicious a critic as Alban Butler, to the result of a professed examination of these authorities by Mr. King of Dublin, which appears to be the only reliance of VEDETTE.

F. C. H.

PIGTAILS (2nd S. ix. 354.)—The only pigtail of which I ever saw the inside was altogether the wearer's own hair growing on his head. It was perhaps eight or nine inches long, and, as your correspondent J. S. BURN describes, was wound round closely and neatly (I was seldom allowed to officiate) to within an inch or an inch and a half of the end. This was a pigtail as distinguished from a *bag* or a *club*. The long *queues* of the Life-Guards of that day, which I think nearly reached their horses' cruppers, had leather cases I believe; and I used to hear of eelskins being used for the same purpose. J. P. O.

SIR JOHN BOWRING. (2nd S. ix. 365.) — Not grudging the Second Charles's gratitude toward any of his unfortunate father's friends, I may observe the salient contrast of his neglect toward others among them. Like Sir John Bowring, Thomas Swift of Goodrich, in Herefordshire, sold a large portion of his ancient patrimony, and laid the produce at his sovereign's feet: persecutions, sequestrations, and compoundings, consumed so much of its residue, that little remained for him —

"To shew the world he was a gentleman."

His recompense was, not what his services had merited, and his blood and birth would have justified — the coronet or the bloody hand conferred on luckier though not more loyal adherents — but a bow and a smile from his gracious sovereign.

Never mind Mr. Swift," said Charles; "he is my friend upon principle — I have enough to do with conciliating my enemies." A "merry monarch" was this Charles; and, after the only fashion of the world which never changes, a "wise" one too; but the almost destruction of their ancient estate has wrought no occasion of "merriment" to the sixth generation of Thomas Swift's descendants, QUORUM PARS.

Will INQUIRER* oblige the undersigned with a description of the token referred to as issued by "John Bowring of Chumleigh." It is not mentioned by Boyne in his *Catalogue of Devonshire Tokens*, and the writer would be glad to insert a correct description in his lists of additions. An impression of the token in wax or gutta-percha (both sides) would also be esteemed a favour by

JOHN S. SMALLFIELD.

10. Little Queen Street,
Lincoln's Inn Fields, W.C.

WITTY CLASSICAL QUOTATIONS (2nd S. ix. 116. 246. 332. 413.) — Writing to Mason, with reference to the general election of 1774, Horace Walpole says: —

"Bob [Robert Macreth, afterwards knighted], formerly a waiter at White's, was set up by my nephew for two boroughs, and actually is returned for Castle Rising with Mr. Wedderburn,

'Servus curru portatur eodem.'

Letters (ed. by Cunningham) vi. 119.

A writer in the *Universal Review*, noticing the *Diaries and Correspondence of G. Rose*, quotes Moore's rendering of Horace: —

"Mitte Sectari Rosa quo locorum
Sera moretur."

"Don't stop to inquire while dinner is staying
At which of his places old Rose is delaying."

R. F. SKETCHLEY.

"THE ANCIENT" (2nd S. iii. 388., ix. 412.)
Aristophanes: —

"Οὐ γὰρ ἂν πάρε
Τρέφειν δύναιτ' ἂν μία λόχη κλέπτα δύο."

Vespæ, v. 927.

H. B. C.

KNAP (2nd S. ix. 346.) — *Knapping* is the technical term for breaking small stones (or stones small), e.g. the so-called *metal* for a Macadamised road, and a *knapping-hammer* is the tool to do it with. *Cnap* in Gaelic is (Armstrong says) a button [German *knopp*], a knob, a knot, a lump, a boss, a stud, a little blow, a little hill, a stout boy [German *knabe*]. Two districts of Argyllshire are called North and South Knapdale. Both of these are knobby enough; but I have heard it said in reference to them, that *Knap* meant rubbish, and that they were so called because all the rubbish that remained after the creation of the world was *shot* in that western locality! J. P. O.

TYBURN GALLOWS (2nd S. ix. 400.) — Some aid towards identifying the site of "Tyburn Tree" may, I think, be obtained from Hogarth's print of the execution of Tom Idle. The wall on which some of the spectators are perched — no doubt that of Hyde Park — is much nearer the gallows than it could have been supposing the latter to have stood on the ground now occupied by a house in Connaught Square. The distance would be correct if the gallows stood in the position of Connaught Place. It is fair to assume that Hogarth took some light sketch on the spot. JAYDEE.

TO SLANG (2nd S. iii. 445.) — MR. HENRY T. RILEY supposes this term to descend from the time when the vituperative Dutch General Slanzenberg ruled over part of the English forces. In corroboration of his conjecture I may add that the sailors of our Royal Navy still use to design a soldier under the name *slang* — "het is een slang," meaning "it is a redecoat," whilst the substantive itself may very well have been employed as a *nom de guerre* for the Dutch General I have just mentioned, and afterwards applied to all soldiers indiscriminately. J. H. VAN LENNEP.

Zeyst, near Utrecht.

MONEY VALUE, 1704 (2nd S. ix. 426.) — Take the price of wheat in 1704, as given by Bishop Fleetwood in his *Chronicon Preciosum*, at 46s. 6d. the quarter, and a quarter of wheat in 1860 at 60s.: then 50l. in the year 1704 would purchase 21 $\frac{5}{10}$ quarters, and in 1860 only 16 $\frac{5}{10}$ quarters; or in money in 1704 50l., in 1860 38l. 15s.

W. D. H.

BAVINS AND PUFFS (2nd S. ix. 25. 110. 333. 436.) — I am not acquainted with this last term, but the cry of *bavins! bavins!* slightly corrupted by the vendors of small faggots, is familiar to the frequenters of the Isle of Thanet.

M. A. PHILLOTT.

JUDAS TREE (2nd S. ix. 433.) — This is said to have flourished near the Holy City. Tradition points to it as the fatal tree from which the traitor "by transgression fell," after committing the last desperate act of suicide. F. PHILLOTT.

THE LADY'S AND GENTLEMAN'S SKULLS (2nd S. ix. 163.) — In our *Historical Magazine* for April, 1858 (pp. 118, 119.), is a short paper upon the "Address of a Lady's Skull to the Fair," in which the writer says that these verses, which he appends, "are from an old manuscript book dated 1775, and are in the handwriting of the then owner (Col. Charles Clinton)." This gentleman, a native of Europe, was the father of Vice-President George Clinton, and grandfather of Governor De Witt Clinton of New York. The correspondent of the *Historical Magazine* adds:—

"If some one of your correspondents does not indicate some other author, I shall assume that it was the gentleman in whose handwriting they were found. I am authorised to do so from the fact that I have several pieces of poetry of which he was the undoubted author."

The foundation for this assumption strikes me as too slight, but it is offered for the consideration of your Querist.

UNEDA.

Philadelphia.

MILLE JUGERA (2nd S. ix. 372.) — I hasten to correct an error in representing the acreage of the Agro Romano as 27,850: it should be 445,600. To reconcile the statement of Cicero (*Att.* ii. 16.) according to his present text, with the ascertained facts, is impossible; but if we assume that the purport of what he really wrote was "supposing it to be divided amongst fifty [instead of five] thousand men, no more than ten jugera [$6\frac{1}{5}$ acres] can fall to every man's share," which may be done by reading *quingaginta* instead of *quinque*, or in Roman numerals, L for v, we make a correct approximation both to the actual acreage of this territory, and also to a just estimate of the population of Rome. The acreage of Cicero is thereby raised to 330,500, or three-fourths of the ascertained quantity, 445,600, which may, excluding the marshy and barren districts, fairly represent the portion in pasture and tillage. As respects the population, "the number of citizens may be estimated at 300,000, and the whole number of residents at 2,000,000 and upwards" (Eschenburg by Fiske, iii. s. 190.): the fourth of the citizens will be the number of males above twenty years of age, or 75,000, but of these many, say 25,000, might not be entitled to such division of land.

T. J. BUCKTON.

Lichfield.

THE LIVERY COLLAR OF SCOTLAND (2nd S. ix. 341.) — "*Gornettis fremalibus equorum*" is probably the equivalent of the French *gourmette*, which is a curb-chain, not a bit. The curb-chain pattern is a well-known one, even in the present day. I apprehend the merit of this kind of chain, whether for curb-chains or watch-chains, or backbands of carts, is that it lies flat. A coachman who thought any horse would get away from him by hard pulling against a curb bit, used to roughen

the curb chain (by untwisting it), which made it more like an ordinary chain, and more severe and painful to the horse.

J. P. O.

"ROCK OF AGES" (2nd S. ix. 387.) — The Latin version I sent you has been in print before, I believe. The friend from whom I received it thought he copied it some years ago from *The Guardian* newspaper, and that it was the original of Toplady's hymn, but had no distinct recollection on the subject.

HENRY W. BAKER, Bart.

Monkland Vicarage.

THE FESTIVAL OF THE ASS (2nd S. v. 3.) — In *Causes Amusantes et Connues*, Berlin, 1770 (vol. ii. p. 284., &c.), is a note respecting *la fête de l'Asne*. After giving most of the verses published in "N. & Q." the writer adds that the *prose* which they also sang at this festival, half Latin and half French, explained the good qualities of the ass, and each stanza ended with this burthen:—

"Hé, Sire Asne, car chantez,
Belle bouche rechignez,
Vous aurez du foin assez,
Et de l'avoine à planter.
Hin-ham, hin-ham, hin-ham."

To which the writer adds, "*Voyez à la Bibliothèque du Roi le manuscrit qui vient de M. Baluze, et l'Histoire de France de l'Abbé Vely, tom. iii. p. 542.*"

UNEDA.

Philadelphia.

FELLOWES' VISIT TO THE MONASTERY OF LA TRAPPE (2nd ix. 403.) — A correspondent, ABHBA, inquires to whom, and upon what grounds, reference is made in the following MS. note in the above work:—

"Was not the principal incentive to this journey to ascertain the fate of a noble fanatic who left the church of his *Fathers* for the 'PAPAL DIADEM,' but being foiled, in despair buried himself in the Monastery of La Trappe, the late Rev. Sir H. T. . . . y, Bart. of T. . . C. . . . !!"

The baronet referred to must be Sir Harry Trelawney. He indeed left the church of his *Fathers*, but only to return to the church of his *great-grandfathers*, about the year 1814. He was originally a clergyman of the Church of England, but was ordained a priest of the Catholic Church by Cardinal Odescalchi, May 30, 1830. There is evidently some mistake about his entering La Trappe, for he died at Lavino near Rome, on the 25th of February, 1834, at the age of seventy-eight.

F. C. H.

THE NINE MEN'S MORRIS (2nd S. ix. 207.) — In this country this is the name given to a game played upon three squares connected by diagonal and perpendicular lines, and sometimes painted or stamped upon the backs of checker-boards. Drafts or checkermen are used for the men, if not too large; sometimes raw and roasted grains of coffee are substituted. The game played by hop-

ping is a very common street game for boys, a stone or an oyster shell being the article driven forward by the foot. This is universally called *hop-scotch*.
UNEDA.

Philadelphia.

DATE OF THE CRUCIFIXION (2nd S. ix. 404.) — Tertullian (*Lib. contra Judæos*, c. 8.) says that our Blessed Saviour was crucified on the 25th of March: "Passio hujus exterminii . . . perfecta est . . . mense Martio, temporibus Paschæ, die octavo Kalendarum Aprilium." Lactantius gives the same day (lib. iv. c. 10.) St. Augustin asserts the same in at least three places (lib. xiii. q. 56., and lib. iv. *de Trinit.* c. 5., and *Lib. de Civit. Dei*, lib. xviii. cap. ult.). In the last-mentioned he says: "Mortuus est ergo Christus duobus Geminis consulibus, octavo Kalendas Aprilis." St. John Chrysostom says the same in his sermon on the nativity of St. John Baptist, and St. Gregory of Tours the same (lib. x. c. ult.), and our own Venerable Bede the same (*Lib. de Ratione*, temp. c. 47., etc.). St. Thomas of Aquin, St. Antoninus, Platina, and Usuard are quoted for the same opinion by Suarez, who agrees with them (3 p. *Disput.* 40. sect 5. in fine). The Church seems to favour this opinion in her Martyrology, by appointing March 25 for the feast of the good thief, called St. Dismas.

F. C. II.

GARIBALDI'S PARENTAGE (2nd S. ix. 424.) — I fear that your correspondent MR. GARSTIN will find it difficult to establish the authenticity of Garibaldi's Hibernian parentage, when he recollects that a similar theory was set up for the Irish extraction of those eminent Chinese, Lin and Keshin, and that within this fortnight we have been informed that Lamoricière undisguised is Morissy.
A. C.

TOMB OF SIR ROBERT DE HUNGERFORD (2nd S. viii. 464.) — MR. CL. HOPPER's Note closes thus: —

"Lethieullier (*Archæol.* vol. ii.) says, by the inscription having no date, it shows it [the tomb] was set up in his lifetime. Query, was this a common practice of the period?"

One instance will be found on fol. 257. and *seq.* of Gibson's *Camden's Britannia*, fol. edit. London, 1695. Speaking of the building at Oxford of three colleges by "the pious Prince K. Ælfred," Camden says: —

"But you have a larger account of this in the old Annals of the Monastery of Winchester: *In the year of our Lord's incarnation 1506, in the second year of St. Grimbold's coming over into England, the University of Oxford was founded.*"

He then quotes a passage from "a very fair MS. copy of that Asserius, who was himself at the same time a professor in this place," which closes thus: —

But Grymbold resenting these proceedings, retir'd immediately to the Monastery at Winchester, which K. Ælfred had lately founded: and soon after, he got his

tomb to be remov'd thither to him, in which he had design'd his bones should be put after his decease, and laid in a vault under the chancel of the church of St. Peter's in Oxford; which church the said Grymbold had raised from the ground, of stones hewn and carv'd with great art and beauty."

ERIC.

Ville Marie, Canada.

KNIGHTS OF THE ROUND TABLE (2nd S. ix. 226.) — An examination of the state of Scotland during and after the Arthurean age, will dissipate any expectation of discoveries in that quarter anent the above knights. The only people of Scotland, at that time, who could have received and communicated any matters connected with the "good King Arthur," were the race who composed the *paupera regnum* of *Ystrad Clwyd*, whose situation with respect to the Erse Celts, or Scots and Picts, was certainly not of a character to cultivate the courtesies of life. The Picts occupied the whole, or nearly the whole, of the south and east of Scotland; and this fact alone, after the exodus of the *Cymry* from Cymberland, would almost entirely exclude the Britons of *Allt Clwyd* from all intercourse with the Britons of the west and south of England. The Picts were ever ready to invade the lands of the *Cymry*, who utterly detested the *Gwyddyl Fiechi*. This is evidenced in the promptitude of the Picts in forming alliances with *Hangst* and *Hros*, and *Ida*, the Flamebearer. The intensity of this hostility between the *Cymry* and Picts can only be accounted for by their being entirely distinct races. Such being the tone of the relations of those two races, and the Britons being in full possession of that indispensable element — internal dissension, as witnesseth the battle of *Arderydd*, the opportunities for receiving and communicating Arthurean memorials must have been small indeed. Turning to the Erse or Celtic race, it will be seen that their relations with the Britons were not of a more humanising tendency than those of the Picts. This being the result of our inquiries in the present direction, we can scarcely expect to meet with any memorials of the Round Table (*Bwrdd Crwm*) in Scotland.

It may not be generally known that the substratum of Arthurean chivalry is to be found in the Triads contained in the Welsh archaeology, where not only the principles of chivalry are to be read, but the names of the principal personages of Arthur's court, as well as most or all of "the Knights of the Round Table:" for example, *Gwenever*, *Gwenhwyfar*, Arthur's faithless queen, and other instances, though not so clearly in the case of Sir *Lamorake*, whose *unde derivatur* we must seek through the Latin medium of *Lomar-chus*, in the time-honoured name of *Llywarch Hen*.
GOMER.

FACETIA (2nd S. ix. 403.) — Words of the family to which *facetia* and *facetious* belong appear

to have occasionally borne somewhat of the peculiar meaning referred to by your correspondent, *before* they were so applied *bibliographically*. The following examples are supplied by Facciolati:—

"Malthinus tunicis demissis ambulat. Est qui Inguen ad obscenum subductis usque *facetus*."—*Hor.*

"Qui, quod verbis *invirecundis* aurium publicarum reverentiam incestant, granditer sibi videntur *facetiari*."—*Apol. Sidon.*

But in the *Canti carnascialeschi*, Florence, 1559, p. 462., are the following lines, referring to *plays*:—

Commedie nuove habbiam composte in guisa,
Che quando recitar le sent.rete,
Morrete della risa,
Tanto son belle, giucose, e *facete*."

Considering that the plays in question were to be performed during the carnival, and bearing in mind also the loose character too generally pervading the early Italian "commedie," we may conjecture that the term *facete* here meant something more than *giucose* which it follows, and perhaps pointed to the particular signification after which your correspondent inquires. No ladies went to the plays in question:—

"Donne, che voi non potete uenire
A uederci alla stanza."—*Cant. carn.* p. 463.

VEDETTE,

NAPOLEON III. (2nd S. ix. 306.)—It was the present Emperor's elder brother, *Napoleon Louis*, who married his cousin Charlotte, daughter of Joseph Buonaparte, who, after his arrival in America, assumed the name of Comte de Surville. I gave lessons in drawing to her when in Florence in 1837, where she was known and spoken of *Comtesse de Surville*, as well as *Princesse Charlotte Napoleon*. She purchased one of my drawings of Florence, the Ponte Sta Trinità.

THOMAS H. CROMEK.

B. HUYDECOOPER (2nd S. ix. 404.)—Another work of Huydecooper's which may be that inquired for by F. is thus noticed in *La Biographie Générale*, xxv. 664.:—

"Proeve van Taal en Dichtkunst in vrymoedige Aankomeringen op Vondels vertaalde Herscheppingen van Ovidius, Amsterdam, 1780, 4^o; Leyde, 1782-1784, 2 vols. in 8^o, avec des additions; par les soins de Lelyveld; ouvrage précieux qui contient, outre des excellentes remarques sur les litterateurs hollandais, un trésor d'observations sur le genie et l'histoire de l'idiome hollandais."

The criticism of the above is sound; the bibliography very imperfect. The second volume ends with the commentary on the tenth book of the *Metamorphoses*. Lelyveld died before finishing the third volume, which was brought out by his friend N. Hinlopen in 1788; the index, which occupies the fourth volume, was delayed till 1793. As "in drie deelen" is on the title-page of the first volume, an encyclopædist would be excused for not knowing that a fourth had been subsequently published, but he could hardly have read

enough even of the first two to warrant such high praise. Nevertheless I think it well deserved. I believe that the philology is good, and know that the "Essays" are very pleasant reading.

Inquiries having appeared in "N. & Q." as to the merits of the *Biographie Générale*, I take this opportunity of saying that I find it copious and very useful, and of advising a verification of the references, whenever it can be made. H. B. C.

U. U. Club.

QUAKERS DESCRIBED (2nd S. ix. 403.)—The writer quoted in the *North British Review* is the once notorious Thomas Paine. The passage is contained in an address

"To the Representatives of the Religious Society of the People called Quakers, or to so many of them as were concerned in publishing a late piece, entitled 'The Ancient Testimony and Principles of the People called Quakers renewed, with respect to the King and Government, and touching the commotions now prevailing in these and other parts of America, addressed to the People in General.'"

The Address forms part of an Appendix to a pamphlet entitled *Common Sense, addressed to the Inhabitants of America, Philadelphia, 1776*.

The whole paragraph, of which the passage referred to forms the concluding words, is as follows:—

"Alas! it seems by the particular tendency of some part of your testimony, and other parts of your conduct, as if all sin was reduced to, and comprehended in, *the act of bearing arms*, and that by the people only. Ye appear to us to have mistaken party for conscience, because the general tenor of your actions wants uniformity. And it is exceedingly difficult for us to give credit to many of your pretended scruples, because we see them made by the same men, who, in the very instant that they are exclaiming against the mammon of this world, are nevertheless hunting after it with a step as steady as Time, and an appetite as keen as Death."

ALIENS.

Dublin.

"RIDE" OR "DRIVE" (2nd S. ix. 326. 394.)—The question is a little difficult, and only to be solved by

"U^{sus}

Quem penes arbitrium est et jus et norma loquendi."

But you can scarcely say correctly "I am going to drive" unless you intend to take the reins, though you may "take a drive" whoever is on the box. Riding in a carriage is certainly obsolete. I once met a purist, who observed that it was a delightful swim down the Clyde in a steamboat. He was not a Scotchman, but a Kentishman I believe. *Invehitur* is perhaps the Latin word your correspondent wants. A Frenchman "se promene à pied, à cheval, en voiture," &c. Scotch people sometimes talk of getting a hurl in a coach.

J. P. Q.

BAPTISMAL NAMES (2nd S. ix. 160.)—There is a family existing in this neighbourhood, two sons of whom were called Thankful and Tranquil (Joy),

—the former still living I believe; and in the adjoining county (Dorset) the triad, Faith, Hope, and Charity are not uncommon. Much of the peculiarity of choice in selecting such names is due, I conceive, to the veneration observable in country districts for Scriptural names, and not to the lingering remains of Puritanical customs, as is sometimes supposed. Two at least of the names of Job's three daughters may be occasionally seen. I have a faint recollection of once meeting with the third. (Job xlii. 14.) HENRY W. S. TAYLOR.

Portwood Park.

DAVID WILKINS (2nd S. ix. 452.) was created D.D. at Cambridge, on King George I.'s visit to that University, Oct. 6, 1717. In a letter to Bishop Nicolson, dated Lambeth, Oct. 15, 1717, he says:—

"I am but just returned from Cambridge, where I had the good fortune to be created Doctor of Divinity by Dr. Bentley. The good Bishop of Norwich had so much kindness for me, as to put me in the King's list of his own accord, by which I saved a great sum of money; only my exercises I had composed in vain, and reckon so much time lost."

There is a good account of Dr. Wilkins in Mr. Pigot's recently published *History of Huddleigh*, 54. 68. 205. *seq.* C. H. & THOMPSON COOPER.

Cambridge.

"DO YOU KNOW DR. WRIGHT OF NORWICH?" (2nd S. ix. 386.)—Having known the late Dr. Wright of Norwich many years, I am enabled to say, in answer to the Query of E., that the doctor was very convivial, and also very apt to stop the bottle. Indeed so much so, that the above phrase was common in the circles which he frequented, and he himself used to refer to its applicability to himself with perfect good humour. F. C. H.

Forty years ago a Freshman in like circumstances at Oxford was always asked, "Do you know Jenkins?" to which he generally replied, "What Jenkins?" He was again asked, "Jenkins of Worcester," or any other college. "No, what of him?"—"Oh! poor fellow, it was a shocking thing, but you know they hanged him!"—"Hanged him?"—"Yes! they strung him up in the middle of a wine party."—"But what for?"—"Why for stopping the bottle!"

J. P. O.

QUIST (2nd S. ix. 364.)—Is a Swedish word, and means "branch." Mr. R. S. CHARNOCK will find a very rich material about Swedish personal names in E. M. ARNDT'S *Schwedische Geschichte*.

F. A. LEO.

Berlin.

SOUTHEY'S BIRTHPLACE (2nd S. viii. 363.)—MR. PRYCE informs us that Southey was born at No. 11. Wine Street, Bristol. From his great local knowledge, he is most probably right. I beg, however, to direct his attention to a different

statement in Murray's *Handbook for Wilts, Dorset, and Somerset*. At page 153. it is said that—

"Southey was born next door to the White Lion Inn, of which the landlord was the father of Sir Thomas Lawrence, who was born there, 1769."

JOHN WILLIAMS.

Arno's Court.

PENCIL WRITING (2nd S. ix. 403.)—S. B. will find an article on "Black Lead" in Beckmann's *History of Inventions*, vol. iv. p. 345. (third edition, 1817.) R. F. SKETCHLEY.

Miscellaneous.

NOTES ON BOOKS.

Ancient Armour and Weapons in Europe, from the Iron Period of the Northern Nations to the End of the Seventeenth Century. With Illustrations from Contemporary Monuments. By Thomas Hewitt, Member of the Archaeological Institute of Great Britain. Vol. II. The Fourteenth Century, and Supplement comprising the 15th, 16th, and 17th Centuries. (J. H. & J. Parker.)

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Opuscula. Essays chiefly Philological and Ethnographical. By Robert Gordon Latham, M.A., M.D., &c. (Williams & Norgate.)

The present volume, as will be seen from the title-page, consists of Essays chiefly upon philological and ethnographical subjects, published by the learned author sometimes as separate treatises, and sometimes as appendices to larger works, between the years 1810 and 1856. As they consist of nearly forty different papers, of which Dr. Latham modestly observes, that "some of the details of the investigations may be uninteresting from their minuteness, some from their obscurity," it is obvious that any attempt to describe them would be far beyond our limits. We must content ourselves, therefore, with directing the attention to our philological readers to a volume in which they will find much to interest them. The volume is an indispensable companion to the valuable *Collection of Philological Essays* by the late Mr. Garnett, lately issued by the same publishers.

SIR WILLIAM BETHAM'S MSS.—The valuable collection of Genealogical and Heraldic Manuscripts belonging to the late Sir Wm. Betham, Ulster King-of-Arms, were

sold by Messrs. Sotheby and Wilkinson, on May 10, 1860. Out of 217 lots 110 were purchased by Sir Thomas Phillipps, including all the Wills, collections for the Baronage and Baronetage, marriage licences, pedigrees of Irish families, and the Visitation of Yorkshire. Sir Bernard Burke secured thirty lots, including the *Collectanea Genealogica*, in 5 vols., and a portion of the pedigrees of Irish families. The British Museum only twelve lots, including Lodge's Collection of Pedigrees of Irish Families, and his *Pecrage of Ireland* interleaved, and several volumes of *Collectanea Genealogica*. Sir Wm. Segar's *Baronagium Genealogicum* was bought for the Herald's College for 45l. This important collection of MSS. realised 2194l. 15s. 6d. The following documents are of the highest importance to genealogists and antiquaries:—

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Notices to Correspondents.

Among other Papers of interest which we have in type for early insertion, but which we have not found room for this week, are—Vermilion, by Sir Emerson Tennent; James I. and the Recusants, by Mr. Gardiner; Technical Memory applied to the Bible, by Canon Williams; some further Stray Notes on Edmund Curll, &c.

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THE MERRAID TAVERN. P. S. D. is referred for information on this subject to C. Cunningham's *Handbook of London*, p. 332, and Hunter's *New Illustrations of Shakespeare*, ii. p. 47.

A. T. L. The *Omeyon*—"Surplices not worn on Good Friday," appeared in our last volume, p. 416.

E. C. M. S. The lines on a report of an *anatomical case* are by comparison.

T. W. must apply to some printer.

ERRATA.—2nd S. iv. p. 376, col. i. l. 19, after "fess" insert "gu." 2nd S. ix. p. 433, col. ii. l. 5, from bottom, for "Wael's" read "Wall's."

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Notes.

VERMILION.

There is something unsatisfactory and obscure in the derivations commonly assigned to the word *vermilion*. English lexicographers are content to trace it to "*vermiculus*, a little worm": assigning as a reason that "the colour is derived from a worm" (see Worcester's *Dict.*, in verb.). Misled by this false theory as to the origin of the substance, Dr. Johnson (who abstains from offering any derivation for the word itself) identifies "*vermilion*" with cochineal, which he calls "the grub of a plant;" but, apparently doubtful of his own accuracy, he assigns as a second meaning that which is in reality the true one, namely, that vermilion is "factitious or native cinnabar; sulphur mixed with mercury." "This," he adds, "is the usual but not the primitive signification." All the great modern dictionaries, however — Italian, Spanish, and French, concur in the same explanation, and refer to "*vermiculus*" as the root of the word "*vermilion*."

The anomaly of this etymology arises from the fact that vermilion being a bisulphuret of mercury, is entirely distinct from the dye obtained from the coccus or from the cochineal insect, and has therefore nothing in common with any "worm" whatever.

To make this objection more clear, it must be borne in mind that the ancients had two descriptions of red: one, the transparent tint produced from the coccus, an insect which attaches itself to the oak, and from which the Greeks and Romans extracted the dye applied to cloth; the other, the opaque earthy and mineral pigments with which they painted their woodwork and walls. "The substance known to us as vermilion belongs to the latter class.

As to the first, it is perhaps unnecessary to premise that it is an error to designate the coccus as "a worm." The word literally means a "grain" or "berry;" and was applied by the Greeks to the insect itself, which in no one of its stages bears any resemblance to a worm. This suggests the conjecture whether the word *vermes* or *vermiculus* may not have been used to designate any "creeping thing" by the Romans, just as Shakespeare and Milton call the serpent a *worm*, and we still apply the same term to the caterpillar of the silk-moth. The error, however, prevailed before the age of Pliny, who found it necessary to explain that the coccus was called *vermiculus* because, as he says, "*est genus in Attica fere et Asia nascens, celerrime in vermiculum se mutans quod ideo σκαλῆκιον (vermiculum) vocant*" (b. xxiv. c. 4.) All the modern Latin lexicographers, from Isidorus of Seville, in the seventh century, to Facciolati, repeat the same story. Stephanus says that what the Greeks call κόκκος, "*nos rubrum seu vermiculum dicimus: est enim vermiculus ex silvestribus frondibus*."

The error as to the insect was afterwards extended to the colour which it yields, and *vermiculus* in Latin came to signify the bright red tint known to the Greeks as κόκκινος. Stephanus appears to have had some doubt whether this was not a modern misapplication: "*quin recentiore ætate dictum sit dubitare nos non sinunt Gallorum vermeil et vermillon Hispanorumque bermejo et bermellon*." But Gesner establishes its antiquity by a reference to Columella, who speaks of "red grapes" as *uva vermiculæ*, and applies the same term to "red wheat."

In the second class of opaque reds, the pigment first known to the ancients was red-ochre; earth tinged with a peroxide of iron, which was called *μίλτος* by the Greeks, and *sinopis* by the Romans, from its being found at Sinope in Pontus. With this they decorated their galleys; whence Homer designates the ships of Ulysses as *μίλτοπαρροι* (ib. ii. 637.), and Herodotus says all ships were smeared with it, *μίλτηλοιφές* (b. iii. 58.). Herodotus also describes two tribes of Libyans who coloured their bodies with *μίλτος* (b. iv. c. 191. 194.); and Ælian incidentally mentions that the practice prevailed in some parts of India of tinging the eyes with it (b. xviii. c. 25.).

Pliny attests that this earthy red, "*rubrica*,"

as he calls it, was in use in the early ages (before the discovery of the mineral reds known as *minium* and *cinnabar*) for painting the statues of Jupiter; and he quotes the authority of Verrius to show that victorious generals painted their bodies with it, and that, so adorned, Camillus celebrated his triumph after the conquest of the Gauls (b. xxxiii. 36.). But Pliny falls into the double error of confounding the earthy with the metallic reds, identifying "*minium*" with *μάλτος* (although he states that the former was identical with *cinnabar*); and of supposing that cinnabar, instead of being a chemical product of quicksilver, was the arboreal exudation still known by the mythical name of "dragon's blood," because, says Pliny, it consists of the "gore expressed from the body of the dying dragon when crushed by the elephants, mingled with the blood of both the combatants" (xxxiii. 38.). Dioscorides was acquainted with the true origin of cinnabar, and says it was prepared from quicksilver, *ὁδράργυρον σκευάζεσθαι ἀπὸ τοῦ ἀμμίου λεγομένου καταχρηστικῶς δὲ καὶ τοῦτου κινναβάρως λεγομένου*, v. 110.)—but even he is confused between *cinnabar* and *ἀμμιον*, *minium*; and, in speaking of cinnabar, Vitruvius always uses the term *minium* (*de Archit.*, b. vii. 9.). But the narrative of Pliny, however confused, serves to establish the fact that the use of red ochre as a paint was superseded by the discovery of vermilion, the extraction of which from native cinnabar he describes with accuracy as practised in his time in Spain and Asia Minor. He proceeds to explain that the painters, who were at first induced by the superior brilliancy of vermilion to adopt it in their monochrome pictures, finding its tendency to discoloration, and the trouble thereby entailed in protecting or renewing it, were forced to discontinue its use, and to return to that of ochre "*rubrica*" and *sinopis* (b. xxxiii. 39.). Notwithstanding these errors of Pliny, however, he avoided the mistake of confounding vermilion with *vermiculus*, which latter he describes correctly as the produce of the insect which attacks the oak (xxiv. 6.).

The Hebrews were aware of the distinction between the two substances. There are but two cases in the Old Testament in which the Hebrew words for red paint are represented in our English version by "vermilion"; and there is reason to believe, notwithstanding the opposite opinion of commentators, and a different rendering both in the Septuagint and Vulgate, that this translation is correct, and that the pigment in question was the true bisulphuret of mercury. The first instance is that in which Jeremiah (ch. xxii. v. 14.) speaks of a ceiling of cedarwood "painted with vermilion;" and the other in Ezekiel, xxiii. 14., refers to "men portrayed upon the wall, the images of the Chaldeans portrayed with vermilion." The term in the Hebrew text in

both cases is *שָׁשֶׁר* *shāshēr*, a word not occurring elsewhere, and which the Septuagint renders *μαλτῶ* in Jeremiah, and *γραφίδι* in Ezekiel. The Vulgate, with similar indecision, translates *shāshēr* in the first passage *sinopide*, which is equivalent to the *μαλτος* of the Greeks, and the "*rubrica*" of Pliny; and in the second, substitutes for it the comprehensive term "*coloribus*."

Kimchi, the Spanish Rabbi of the thirteenth century, in his Commentary assumes *shāshēr* to be "dragon's blood;" and Gesenius believes it to be red ochre. It is possible, however, that the Babylonians may have ascertained the existence and use of vermilion, the mode of preparing which was known both to the Hindoos and Chinese at a very remote period. And it is evident that the Hebrews avoided the mistake of supposing vermilion, or whatever pigment was meant by *shāshēr*, to be identical with the red tint extracted from the coccus; for in the passages which refer to the dyeing of cloth, the Old Testament writers use the term *שָׁנִי תוֹלַעַת*, *toluath shani*, literally the "*scarlet worm*."

In the Apocryphal Book of the *Wisdom of Solomon*, allusion is made to a carpenter carving an image out of wood, and "laying it over with vermilion and paint" (xiii. 14.). As no Hebrew original exists of this book, which may have been written in Greek by Alexandrian Jews, we can only refer to the Septuagint, which renders the passage *καταχρίσας μαλτῶ καὶ φύκει ἐρυθρίνας*, κ. τ. λ.; and to the Vulgate, which gives "*rubrica*" as the equivalent of *μαλτῶ*.

The error of confounding the colours produced from two such opposite sources was also avoided by the Greeks, who discriminated between the transparent red of the coccus, *κόκκινον*, and the opaque scarlet of cinnabar, *κιννάβαρι*.

The Persians and Arabs were equally clear in referring the crimson dye of their dresses to the *kermes* and *kermesi*, which Salmasius believed to be a derivative from the Latin "*vermis*."

But the Romans, whilst they themselves avoided the error of confounding the distinct origins of the earthy and insect pigments, mainly contributed to the confusion which afterwards arose, in consequence of their applying one and the same term, "*vermiculus*," to denote the several varieties of red colours, obtained from such dissimilar substances. At what precise time this confusion was introduced it is difficult at the present day to determine; but proofs are abundant that at a very early period the whole of these substances, including the dye of the coccus, the red oxide of lead known as *minium*, and *cinnabar* the bisulphuret of mercury, were indiscriminately called by one common epithet of *vermiculus*, which became *vermilion* in mediæval Latin, *vermiglia* in Italian, *vermellon* in Spanish, *vermelt* in Pro-

vençal, and *vermilion* in French; all referable to the same common root.

But a more curious inquiry arises from the circumstance that at a somewhat later period this obscurity was corrected so far as regards one individual of the class; the bisulphuret of mercury succeeded in extracting itself from the prevailing confusion, and has ever since been known exclusively by its own distinctive epithet of "vermilion." It would be interesting to know at what time, and under what circumstances, its emancipation took place; and in attempting to elucidate this, an ingenious friend of mine has suggested a doubt whether at any time the word "*vermiculus*" was really applied to vermilion; and whether the latter term is not susceptible of being traced to another and a totally distinct derivation?

It has already been seen that so early as the time of Pliny, "*cinnabar*" (which is the original name of the mercurial red) began to be confounded with *minium* and with the Indian gum then and ever since known as "dragons' blood;" and it has occurred to my friend whether during the brief period of the Eastern Empire, when chemistry, or rather alchemy, was eagerly cultivated by the Greeks, both at Alexandria and Byzantium, (and especially at the former, where the facilities for its study were increased by more intimate and extended intercourse with the East,) the improved knowledge which was then acquired of metals and their products may not have led to a nicer discrimination as to the nature of the mineral paints, which had been previously obscure and confused. Hence, to distinguish the earthy red which formed the *μίλτος* of the Greeks from the bisulphuret of mercury, the learned of that age may have assigned to the latter its real origin by some term compounded of *Ἐρμῆς* and *μίλτος*, to express the *mitos* of mercury as distinguished from the earthy *mitos*, or red ochre. The Chinese in the same way designate vermilion *yen-chu*, literally "mercury-red." But one difficulty to accepting my friend's derivation presents itself on the threshold; namely, that although in comparatively modern times *mercurius* became a technical synonyme for *argentum vivum*, I cannot find any period at which the Greeks adopted *Ἐρμῆς* as an equivalent for *ὀδράγγυρος*. It has been conjectured that the metal may have been so called in honour of the Egyptian Hermes Trismegistus. Of the works on chemistry produced during the period I refer to so few have been printed that the facilities for verifying this conjecture are rare; but in the numerous MSS. in the libraries of Paris and Vienna of authors who wrote on these subjects, such as Olympiodorus, Hierotheus, Agathodemon, and others, it is probable that more minute mention may be found of mercury and its compounds, and of the nomenclature then prevailing.

Another etymological objection to accepting the derivation suggested from *Ἐρμῆς*, is the obvious one that the compounds of that word generally retain the aspirate, so that *Ἐρμιῶν* and *μίλτος* would become *hermillos* rather than *vermillos*. At the same time it is but fair to observe that in many similar cases the initial aspirate in Greek is represented in Latin by *v*. Thus, *ἑσπέρα* becomes *vespera*, *Ἑσρία*, *Vesru*; *ὑμέτερος*, *vester*; and *Ἑλέα* in Lucania was the *Velia* of the Romans. This analogy, though it lessens, does not overcome the difficulty; but it seems to me deserving of consideration, with a view to discover something more satisfactory than the prevailing derivation, which, apart from its technical incongruity, presents the inconsistency of referring *vermilion* to one and the same root with *crimson* and *carmine*, *vermicelli*, and *vermin*.

It is also worthy of some inquiry to ascertain at what time the term *minium* ceased to be confounded with *cinnabar*,—when the word "vermilion" came into use in Europe, with exclusive reference to the bisulphuret of mercury; also when carmine was with similar speciality recognised as the product of cochineal?

Menage and Caseneuve have each devoted an inconclusive article to this subject. Ducange cites the occurrence of the word *vermilion* in a Latin MS. of A.D. 1073. Gervase of Tilbury, nephew to our Henry II., writing in the twelfth century, describes in his *Otia Imperialia* the production of red die from the coccus, but still designates it "*vermiculus*." Jehan le Begne, a writer on the art of illumination in the fourteenth century, discriminates between red lead and vermilion: "*ne mettez pas mine (minium) par soi, car la lettre en seroit trop cler et mal parant, mais mettez mine avecques vermillon.*" (Quoted in Mrs. Merrifield's work on *Medieval Painting*, vol. i. p. 297.)

Amongst the poets, Dante sings of the

"*Prima vera candida e vermiglia.*"

Chaucer apostrophises—

"Bright regina who made thee so fair,
Who made thy color vermelet and white?"

and Spenser describes—

"Goodly trees him fair beside,
Loaden with fruit and apples rosy red,
As they in pure vermillion had been died."

The word *Cinnabar* itself is also worth the inquiry, whether it be referable to any Oriental root? inasmuch as there is reason to believe that the Greeks obtained their knowledge of the substance *κιννάβαρι* from India, whither it probably came from China. Has the first syllable *Cin* any reference to this origin? as it was at one time conjectured that the word *Cinnamon* might probably mean "*Chinese amomum*"?

J. EMERSON TENNENT.

TECHNICAL MEMORY APPLIED TO THE BIBLE.

A reverend gentleman, a reader of "N. & Q.," has requested me to forward to him more of those verses from the mediæval MS., a specimen of which appeared lately in "N. & Q." (2nd S. ix. 177.) As there may possibly be other readers

who may take the same interest in the subject, I propose to use "N. & Q." as the medium of transmission, if you find them admissible; and therefore send you the verses on the three other Gospels, the Acts of the Apostles, and the Apocalypse:—

MATTHEUS.

Christus	à Magis	in Jordane	dynabolus	in monte	Pater noster
1 Natus	2 adoratur	3 lotus	4 temptat	5 docet	6 orat
Xi quo docet nolite judicare	datur infirmis	Mattheum	xii. Apostolos	Johannem	Sabbato.
7 Dogma	8 salus	9 vocat	10 elegit	11 laudat	12 sata transit,
parabolarū fuit istud exiit qui seminat.	Johannis amputatur	panes	Petro dantur	transfigurationis	in medio statuitur
13 Post enigma	14 caput	15 septem	16 claves	17 decor	18 infans
matrimonii quo homo non sepa- ratur.	operariis datur	Hebræorum clamant hosanna	condas ostendite mihi	prædicat malis	
19 Unio	20 denarius	21 pueri	22 numismaque	23 væ vav	
finem mundi prædicat	venturum narrat	Xus et discipuli	Christus	Christus a mortuis.	
24 Prævia	25 judicium	26 cænant	27 patiturque	28 resurgit.	

MARCUS.

Christus evangelium regni Dei	Xus discipulos quod filii nup- tiarum non possunt jejunare	sibi Jesus xii. discipulos	loquitur dicens, exiit semi- nans ad seminandum	moriuntur demonibus suffo- cati
1 Prædicat	2 excusat	3 sociat	4 proverbia	5 porci
filia Herodiadis	manibus manducare	video homines ambulantes, dixit cæcus	qualia vestimenta non potest facere	per foramen acis non pote- t transire
6 Saltat	7 non lotis	8 ut frondes	9 fullo.	10 camelus
vestimenta sua in via	duo minuta ponit vidua	præcedens judicium prædicatur	comeditur	Xi. celebratur
11 Sternunt	12 æra duo	13 dolor	14 azyma.	15 passio
				16 vita.

LUCAS.

Elizabeth et Maria	Jesus nascitur circum- ciditur offertur in templo	Jordanis Jesus bapti- zatur	duxerunt Jesum ad su- percillum montis	piscatores retia	discipuli eliguntur
1 Concipiunt	2 puer	3 unda	4 præceps	5 laxant	6 duodeni
mater adolescentis	rogat pro filia	foveas habent	mittuntur de ixxii.	Dei demonia ejicio	habes o anima mea repo- sita in annos plurimos.
7 Flevit	8 Jeir	9 vulpes	10 lini	11 digito	12 bona multa.
muller habens spiritum infirmitatis xviii. an- nis erigitur	juga emi quinque	filius prodigus cupiebat implere ventrem	et purpurâ dives indu- ebatur	mundatur in X. lepro- sis	mi Deum non timebat et hominem non vere- batur
13 Inclinata	14 boum	15 siliquis	16 bisso	17 lepra	18 judex

perambulabat Jericho	fratres habentes unam uxorem	quam obtulit vidua	futura prædicuntur	manducatur	Christi	Christi resurgentis.
19 Zacheus.	20 septem	21 era prælia		22 paschaque	23 mors	24 pax.

ACTUS APOSTOLORUM.

Eligitur Mathias	factus est repente de celo	Claudius	communia	Anania et Saphira	diaconi eliguntur	Stephanus
1 Sorte	2 sonus	3 spolit	4 omnia	5 fraus	6 septem	7 lapidatur
baptizat eunuchum	convertitur	descendens de celo velut liatcum	circumcisi adversus Petrum	misit manus ut affligeret quosdam de ecclesia		
8 Philippus	9 Saulus	10 vas	11 disceptant	12 et Herodes		
dixit Paulus ad Elymam inagum	voluerunt sacrificare sacer- dos Jovis et populus	quod nos neque patres nostri	exivit a pythonissæ puella	et Græcis prædicat Paulus		
13 Cœcus eris	14 taurosque	15 jugum	16 spes quæstus	17 Athenis		
principem synagogæ percu- tebant ante tribunal	seditionem movent	invenitur qui ceciderat de fenestra.	ligat Paulum	cœditur Paulus jussu tribuni		
18 Sosthenes	19 Ephesii	20 redivivus	21 zona	22 flagellis		
liberat Paulum a Judæis	audit Paulum	venit Hierosolymam	loquitur Paulus	navis, sed animas evase- runt	venit Paulus.	
23 Judex	24 Felix	25 Festus	26 Agrippæ	27 naufraga	28 Romani.	

APOCALYPSIS.

Candelabra aurea	quatuor ecclesie docen- tur in hoc capitulo	ecclesie in hoc cap. docentur	posita erat in celo	librum et aperire signa- culum ejus	sigilla aperiuntur usque ad sextum
1 Septem	2 bis binæ	3 tres	4 sedes	5 solvere	6 sextum
xii. signati	accipit angelus et implet de igne altaris	abyssi aperuit angelus	septem locuta sunt	duo prophetabunt	
7 Millia	8 thuribulum	9 puteumque	10 tonitrua	11 testes	
Michaëlis cum dracone	bestie seducebant totum mundum	sancti canticum novum	vii. Angeli habent sep- tem	ira Dei effuderunt Angeli	magna damnationem ostendit Angelus
12 Pugna	13 duo	14 cantant	15 plagas	16 phyalas	17 meretrices
reges terræ meretricem	Sancti qui vocati sunt	mortui	ornatam viro suo	et merces mea mecum	
18 Flebunt	19 ad cœnam	20 surgunt	21 sponsam	22 venio jam	

It will be observed that the verses limp occa-
sionally.

Although from each chapter one salient fact
only is selected, yet to those who have previously
read it, that fact, by the association of memory,
will often suggest the rest of its contents.

JOHN WILLIAMS.

Arno's Court.

HOLLAND IN 1625.

The Batavian readers and correspondents of
this journal may be gratified by a just and forcible

description of their native land in 1625, or perhaps
earlier, written by an ingenious Englishman:—

"Were it not for this [the use of navigation], how
miserable would many nations be, who notwithstanding,
industry supplying Nature's indigency, live happily!
What a cold kitchen would be kept in Holland, if they
wanted the sea! They want wood, yet abound in ship-
ping; corn, yet can spare to their neighbours. They
have but little upon their coast of that abundance of
made fish [?]: briefly, of all other things they want
nothing, having raised even from the ashes of their ruined
country a commonwealth like another Phoenix, far more
fair and glorious than the former: the sight whereof in-
vited me sometime to this following expression:—

"Fair Holland, had'st thou England's chalky rocks,
To gird thy watery waist; her healthful mounts,
With tender grass to feed thy nibbling flocks;
Her pleasant groves, and crystalline clear founts,
Most happy should'st thou be by just accounts,
That in thine age so fresh a youth do'st feel
Through flesh of oak, and ribs of brass and steel.

"But what hath prudent mother Nature held
From thee — that she might equal shares impart
Unto her other sons — that's not compell'd
To be the guerdons of thy wit and art?
And industry, that brings from every part
Of every thing the fairest and the best,
Like the Arabian bird to build thy nest?"

"Like the Arabian bird thy nest to build,
With nimble wings thou flyest for Indian sweets,
And incense which the Sabáan forests yield,
And in thy nest the goods of each pole meets, —
Which thy foes hope, shall serve thy funeral rites —
But thou more wise, secur'd by thy deep skill,
Dost build on waves, from fires more safe than hill."

The above extract is from *Englands-Leschequer*, a rare work by John Hagthorpe, 1625, 4°. The verses are not given in *Hagthorpe revived*; or *select specimens of a forgotten poet*, Lee Priory, 1817, 4°. They were, however, contributed by Haslewood to the *British bibliographer*, but without the prose introduction; which is scarcely less remarkable than the verse. BOLTON CORNEY.

Minor Notes.

CHARACTER OF ST. PAUL'S HANDWRITING, GALATIANS vi. 11.—This text has caused great diversity of opinion amongst the commentators; but the translation should be, "Ye see in what large letters I have written unto you with mine own hand." St. Paul here refers to the capital (uncial) letters in which the best and most ancient MSS. of the Greek Septuagint and New Testament are written, as distinguished from the small or cursive letters, in which slaves wrote. (Lewis's *Rome*, i. 86.) Thus Cato the Elder wrote histories for his son, *μεγάλοις γράμμασι*, in large characters. (Plut. *Cato the Censor*, xx.) The writing in Greek capital letters, as in Hebrew, Chaldee, Syriac, Arabic, and Ethiopic, which had then no cursive character, indicated a more solemn and dignified manner, and would be more legible to the Gauls than the cursive character, which even now, from its numerous contractions, embarrasses the Greek student. In legal documents of a more solemn character the writing is engrossed (= *en gros*, or large character).

T. J. BUCKTON.

Lichfield.

A CURIOUS JEWISH CUSTOM.—I remember to have seen some time ago in one of the papers of the day an extract from the *Jewish Chronicle*, containing some account of a custom, periodically observed by certain continental Jews, of burying *defective and otherwise unserviceable copies* of the

Law. On the occasion referred to, the sale of the ground selected for this purpose having been arranged, with other preliminaries, and the sacred MSS. safely deposited in sewn or sealed bags, the party repaired with all due solemnity to the cemetery, carrying the condemned *scrolls*. The sale of the ground alone realised a considerable sum, added to which, certain *fees* which obtained for the highest bidders the office of *grave-diggers* on the occasion, and the honour of this last consignment, amounting in all to several hundred *florins*, were devoted to educational purposes, the erection of schools, and other objects of charity. Perhaps some correspondent of "N. & Q." better acquainted with modern Hebrew usages, may be able to furnish a more detailed and accurate account of so interesting a ceremony, and to inform me whether the above custom prevails throughout the Hebrew community, or is only confined to certain *continental* localities. F. PHILLOTT.

MARY QUEEN OF SCOTS' MISSAL.—The following account of a Missal which formerly belonged to the unfortunate Mary Queen of Scots, now in the Imperial Library, St. Petersburg, is taken from Mr. Holman's *Travels through Russia and Siberia*. 2 vols. 8vo. 1825.

The transcript may be worth perpetuating in the pages of "N. & Q." :—

"This Missal, or Prayer Book is bound in purple velvet; the leaves are of a rich vellum, of a large 8vo. size; it is ten inches long, seven broad, and an inch and a half thick. The sheets are highly illuminated with pictures of saints, with Saxo-Latin inscriptions under them. In various parts were originally blank spaces that have been filled up with observations and lines of poetry in French, and in the Queen's own handwriting, and with two signatures; of some of which the following are translations :—

On the first page :—

"This belongs to me, Mary."

Subsequently :—

"Sad fate! that renders life as drear,
As useless, e'en as death could be,
Whilst all, to add to my despair,
Seems in its nature chang'd towards me.

"No longer, as in times of old,
The wings of fame are spread,
With soaring flight, impartial, bold—
Those times, alas! are fled.

"Her pleasures now are all confined,
And all her favours shine
On those whom fortune (frail and blind)
Regards with smile benign.

"Dull hours, which guided by my fate
In sad succession flow;
The glorious sun in all its state,
Seems but to mock my woe."

J. M. GUTCH.

Worcester.

POSTAGE STAMPS.—A boy in my form one day showed me a collection of from 300 to 400 differ-

ent postage stamps, English and foreign, and at the same time stated that Sir Rowland Hill told him that at that time there might be about 500 varieties on the whole. This seems a cheap, instructive, and portable museum for young persons to arrange; and yet I have seen no notices of catalogues or specimens for sale, such as there are of coins, eggs, prints, plants, &c., and no articles in periodicals. A cheap facsimile catalogue, with nothing but names of respective states, periods of use, value, &c., would meet with attention. If there be a London shop where stamps or lists of them could be procured, its address would be acceptable to me, and to a score young friends.

S. F. CRESWELL.

The School, Tonbridge.

Queries.

FULL-BOTTOMED WIGS.

(2nd S. ix. 441.)

MR. CARRINGTON'S Note upon full-bottomed wigs suggests a Query. How does it happen that the use of it is now confined to the Judges and certain persons of professional rank? and that its assumption by an ordinary barrister would be deemed an impertinence which would subject him to the ridicule of his compeers, and probably to the censure of the Bench? When did this limitation commence? And what was the cause of its adoption?

Another question arises: How comes it to pass that, as the judges gradually assumed the wig, following the fashion of the time, they did not discard the encumbrance, when that fashion ceased to prevail, and have not discarded it since, though the fashion is among things that have been?

In the reign of Charles II. the forensic head-dress of lawyers which had up to that period prevailed, suffered a great change. The portraits of the judges that have come down to us of previous reigns, and indeed through the greater part of Charles's, exhibit the judicial head covered with a coif, a velvet cap, or a three-cornered hat, over their own natural hair; and the upper lip ornamented with a moustache, and sometimes the chin graced with a beard. The latter superfluity had been long discarded; the moustache had gradually disappeared (how soon to be resumed who can tell?); and instead of the coif or cap, the periwig, just imported from France into this country, began to be adopted by the Bench, with the pretence of a coif attached to the back of it.

The wig, however, was not then universally adopted; for though the portrait of Sir Creswell Levinz, who was superseded in 1686, displays this appendage full-bottomed, that of Sir Thomas Street, who continued to sit on the bench during the whole of the reign of James II., is depicted in official costume with his own hair and coif cap.

The wigs of Charles's judges, as far as we can judge from the engravings of their pictures, were innocent of powder. The same may be said of most of the portraits of judges under James II. and William and Mary.

Let it not be thought by these inquiries that I have lost my habitual reverence for the judicial wig, which I doubt not is regarded with awe when it is exhibited in the criminal courts, if it does not inspire any additional respect when used in banco.

I should like to close this article with an inquiry, when barristers first used this appendage, and how soon it attained its present formal cut? Also, what is the meaning of the two tails that are attached to it?

EDWARD FOSS.

LAW OFFICER. — Any of your legal readers will oblige by giving a reference to any report which may exist of the arguments at the bar of the House of Lords some years ago in the claim of precedence between the Attorney-General of England and Lord Advocate of Scotland. J. R.

LINES ON A PIGEON. — Dr. Wm. Lort Mansell, afterwards Bishop of Bristol, in a letter to T. J. Mathias, author of *The Pursuits of Literature*, dated August 9, 1782, sends to him the following lines, most probably his own composition. He says: —

"By the bye, Shaver Hodson swears these six lines are an incomparable parody: —

" 'If 'tis joy to wound a pigeon,
How much more to eat him broil'd?
Sweetest bird in all the kitchen;
Sweetest, if he is not spoil'd.

I swear, my transports, when I've got him,
Are ten times more than when I shot him."

"He says, there is not a word hooked in, and that it is a model for parodying."

Whose lines are here parodied?

J. Y.

"INVESTIGATOR." — Who was the editor of the *Investigator*, a periodical which was published about 1823-24?

A. Z.

"MOST REVEREND," AND "RIGHT REVEREND." — In the Preface to O'Brennan's *Ancient Ireland*, &c. (p. xlv.), the following words occur: —

"As we believe the prefix 'Right Rev.' was a Protestant introduction, for the purpose of giving bishops the rank of 'Right Hon.' and as it is not in accordance with pure philosophy (it is opposed to it), we reject it, and use the words 'Most Rev.' for all Prelates; the prefix 'Arch' being sufficient to mark the difference between a Metropolitan and a Suffragan. We have taken this course, though we find the superscription on Bishop Molloy's letter of 1689 thus given: —

"The Right Rev. Father in God, Peter Tyrrell, Lord Bishop of Clogher."

Dr. Tyrrell was at that time a member of the 'House of Lords.'

Can you tell me whether Mr. O'Brennan, whose

book was published in Dublin in 1855, had any good grounds for the foregoing opinion? When were Archbishops and Bishops first styled respectively "Most Reverend" and "Right Reverend"? And was the latter prefix "a Protestant introduction"? ABHA.

GENERAL BREEZO.—The mention of Dr. Wright (2nd S. ix. 386.) reminds me to put in a Query about General Breezo, Brisot (or whatever be his proper spelling). An old acquaintance of mine, at that period of the dinner when the master of the house usually asks his male guests to join him in a glass of wine, always gave a glance round and said, "Well, gentlemen, shall we drink General Breezo?" The wine was immediately handed round as the expected result of his "toast." Can anyone explain the origin of this? P. P.

CHILDREN WITH BEARDS.—Are any instances known of children being born with hair on or underneath their chins? The other day I saw a child of three years old with quite a little beard under his chin. What is this supposed to signify? D. S. E.

"MISS IN HER TEENS."—

"Miss in her Teens Pitt's nod obeys,
Circassia's bloom her tribute pays,
And all his wishes meets;

• Blushing with rouge, each modest Grace,
With milk of roses from King's Place,
Entrance him in their sweets."

Pitt's tax on perfumery, about 1790 (from *The Asylum*, "Ode to Dundas," vol. iii. p. 119.*)

What was the essence called "Miss in her Teens"? I presume it is now obsolete, yet I should like to know something about its composition and peculiar fragrance. The two other articles were I suppose cosmetics.

King's Place is not so celebrated now as it formerly was; but a few frail nymphs, "painted for sight and essenced for the smell," are still occasionally visible there, seated at the windows "without a bit of blind." W. D.

WHISTLE TANKARDS.—I have heard that a Mrs. Mary Ann Dixon, widow of the late Canon Dixon of York, presented to the corporation of Hull what is designated a "whistle tankard."

It is said to have belonged to Anthony Lambert, mayor of Hull in 1669, when Charles I. was refused admission into the town. As it is believed that there is only another "whistle tankard" in the kingdom, I should like to hear whether such be the case.

The whistle comes into play when the tankard is empty; so that, when it reaches the hands of a toper and there is nothing to drink, he must, if he

wants liquor, "whistle for it,"—which possibly may be the origin of the popular phrase. F. T.

HELEN HOME OF NINEWELLS, wife of Sir A. Purvis, Solicitor-General of Scotland in 1690. Of which of the Laids of Ninewells was she a daughter? A John Home of Ninewells (grandfather of the philosopher), dies in 1695, and has "a scutcheon with his eight branches put up over the door of the church" (see Swinton's *Men of the Merse*, p. 79.). I greatly desire to know the "eight branches": can any Scotch genealogist tell me them?

Is any portrait of Sir A. Purvis in existence?

SIGMA THETA.

EARLDOM OF MORAY.—What were the principal estates of this earldom in 1761? SIGMA THETA.

ARMORIAL BEARINGS.—Wanted, the names of the families to whom the following belong:—

1. Arg. a chevron engrailed between three cross crosslets fitchée sable.

2. Sable, a cross flory argent.

3. Sable, on a chevron embattled, between three fleurs-de-lis argent, two lions passant, gules, affrontée. C. J.

What name do the following arms belong to, and what are the tinctures?—

1. "Between three lions' heads aff^{tee}, a greyhound (or talbot) courant. The whole within a border engrailed."

2. Or: three garbs, gules. A.

CHAIR AT CANTERBURY.—Can you or any of your correspondents kindly give me information as to the former use of the old chair now standing in the south transept of the choir at Canterbury cathedral.

In Winkle's *Cathedrals*, where it is shown as resting at the east end of the crown, I find it described as having been used for the enthronisation of the archbishops of this See; and this view is main'ained by the Rev. J. Dart in his *History of Canterbury Cathedral* (A.D. 1726), although at that time the chair appears to have occupied a different position. He says:—

"Behind the Altar is the Patriarchal Chair, in which the Archbishops have been enthroned. It is plain and remarkable for nothing but the appearance of plain and venerable age."

According to Eadmer, in the eleventh century, after the rebuilding of the church by Bishops Livingus and Ethelnoth, this old chair stood at the west end of the nave in the chapel of the Blessed Virgin; it is called the "archbishop's pontifical chair, made of large stones, compacted together with mortar, placed at a convenient distance from the altar, close to the wall of the church."

And in Hasted's *History of Canterbury Cathedral* (A.D. 1801), in the account of the "glorious

[* We have added the precise reference. We trust W. D. and other correspondents will in future kindly save us this trouble.—Ed. "N. & Q."]

chair of Conræd," the "archiepiscopal throne," which Gervase calls the patriarchal chair, stood behind the high altar, was made of stone, and in it, according to the custom of the Church, the archbishop used to sit upon principal festivals, in his pontifical ornaments, whilst the solemn offices of religion were celebrated, until the consecration of the Host, when he came down to the high altar, and there performed the ceremony of consecration."

Now, in spite of all this testimony to the fact of its having been at all events a seat appropriated to the archbishop, the vesturers[?] at this time describe it to be the throne in which the kings of Kent were crowned.

If you will kindly give me your assistance in determining the real use and history of this venerable relic (which is still, I am happy to say, in good preservation, though the stones of which it is composed are no longer held together by mortar), I shall be sincerely obliged.

EDMUND SEDDING.

PORTRAIT OF CHARLES, SIXTH LORD BALTIMORE.—Can any of your readers inform me if there is a portrait of Charles Calvert, sixth Lord Baltimore, born 1699? There are engravings of George, first Lord (by Thane) Cecil, second Lord (by Booteling), and Frederick, seventh Lord (by Miller): two of which are in the British Museum. A picture of Charles Lord Baltimore was painted by Harding. In whose possession is this picture, and is there any other? And have any such portraits been engraved? It is probable that they were at Woodcote, near Epsom, until the death of the last Lord in 1771, when the property was sold.

X. X.

KNIGHTHOOD CONFERRED BY THE LORDS JUSTICES OF IRELAND.—In the "Life of Sir James Ware the Antiquarian" prefixed to the edition of his works, folio, London (?), 1705, it is stated that "About the year 1629 he received the Honour of Knighthood from Adam Lord Viscount Ely, and Richard Boyle, Earl of Cork, they both being at that time Lords-Justices."

Can any other instance be adduced?

Respecting the edition from which I quote, Lowndes states that "The title-page, with the exception of the general title, are dated Dublin, 1704." In the copy lying before me, I find that two of the titles—those prefixed to the "Annals" and "Antiquities"—are dated Dublin, 1705. The general title has for imprint, "London, 1705."

It would be interesting to know the history of this edition. Who wrote the life of Ware prefixed to it?

JOHN RIBTON GARSTIN.

Queries with Answers.

"CASE FOR THE SPECTACLES."—At p. 5. of this book (London, 1638), occurs the expression "Ne

gry quidem" ("as touching the controversy Ne gry quidem.") Can any of your correspondents explain the phrase? At p. 109. of the same work is the following quotation from a letter of "Huldericus, Bishop of Auspurg," to Pope Nicholas:

"There be some which take Gregory (the Great) for a maintainer of their Sect, whose ignorance I lament; for they doe not know this perillous Decree was afterwards purged by him, whenas upon a day out of his ponds were drawne above 6000 children's heads; which after he beheld, he utterly condemned his Decree, and praised the counsell of St. Paul, It is better to marry than to burne; adding this also of his owne, It is better marry than be an occasion of death."

The decree referred to was in favour of the celibacy of the clergy. I should be glad to be referred to any authority for the worthy prelate's statement.

LIBYA.

[Gry is from the Gr. γρῦ or γρῦ, which signifies the dirt that collects under the nails. Hence "ne gry quidem" means, "not the smallest quantity," or "nothing whatever." Οὐδὲ γρῦ ἀποσπείρεσθαι, Ne gry quidem responde, q.d. ne minimum quidem voculam (not a word). Steph. Thes. on γρῦ.

The genuineness of S. Ulrick's letter to Pope Nicholas I. has been much disputed; and an apparently fair account of the controversy may be seen in Zedler's *Univ. Lexicon*, xlv. 868-9, under the art. "Udalricus." We cannot afford room for more than an abstract. Attention was first directed to the letter in question by Flacius in his *Catal. Test. Veritat.*; and it was subsequently reprinted by Wolff, Calixtus, J. F. Mayer, S. Schelwig, &c. It was also produced in MS. by N. Gallus in a conference disputation with Canisius, 1557. It is prohibited by *Indices librorum prohibitorum*, p. 524. *Mad.* 1667, fol., and denounced as false by many distinguished Roman Catholics, as Bellarmine, Baronius, Gretser, and M. Velsler, the last of whom wrote a life of S. Ulrick. They allege that Ulrick could not have been Bp. of Augsburg earlier than A.D. 924; whereas Pope Nicholas died 867. To this, however, it is replied, that there was another Ulrick who was previously Bp. of Augsburg, and who wrote "Letters" often cited. He probably, if any Ulrick, was the author of the "Letter" in question. We are bound to say that we find no confirmation of the statement respecting the "6000 children's heads."—J. Wolfius, in his *Lectio. Memorabil.* 1600, pp. 241-3, gives the letter of Ulrick at full length, but presents the statement respecting the discovery in the "vivarium" thus qualified:—"Allata inde aliquot centena (plus quam sex millia habet ἀποσπείρεσθαι, sed puto errorem esse in numero) infantum submersorum capita." Flacius, in his *Catal. Testum Veritatis*, 1672, p. 82., has, without qualification, "plus quam sex millia infantum capita." Flacius also states that old copies of the "Epistola" were extant in his day (p. 80.), that Aeneas Sylvius testifies to S. Ulrick's opposition to the celibacy of the Roman Catholic clergy (*ib.*), and (p. 84.) that Calixtus vindicates the Epistle "contra varias objectiones" in his *Tract. de Conjug. Clericorum*.]

HENPECKED.—I am not fortunate enough to possess a copy of the First Series of "N. & Q.," and am unable to say if the phrase "henpecked" has at any time been discussed in it. I have also carefully examined each number of the Second Series of the same work, but have not found any question of the word, either in any numbers yet

issued or in the indices. Under the circumstances I have, at the risk of troubling you with a matter which has very possibly already come under your notice, to ask of your correspondents the origin of the expression, or how it first came in use. K.

Arbroath.

[It may be said of the term "henpecked" (as it may of many other vernacular expressions), that though it be deemed trivial it is grounded on actual observation, and is true to nature and to fact. The ordinary cock of the farm-yard, however bold and fightful in his bearing towards other barn-door cocks, will sometimes submit to be pecked by his hens without resistance. Reaumur relates how, two hens being shut up with a cock, they both together attacked him, and finally succeeded in killing him. Several cocks were afterwards shut up successively with the same two hens, and would have experienced the fate of the first, if not withdrawn in time. "The extraordinary part of this case was, that the cocks were strong and bold, and would easily have governed thirty rebel hens at large, yet, cooped up, did not attempt either to defend themselves, or even to avoid the attacks of the furies, their wives." (Mowbray's *Practical Treatise*, 1830, p. 93. See also D'Orbigny's *Dictionnaire*, 1844, iv. 208.) Hence the peculiar import and significance of the term "henpecked." Cf. Swift's "Cudgell'd husband:"—

"Tom fought with three men, thrice ventur'd his life,
Then went home, and was cudgell'd again by his wife."]

MORICE OR MORRICE FAMILY. — Where shall I find the arms and pedigree of Morice (*interdum* Morrice)? The last of the family was, I believe, the Right Hon. Humphrey Morice, P.C.; M.P. for Launceston and Lord Warden of the Stanaries, and Steward of the Duchy of Cornwall. He possessed a fine seat called Grove House, on the banks of the Thames, close to the present station at Chiswick of the South-western Railway, and which estate now belongs to the Duke of Devonshire. I think Mr. Morice died in 1786, and *sine prole masc.* C. H.

[The Right Hon. Humphrey Morice was connected with the family of Morice of Werrington, in Devon. Arms: Gules, a lion rampant, regardant, or. For the pedigree see Burke's *Commoners*, iii. 234., ed. 1838; and Burke's *Extinct Baronetage*, p. 370., ed. 1844. Humphrey Morice of Grove House, Chiswick, died at Naples on Oct. 18, 1785. A curious anecdote of his humanity to animals is given in Colman's *Random Records*, i. 280. See *Public Advertiser* of 13th Nov. 1782, for an Epilogue spoken by the Hon. Mrs. Hobart, the most fashionable lady of England at that time, containing an allusion to Mr. Morice. His father, who was a Governor of the Bank of England, died at his house in Wandsworth on Nov. 16, 1781.]

STERNE.—I take the following from *Macmillan's Magazine* (vol. ii. p. 133.):—

"In the *Life of Edmund Malone*, by Sir James Prior, which has recently appeared, there occurs the following paragraph, bearing reference to Laurence Sterne:—

"He was buried in a graveyard near Tyburn, belonging to the parish of Marylebone, and the corpse, being marked by some of the resurrection men (as they are called), was taken up soon afterwards, and carried to

an anatomy professor of Cambridge. A gentleman who was present at the dissection told me he recognised Sterne's face the moment he saw the body.'

"It would surely be very interesting if any light could be thrown on this mysterious affair. . . . Can anyone tell who was this anatomy professor of Cambridge . . . ? Is there anyone at Cambridge who could afford information on this subject? It must at least be possible to find out who were the anatomy professors at the University in the year of Sterne's decease."

J. G. MORTEN.

[It is stated in Willis's *Current Notes* for April, 1854, p. 31., that "the professor who lectured on the corpse, C. Collignon, B.M., knew nothing of the identity of Sterne till after the dissection was effected." Wm. Clarke, M.D., in the following number of the *Current Notes*, p. 34., farther adds: "I am sorry that I can give you no information respecting the skeleton of Laurence Sterne, said to be preserved in our Anatomical Museum. There is no record of any such object."]

EDWARD CHAMBERLAYNE, LL.D.—In what year did this editor of numerous editions of the work known as *Chamberlayne's State of England* and subsequently of *Great Britain, die?* and was he an advocate in practice in Doctors' Commons, or was his degree honorary only? J. R.

[After the Restoration of King Charles II. Chamberlayne became Fellow of the Royal Society; and in 1669 Secretary to Charles Earl of Carlisle, when he was sent to Stockholm to carry the order of the Garter to the King of Sweden. In January, 1670, he had the degree of Doctor of the Civil Law conferred on him at Cambridge; and on the 22nd June, 1672, was incorporated in the same at Oxford. He was buried in Chelsea churchyard on May 27, 1703. See Kippis's *Biog. Britan.* and "N. & Q." 2nd S. v. 456.]

SORREL AND SIR JOHN FENWICK.—

"*Illustris sonipes, certe dignissima cœlo,
Cui Leo, cui Taurus, cui daret Ursa locum,
Quæ te felicem felicia prætulere?
Ubera quæ felix præbuit alma parens?
Hibernis patriam venisti ulturus ab oris?
Aut Glenco, aut stirps te Fœniciana dedit?
Sis felix quicunque precor, memorande; nec unquam
Jam sellæ dorsum, fræna nec ora premant.
Humani generis vindex, moriente tyranno,
Hanc libertatem, quam dabis, ipso tene.*"

"To 'Sorrel,' the horse that fell with King William. He had formerly belonged to Sir John Fenwick."—(From *Universal Magazine*, 1768, vol. xlii. p. 183.)

Sorrel was, probably, so called from his colour. A sorrel horse is a kind of roan, what would now be called a strawberry. The Jacobites used to drink healths "to Sorrel." They used also to toast "the little gentleman in a suit of black

[* Since writing the above we have received the following communication from MR. GANTILLON:—

"In *Macmillan's Magazine* for this month there are asked (p. 133.) certain questions about the Cambridge Professor of Anatomy in 1768, the year of Sterne's death. The Professor of Anatomy was Charles Collignon, M.D., Trinity. The Regius Professor of Physic was Russell Plumptre, M.D. Queen's! Messrs. C. H. & THOMPSON COOPER of Cambridge could, perhaps, supply additional information."]

velvet," meaning the *mole* that threw up the heap which caused the horse to stumble and fall. Those were black and bitter days, when party was a real madness, and matters, on both sides, were pushed to extremities.

Is the author of the Latin epigram known?

I believe there is no evidence but Jacobite assertion that "Sorrel" once belonged to Sir John Fenwick; but that assertion was contemporary, and, as far as I know, has never been contradicted.

Fæniciiana is, I suppose, a pun on *Fenwick*.

W. D.

[The Latin epigram is printed in "N. & Q." 2nd S. i. 467.; see also p. 487., where it is conjectured that Dr. Smith is the author of it. Miss Strickland (*Queens of England*, viii. 58., ed. 1854), informs us, without stating her authority, that "King William took possession of all the personal effects of Sir John Fenwick; among others, in evil hour for himself, of a remarkable sorrel pony, which creature was connected with his future history."]

THOMAS FULLER, M.D.—Who was the Thomas Fuller, M.D. to whom we owe the mass of proverbial philosophy contained in

"Introductio ad Prudentiam; or, Directions, Counsels, and Cautions. 12mo. 2 vols. 1726-27, and Gnomologia, Adagies, &c. 12mo. 1732?"

J. O.

[Thomas Fuller was an English physician of some repute in the early part of the last century. He studied at Queen's College, Cambridge, where he took the degree of M.D. in 1681; after which he settled at Sevenoaks in Kent, and died there on Sept. 17, 1734, in the eighty-first year of his age.—Nichols's *Literary Anec.* i. 370.]

BATH FAMILY. — Can any of your genealogical correspondents give me any particulars respecting the Devonshire family of Bath, occupying, *temp.* Henry III., Bathe House, in the parish of North Tawton, and possessed of other estates in the county of Devon?

C. B.

[Walter de Baa, or De Bathe, was Sheriff of Devon in 1217.

Walter de Bathe, perhaps his son, filled the same office from 1236 to 1251, in which year he probably died.

Sir Walter, his son, died in 1276, possessed of lands in East Radton, Harberton, Washbourne, Brixham, and many other places in the county of Devon. This Sir Walter founded a chantry in the parish church of Colebrooke, and was succeeded by his son,

Augustine de Bath, who held the manors of Bathe in North Tawton, Colebrooke, Sheepwashe, and Weare in Topsham, and dying left two daughters his coheirs, Margaret, wife of Sir Andrew de Metstead, and Elinor, wife of Walter de Horton.

This Augustine de Bathe appears to have had a brother Walter de Bathe, who was Sheriff of Devon in 1290, and again in 1324, whose son Thomas de Bathe in the year 1350 lost a suit at law respecting Sheepwash with Elinor, wife of John Holland, daughter and heir of Sir Andrew Metstead.

Prince, in his *Worthies of Devon*, on the authority of Pole and Risdon, says Sir Henry de Bathe, Chief Justice of the King's Bench in 1247, was a brother of Sir Walter de Bathe, the second mentioned above; but Mr. Foss, in his *Judges of England*, shows that this Sir Henry was

son or nephew and heir to Hugh de Bathonia, who was an officer of the King's Wardrobe 1215, Sheriff of Bucks, 1222; of Berks, 1226, and died about 1236. This Sir Henry the Judge, died early in the year 1261; his wife Aliva was of kindred to the Bassets and Samfords, and after his death married Nicholas de Yatingdon. His grandson John had an only child Joan, married to John de Bohun.

Arms of Bathe of North Tawton—Gules, a chevron argent between three plates. We are indebted to Mr. John Tuckett's valuable Devon Collections for the foregoing particulars.]

MARRIED BY THE HANGMAN. — In the articles of war of the Scottish expeditionary army of 1644, occurs the following paragraph:—

"If any common whores shall be found following the army, if they be married women, and run away from their husbands, they shall be put to death without mercy; and if they be unmarried, they shall first be married by the hangman, and thereafter by him scourged out of the army."

Can any of your correspondents inform me what being "married by the hangman" means?

J. F. C.

[Captain Grose, in his *Lexicon Balatronicum*, informs us, that "Persons chained or handcuffed together, in order to be conveyed to gaol, or on board the lighters for transportation, are in the cant language said to be married together."]

Replies.

TEMPLES: CHURCHES, WHY SO CALLED?

(2nd S. viii. 291.)

A correspondent has asked why the word *temple* is appropriated in Roman Catholic countries to the place in which Protestant worship is performed, and quotes the *History of the Republic of Holland of 1705* in illustration of his meaning. The Archduke Mathias alluded to in this quotation I suppose is he who was elected emperor in 1612. At that period the word was in common use, not simply by Protestants in Roman Catholic countries, but specially, and almost alone, by the "Reformed" as distinct from the Lutherans. For reasons which I can easier guess than find stated, Calvin and his followers seem to have preferred the word *temple* as the proper designation of a place of worship. Thus in the *Institutes* (lib. iii. cap. 20. sec. 30., ed. in French, 1562), Calvin says, "Now, since God has ordained to all his people to pray in common, it is also required, that in order to do this, there should be *Temples* set apart," &c. So also in the *Commentary on the Gospels* (French ed., 1563), he says in the preface, which is dated 1555, that at Zurich the refugees from Locarno were not only received and permitted to exercise their religion, "but also a *temple* was assigned them." The preference of Calvin was adopted by his followers, but the Lutherans retained the use of the word *church*. I give an example from Musculus, who published his *Loci*

Communes in 1560, of which I quote the English version (ed. 1563, fol. 254.):—

"It agreeth better with the nature of the New Testament, that the place wherein the people vseth to repayre together, shoulde bee called the Church, than to geue it the magnificall title of Tempels emonge Christian men."

The Calvinists seem to have called their places of worship *temples* because they called the congregation the *church*, and wished to make a distinction. Another reason perhaps was that the Catholics termed the building a church. They remembered also that the Jewish sanctuary was called a temple. They knew too that the ancient church had applied the word temple to places of Christian worship. Examples of this may be found in Suicer, *s. v. ναὸς*. The later Greeks adopted the word *τέμπλον*, and the modern Greek church uses the word *ναὸς* of a portion of the church. Among the Latins the word *templum* seems at first to have been distasteful, but was afterwards used, as may be easily shown; e. g. the Second Council of Nicea, can. vii.:—

"Therefore whatever temples (*templa*) have been consecrated without the relics of martyrs, in them we ordain the deposition of relics with the usual prayers. And he who consecrates a temple (*templum*) without holy relics, let him be deposed."

Among the Syrians the *haiclo* or temple was that elevated portion of the church which is elevated by two or three steps, and accessible only to the priests. In a Jewish Synagogue the *haicel* or temple is the body of the building, just as the *ναὸς* in the Greek churches, the *haicel* or temple, in the churches of Abyssinia, and the *nave* of churches among ourselves. In reference to this word *nave*, there seems to be good reason for believing that it etymologically signifies a temple; and rather comes from the Greek *ναὸς* than the Latin *navis*. Even the general term *temple* has been consecrated among us to all time by the genius of George Herbert.

These remarks have been made merely to show that the peculiar practice of our Reformed neighbours, is not peculiar, but in harmony with the customs of all churches and of all times. It is possible that the word *chapel* would have been adopted, but for the fact that its uses among the Roman Catholics are some of them very repulsive to Protestant feeling; as, for instance, when it is applied to images inserted in the niche of a wall, or set up at the corner of a field, oftentimes from very superstitious motives.

B. H. C.

BURNING OF THE JESUITICAL BOOKS.

(1st S. x. 323.)

The author of "A Few Words on Junius and Macaulay," published in No. 3. of the *Cornhill Magazine* (vol. i. 257. *et seqq.*), after citing the

well-known paragraph respecting the burning of Jesuitical books at Paris, for their *sound consistency*, contained in the letter signed *Bifrons* (April 23, 1768, vol. ii. p. 175. of Bohn's *Woodfall's Junius*), assumes that Bifrons was the same writer as Junius; and then adds:—

"A passage so pregnant with suggestion has of course provoked abundant comment: but all of the loosest description. No one seems to have taken the pains to follow out for himself a hint pointing to conclusions of so much importance, both negative and affirmative."

He then condemns—first, Mr. W. H. Smith, editor of the *Grenville Papers*, for stating that the burning "*probably* took place in or about the year 1732;" and next, "a writer who endeavours to establish a claim for Lord Lyttleton" for assuming that it "*took place in 1764*;" and thereupon he authoritatively asserts: "The burning of books, so accurately described by Bifrons, *took place, beyond a doubt*, as we shall presently see, on August the 7th, 1761." In proof of this assertion, the author adduces a despatch of that year from Mr. Hans Stanley, culled from the State Paper Office, in which was enclosed the original printed *arrêt* of the 6th of August, 1761, condemning the books to be burnt; and then triumphantly closes his paragraph thus: "And a MS. note at the foot of the *arrêt* states that the books were burnt on the 7th accordingly."

Now, sooner or later, a literary error is sure to meet its detection in the columns of "N. & Q." In the present instance, the *several* errors to be found in the "Few Words-article" of the *Cornhill Magazine* were detected *sooner* than they were committed by the author of that article, as may be clearly seen on reference to the *Queries* under the above head, and the thereto subjoined extract, in "N. & Q.," 1st S. x. 323. *et seq.*

It will there be seen that at least one writer had, in 1851, done that which the author of "A Few Words," &c., ought—according to his own rule—to have done, but which he has certainly not fully done, namely, "followed out for himself Bifrons' hint pointing to conclusions of so much importance, both negative and affirmative;"—that, in execution of the *arrêt* of the 6th August, 1761, the books were not "*burnt on the 7th accordingly*;" but that, by the king's letters patent of the same date, the execution of the *arrêt* was suspended for one year; and that on the same day of August in the following year another *arrêt* ordered the execution. The books were accordingly burnt in the latter year, 1762, and, it has been said, on the 17th of August.

The author of the "Few Words-article" has very ingeniously endeavoured to show that Mr. (afterwards Sir) Philip Francis was in Paris on the 7th of August, 1761, when the MS. note stated "the books were burnt accordingly;" and thereby to lead his readers to his own q. e. d. conclusion,

that Francis was Bifrons, and Bifrons Junius, *ergo* Francis was Junius. But if Mr. Wade tells truth, the author's fine-spun theory must fall; for in that gentleman's note on p. 175. of vol. ii. of Bohn's *Woodfall's Junius*, he says:—

"But Francis is not known to have been in Paris that year (1761); he is known to have been with Lord Kinnoul at Lisbon, from which city he returned to England in October."

Ville-Marie, Canada.

ERIC.

THE LABEL IN HERALDRY.

(2nd S. ix. 80. 131. 231.)

In a very interesting paper communicated by J. R. Planché, Esq., F.S.A., on "Early Armorial Bearings," and read by him at the Winchester Congress of the Brit. Archæol. Assoc. in 1845; that gentleman fairly demonstrates that the usual divisions of the shield in modern heraldry, as well as some of the *minor charges*, *crosses*, *annulets*, *mascles*, &c., owe their origin to the necessity for strengthening the long kite-shaped shield in use in the earlier ages of chivalry; and I refer to it to show the probability that to some such necessity as that of distinction on the field, and not to the source suggested by M. G., we owe the adoption of the label in heraldry, as the first of a series of distinguishing marks afterwards developed into a system technically termed "Distinctions of Houses," and more generally known in the present day as "Differences," or marks of "Cadency." They consist chiefly of the label, crescent, mullet, martlet, annulet, and fleur-de-lis, for descendants in the first, second, third generation, and so on,—the next race doubling the distinction; as, a crescent on a crescent, &c.

Mr. Planché adduces an instance of the early use of the label from the Roll of Caerlaverock:—

"Maurice de Berkeley had a banner red as blood, cruselly, with a white chevron, and a blue label because his father was alive."

He farther adds, on the authority of Upton, that the use of the label implies the bearing of a *second* son, generally one of three points (the eldest bearing a crescent or *some other* small difference); the third son one of four points; the next generation substituting a border for difference, which then became hereditary. The accidental origin of the label, otherwise Lambel or file of three points, or Lambrequins (for all these terms are met with), as shown in the quotations given by your correspondents from older authors, is generally assumed to be the correct one by modern writers,—Sir Bernard Burke defining it to be "a piece of silk, stuff, or linen, with three pendants, generally used as a mark of cadency." Nicholls (*vide Compendium*, 2nd ed. 1727, vol. iii.) says:—

"The label is of such dignity that the son of an emperor cannot bear a difference of higher esteem; but the label of three points is not always borne the first of the Differences only, but is *also borne in armory as a charge*, and the French take it for a scarf or ribbon, which young men wore anciently about the neck of their helmets (as we now do cravats), with points hanging down, when they went to the wars, or to military exercise, *in company with their fathers, by which they were distinguished from them.*"

Instances in proof of the statement that the label is sometimes borne as a charge may be found in the arms of existing families, such as Prideaux, Barrington, St. Lo, &c.; and as an illustration of the extended use of the label borne as a difference and a confirmation of the "dignity" attaching to its use in heraldry (above that conferred on it by the Princes of Wales, who have borne it from the time of Edward III. — "a label of three points plain"), I would refer to the differences borne by the princes and princesses of royal blood in the last generation, *each bearing* a label of three points charged with some distinguishing device (roses, fleurs-de-lis, &c.—the late King William III. when Duke of Clarence, a cross between two anchors), excepting only the late Duke of Gloucester, who bore (in addition to the Prince of Wales' label, one of three points plain,) a label of five points variously charged to mark his descent from the *Prince of Wales*, eldest son of George II., of whom his father was third son, and therefore *brother* of King George III. It may not be unnecessary to add in conclusion that in the case of families undoubtedly descended from one common ancestor, the descent of each branch is not sometimes to be traced by variations in the coat armour borne by each family—the insignia belonging to the name being borne in common by all, without any difference or mark of cadency; the wide-spread and honourable house of Wyndham, for instance, bearing universally the chevron and lions' heads for arms, the lion's head and fetterlock slightly varied in some cases for crest, and *au bon droit* for motto. In the case of Prideaux, the difference of the label, though borne as a permanent charge, marks the fact that two lines at least of the elder stock have become extinct, though the arms now borne by that family are assigned by Burke to Orchardton, whose heiress married Herden Prideaux towards the close of the twelfth century. The same may be said of Barrington, the direct line having failed on the death of the fifth baronet of the name, at the commencement of the last century.

HENRY W. S. TAYLOR.

Portswood Park.

BALK, AND PIGHTEL OR PIKE: VENTILATE.

(2nd S. ix. 443.)

The first of these words I have not heard used by rustics for a long time, but when in use it

indicated a ridge of land left unploughed between the furrows, or a strip of grass at the end of a field. The Saxon term was *balc*, and the Welsh use the same word now, I believe. Skinner derives *balk* from *Valicare*, Ital., to pass over; but I confess to being presumptuous enough to think this rather far-fetched. The most common use of the word *balk* now is to indicate the imaginary boundary at one end of a billiard table.

The word *pightel*, or as it is also spelt, *pickle*, *pycle*, and *plinge*, is used principally in those counties where the East Anglian dialect prevails, as Norfolk, Suffolk, and Cambridgeshire. It designates a small enclosed field attached to a dwelling-house or cottage, but I never heard it applied to "an enclosure surrounding a dwelling-house," nor do I think the word at all "synonymous with lawn." If, therefore, our American cousins use the word in such a sense, they have given it a meaning of their own. In Suffolk the word *pightel* is principally applied to the closes or small fields in which flax is grown.

The etymology of this word is involved in much obscurity. Cowel gives the Italian word *piccolo* as the derivation, and most dictionaries, which have the word at all, give the same derivation. Although it is a formidable thing to differ from authorities like Cowel and Todd, I am for many reasons unwilling to adopt the derivation they give for the East Anglian word *pightel*. A friend of mine, and contributor to "N. & Q.," whose knowledge of the East Anglian dialect and the Saxon language is far more extensive than my own, has suggested that the word in question is derived from a Saxon root which is now lost. Again I would suggest the word *pight*, an old form of the past participle of the verb to pitch, as a not impossible derivation for *pightel*. The word *pight* is used several times by Spenser in his *Fairy Queen* and *Shepherd's Calendar* in the sense of fixed or placed; Shakspeare also uses the word in a similar sense, and Fabian says:—

"The kynge then *pyght* his paulyons and strengthened his felde for sodayne brekyng out of the Turkes."—Vol. ii. 1272.

There is also the obsolete verb *to pight* (not to be found in Johnson), which is akin to the A.-S. verb *pycan*, to prick, and may be derived perhaps from *pigg*, Su. Goth., meaning to pierce. It is so used by Wicliffe in his Translation of the Bible:—

"And eftsoone anothir scripture seith, thei schulen se into whom thei *pighten* thorough."—*S. John*, xix. 37.

Pightel would thus mean, as H. N. suggests, a piece of ground staked out.

In the neighbourhood of Cromer, Norfolk, *pightels*, especially when laid down in grass, are often called *lokes*, probably from the Saxon verb *locan*, to look, because they adjoin the homestead

and are overlooked by it. Near Lowestoft, Suffolk, I heard the word *loke* applied to a green lane, on what principle I do not know.

The words *pightel* and *croft*, the meanings of which are almost identical, are still to be met with in deeds. The latter word is used in almost every county of England to denote a field of some sort, generally pasture or meadow land. The words *garth* and *toft*, too, are not unfrequently met with; the former especially, which means more properly a piece of garden ground; the latter is applied to a piece of land on which a building has at one time or other stood. *Garth* and *croft* are both Saxon, and *toft* finds its equivalent in the Su. Gothic word *toft*.

I do not quite know to what "new and expressive use of the word ventilate" H. N. refers: he surely cannot mean the expression "to ventilate a subject," as this is by no means a new use of the word. The word *ventilate*, in the sense of to examine or discuss, is used by Fell and by Aycliffe; and Abp. Sancroft, writing nearly two centuries ago, has the following sentence in one of his works:—

"Nor doth the victor commonly permit any *ventilation* of his dictates: for when the body is a slave, why should the reason be free?"—*Modern Politics*, §. 5.

If this be not the use to which N. H. alludes, he will perhaps favour us with an example of the word applied in the new sense he spoke of.

As I have been speaking so much of Norfolk, I think this not an inappropriate place to add my testimony to that of Ache as to the universal use of the word *dickey* for donkey on and near the east coast of Norfolk. J. A. PN.

The word "ventilate" is of no modern origin; it was used in England before the existence of America was known to civilised man.

It was the ordinary term used in courts of law from the earliest day to signify the raising of a discussion on any point. (See Du Cange, "*Ventilare causam*—*eam agitare, de ea disse- rere*.")

An instance of its use in France is cited, A. D. 1367:—

"Et toutes leurs causes mues et à mouvoir, soient ventilées et déterminées . . . en nostre chambre de Parlement."

Another instance is cited more than two centuries earlier:—

"Cumque diu hæc causa fuit ventilata."

In pleadings in our own courts, especially the ecclesiastical, the word is of ordinary occurrence, and has been used for at least seven centuries.

X. X.

Your American correspondent H. N. will find that the word "ventilate" was used in England in

its present sense above three hundred years ago. It is in Sir T. Elyot's *Governour*, and in Bishop Hall's *Old Religion*, the quotation from which, being shorter, I add:—

"The ventilation of these points diffused them to the knowledge of the world."—C. 2.

Harrington also has it in his *Oceana*; and other examples will be found both in Johnson's and Richardson's *Dictionaries*. D. S.

This word has long been used by the French in the sense to which I suppose H. N. alludes. The *Dictionnaire de l'Académie* has the following:

"Ventiler, v. a. Il signifie aussi, discuter une affaire, agiter, débattre une question avant que d'en délibérer en forme. Il faut ventiler premièrement cette affaire; ce sens est vieux."

JOHN WILLIAMS.

Arno's Court.

In replying to your correspondent, the explanation must necessarily be received as derived from authorities under the influence of local phraseology: it may admit of that derivation which is peculiar to folk-lore, but the words are familiar throughout the county.

Balk, in Blofield Hundred, Norfolk, is, in the language of your querist, the "raised earth thrown up by two adjoining furrows," and is common on whole fields where lands lie fallow for the winter.

Rie-balk, probably "raised balk," is applied where one furrow only is made, the raised earth resting on the unploughed soil.

Mire-balk. Where lands are cultivated in open fields a single strip is left to mark the limits of each occupation.

Pightel is a small field, seldom if ever exceeding two acres, but it is generally preceded by a prefix, as Ball's, Parson's, or Cherry-tree, Pightel. Where it forms part of an old wood from which it is separated by a road or river, &c., it is called a "Spinny." H. D'AVENEY.

DUTCH TRAGEDY.

(2nd S. viii. 309.)

W. J. F. writes in the *Navorscher*, x. p. 174.:

"After a cursory perusal of the number in which J. F. J.'s query was inserted, I thought I would be able to point out where the 'Curiosities of Literature' he mentions were to be brought home. I opened the work he had recalled to my mind, and wondered at so much conformance and so much deviation. It was not long before I had come to the inference that the author of *Remarks upon Remarks*—be it then in good faith or knowingly—had mashed up several pieces of the same poet (and perhaps also of others) and had thereupon founded his indictment. After a repeated reading of the article, I saw that my supposition very well congrued with the querist's, where he says: 'I observe the author prefers facetiousness to accuracy, though I cannot accuse him of wilful falsification.'

"Now this is what I know of the matter:

"In vol. iii. of the *Pamphiere Wereldmeest alle de Rijmen en Werken van J. H. Krul, afgezonderd in vier Deelen* (Tot Amsteldam. In 't jaer MDCCCLXXXI) one meets with a '*Blij-eindend Treurspel* (well-ending Tragedy) *Helena*,' in which a dialogue occurs between the heroine and her lover Rogier, treating of their premeditated flight; further on Rogier appears before Helena's bed, and indeed makes a speech of thirteen lines, but in spirit and manner quite different from the alleged. The reclining Helena—in the way in which she is figured on the corresponding engraving—in my opinion would pass as well for the image of a man with a toga-like robe and a very long and broad band. The head, which is uncovered and very large, could very well give birth to such a mistake. In the same tragedy [a well-ending one!], a person, yclept Karel, transpierces himself, because the young lady he loves does not accede to his wishes, by resisting the proposal of a run-away match, and this in obedience to her parents, who would not approve of their wooing, and also because her inflamed admirer had killed some one a few moments ago. Kar.'s ghost now appears, with a torch to his lady love, who is sleeping 'in the shadow of the glistening alder-trees'; and addresses the unconscious fair one in the following strains:

"Waek op ELYZABETH, waek op, waek op van 't slapen,
En ziet uw KAREL hier (ELYZABETH) wanschapen,
Met wangen bleek; waek op, aenschouwt wie dat ik
ben,
Een die u niet genoeg voldoen met bidden ken."
[Wake up, Elizabeth, wake up, wake up from dozing,
Elizabeth, look up, thy cruel eyes unclosing,
And see thy Karel now, so shapeless, pale and drear,
And what thou mad'st of him, unmoved one, look
here!]

"Now upon this page there stand 14 lines: but on the following one the text still proceeds uninterrupted for 18, a cut being interjected between these and the former. O conscientious Critic! Somewhat later, Elizabeth comes forth 'with a nun's habit and a skull,' her image corresponding well enough with its description in the query as 'thin'; but I note by the way, that she does not seem to be carrying the nun's dress with her, as the play says, but looks as having it on, though no doubt it is an 'idealised' one.

"I leave it to literary men, more competent than I am, to decide whether Krul's works ought to be produced as 'fair specimens of Dutch Tragedy.'

"To conclude I must confess, that I have not been able to discover either Maximinus or his monologue; now, however, it will not be difficult to find him out: I had no leisure to do so at present."

The Editors of the *Navorscher* add:—

"That Krul's *Helena* was to the taste of a tasteless public is evident from the different editions existing of his works. Besides the above quoted, the *Mantschappij der Nederlandsche Letterkunde te Leyden* possesses three issues of the author's works. See the *Catalogus van Tooneelstukken*, pp. 129, 130."

J. H. VAN LENNEP.

Zeyst, near Utrecht.

WRIGHT OF PLOWLAND (2nd S. ix. 313.)—I believe the arms mentioned by your correspondent ACHE as being quartered with those of the above family, and for which he wishes to find an owner, to be those of the Yorkshire family of Ryder

(Guillim, p. 114.). Kent, in his *Banner Displayed*, vol. i. p. 207., attributes the same arms, viz. az. three crescents or, to the families of Ryder or Rider, Harvey of Gloucester, Raby of Durham, and Courtin of France. Sir Wm. Ryder, Knight, Lord Mayor of London in 1600, bore the same arms with a mullet for difference. J. W.

A FATHER'S JUSTICE (2nd S. ix. 426.) — The story is told of Zaleucus, the famous Locrian law-giver, by Ælian, *Var. Hist.* xiii. 24.; and *Valerius Maximus*, vi. 5. *ext.* 3. W.

URCHIN (2nd S. ix. 423.) — Allow me to submit to your correspondent the following derivation of the word *urchin*. *Urchin* is derived from the Armoric *Heureuchin*, and appears to have been applied to a boy in the same manner as the word hog to a man; that is, as a designation of his disagreeable uncivilised propensities. The word, I think, is seldom, if ever, employed as the cognomen of a *little boy* without some idea of aversion, although it indeed sometimes amounts only to mere contempt. W. B.

HENRY KING (2nd S. ix. 432.) — The preface to Henry King's *Metrical Version of the Psalms* is subscribed H. K. with a B.C. interlaced, which is no doubt the monogram used in the *Antidote against Error*, and rightly conjectured by Lord Monson to apply to the Bishop of Chichester. J. O.

MARCH HARES (2nd S. viii. 514.) — As I contributed the explanation of this proverb to Wright's *Dict. of Obsolete and Provincial Words*, whence it was copied, I presume, into the recent edition of Nares' *Glossary*, permit me to say that I have had ocular demonstration of its correctness. After two or three warm days in early spring I have seen hares performing strange antics — running a few feet up the stems of trees which were slightly out of the perpendicular, falling down on their backs, leaping up into the air, and uttering strange cries (called by old hunting authors *beating* or *tapping*.) If any reader of "N. & Q." still has his doubts, let him ask some intelligent game-keeper, the best of field naturalists; or, still better, let him ascend a tree in a covert well stocked with these pernicious animals, on such a day as I have described (about five o'clock P.M.) and keep quiet, and he will soon see and hear for himself. E. G. R.

MILTON'S SONNET TO HENRY LAWES (2nd S. ix. 337. 395.) — Perhaps some of the Cambridge correspondents of "N. & Q." will be kind enough to examine Milton's autograph of this sonnet, and inform us whether the original title be as stated by me (on the authority of Dr. Todd), "To my friend, M^r. Hen. Lawes, feb. 9. 1645, on the publishing of his Aires;" or, as conjectured by C. E. "To M^r. H. Laweson his Aires." W. H. HUSK.

PLOUGH (2nd S. viii. 431. 522.) — In Dorsetshire and Somerset, the instrument for tilling land is called a *sull* or *syll*, which is the A.-S. name. Hence *selion* (Fr. *sillon*), a ridge or "stetch" in a ploughed field. But I have some doubts as to P. H. F.'s statement as to the meaning of the law-Latin word *caruca*. Indeed I incline to the opinion that *caruca* and Lord Feversham's "plough" both meant what is called in other parts of England "a team." The team, I imagine, consisted of two yoke at least. In Norfolk, where we plough with two horses, the "teamer" consists of four horses (not *five*, as Halliwell says incorrectly). And I imagine, though I do not wish to be positive, that where they plough with three horses, *six* make a team. In the only Norfolk farm with which I am acquainted, where all the ploughing was done with oxen, to two ploughs eight oxen were kept. Each plough was drawn by two oxen, which were changed four times a day, and in hot weather even more often; and humanity demands this for *ruminant* animals. But to my proof as to *caruca*. *Rotuli Hundredorum*, vol. i. p. 157., col. a. Com. Essex: "Dicunt quod Galfr. de Mores subescacior cessit caruc' Richardi Clerici de Magna Brigh' scilicet vj boves et ij^{or} stottos pree' vj marc', &c." "Caruc" here, whether the word be *carucam* or *carucas*, must be "team" or "teams." Also Cowel's *Interpreter*, voce *PRECARIÆ*: —

"Et etiam debet venire, quolibet anno ad duas precarias carucæ cum caruca sua si habet integram carucam, vel de parte quam habet carucæ quum habet, si carucam non habeat integram et tunc arare debet utroque die quantum potest a mane usque ad meridiem," &c.

Part of a *team* might have been of use, even one yoke might be sufficient, as he had to plough only half the day; but part of a *plough* or *cart*, if he had not a whole one, could have been of no use.

I conclude, therefore, that the *jugerum* was as much as a yoke of oxen could plough in a day; a bovine or ox-gang as much as a *yoke* could plough in a season, not *one ox* as generally defined; and a ploughland or *carucate* as much as a team could plough in a season. Of course this varied with the description of soil. My private opinion, too, is that Richard Clerk's six bullocks and two stots only made one team. E. G. R.

PUBLICATION OF BANNS. (2nd S. viii. 227. 541.) — One of our judges — Baron Alderson I think — laid down the rule that the proper way of reconciling the Rubric and the Act of Parliament is, in those places where there is morning service, to publish the banns after the Nicene creed, but when there is only afternoon service, to publish it after the second lesson. Just at the time that this dictum was laid down, it happened that I had to publish the banns between an old man of seventy and a girl of nineteen, and did so immediately after reading, as second lesson, the account of the

crucifixion. Shocked at the levity which this occasioned, I have ever since published banns immediately after the Nicene creed. But, as I did not follow Captain Cuttle's rule, I would be obliged if any contributor to "N. & Q." would state when and by whom this rule was laid down. E. G. R.

MALE AND FEMALE SWANS (2nd S. viii. 416. 524.) — In some old MSS. which I have seen on swan-marks, the male bird is called *cobb*, and the female *pen* (not hen). Some of the other terms applied to swans are curious. The right of keeping a pair of swans on a public water is called, *cygninota*, a swan-mark, because each person possessed of this right had his distinguishing mark. The right of the crown, sometimes granted to private persons or corporations, of seizing white swans unmarked by their owners is a *game* of swans, *deductus cygnorum*, *une deduite*, or *volatus cygnorum*.

The swan-upper of the owner of the *game* of swans is *magister deductus cygnorum*. The swan-mark of the Dymocks, champion of England, is a mark like a spear cut on the bill. The tenants of the Bishop of Ely's manor of Ely Barton were obliged to cut sloping passages from the pits whence they had cut turf for fuel, that the cygnets, if they fell in, might be enabled to get out.

E. G. R.

"END" (2nd S. viii. 432. 522.) — In Norfolk, in Herts, and in Bedfordshire this word is used as correctly stated by your correspondent W. H. W. T. Thus Hemblington End is the part of the parish of Blofield adjoining to Hemblington. It is, however, restricted to clusters of cottages; and sometimes, where there are cottages in both parishes, a curious confusion in nomenclature arises. Thus, if there were some cottages standing close together in parishes A and B, those in parish "A" would be called "B" end; while those in "B" would be "A" end. I have known this cause a mistake in publishing banns of marriage.

E. G. R.

THE PSALTER OF THE BLESSED VIRGIN (2nd S. ix. 470.) — I have so much respect for S. Bonaventura and his writings, that I should feel truly obliged to your correspondent F. C. H. if he could produce any sufficient and conclusive evidence in support of his assertion, that the imitation of the *Te Deum* is *falsely* ascribed to that eminent saint. F. C. H., however, is wrong in supposing that my only reliance is a "professed examination" of the authorities cited in the note on Father Butler's *Lives of the Saints*. Mr. King of Dublin, in his *Psalter of the B. V. Mary illustrated*, does not merely "profess" to have examined the authorities in question. He gives them *in extenso* (pp. 48—53.); and I think anyone who will examine them must at once perceive that, so far as they bear upon the question at all,

they confirm, rather than impugn, the genuineness of the "Psalter," as the produce of S. Bonaventura's pen. Mr. King himself, with the "authorities" under his readers' eyes, writes, "When we inquire on what authority the note in the *Lives of the Saints* asserts the Psalter of Bonaventura to be spurious, we find ourselves referred to four testimonies, viz. those of *Fabricius*, *Bellarmino*, *Labbe*, and *Natalis Alexander*. No one of these four expresses the least doubt relative to the genuineness of the *Psalter of the Blessed Virgin*." (p. 79.) VEDETTE.

MRS. DUGALD STEWART (2nd S. ix. 386.) — This lady, Helen D'Arcy (not *Jane Anne*) Cranstoun, was the third daughter of the Honourable George Cranstoun, youngest son of William, fifth Lord of Cranstoun (Douglas's *Peerage*, by Wood, i. 369.). She was born in the year 1765; married Professor Dugald Stewart of Catrine, Ayrshire, 26th of July, 1790, and died at Warriston House, near Edinburgh, 28th of July, 1838.

In the Appendix to the new edition of Johnson's *Scottish Musical Museum*, vol. iv. p. 366*, the editor (David Laing) prints some verses beginning "Returning spring, with gladsome ray," which he says "I have reason to believe were also written by Mrs. Stewart."

EDWARD F. RIMBAULT.

PASSAGE IN MENANDER (2nd S. ix. 327. 395. 410.) — Although the original Greek cannot be given, the sentiment is clearly Menander's, for Terence in the *Andria*, founded on Menander's *Andria and Perinthia* (iv. i. 13.) says: —

"Illic, ubi opus est,
Non verentur; illic, ubi nihil opus est, ibi verentur."

"They have no shame when they ought to have it, but when they ought not to be ashamed, they have it."

T. J. BUCKTON.

Lichfield. •

AN ESSAY OF AFFLICTIONS (2nd S. ix. 388. 432.) — I am much obliged to LORD MONSON for the information he has given respecting the author of this rare little book; but wish to offer a few words in reply to his Note. I cannot immediately refer to a copy of the volume, and must confess that I do not remember the monogram. As, however, it is some months since I saw the book, it is very possible that I did notice it without being able to make it out. It often happens that these devices are plain enough to those who have the key to them, but are scarcely to be deciphered without some such aid, at least by ordinary readers.

I believe that the Bodleian Library has recently acquired a copy of the "Essay" with the "Antidote against Error," in one volume.

There can be no doubt that the word "gar-rison" has frequently been used for (what we

should now call) "garrison town," as this is its original signification. But if this were its meaning in the present instance, the title would assert that a *garrison town* had written a letter "to his only Sonne." I understand "garrison" to denote what we should now express by some such phrase as "a member of a garrison." And I think that most of your readers who will take the trouble to refer to my transcript of the title (p. 388.) will agree with me. So on this point my Query is still unanswered. G. M. G.

LAYSTALL (2nd S. ix. 428.)—Many years ago I used to hear this word applied, by a very old gentleman from Cheshire, to a heap which he used to contrive for keeping worms. He was a great angler; and in my boyhood I have helped him to make a *Lay-stall*, by placing *layers* of straw and cowdung alternately upon each other, and well watering the heap when completed. In such a heap, which he always called a *Lay-stall*, he used to keep his worms for angling, but especially *brandlings*, which he most prized. F. C. H.

BRITAIN 1116 B.C. — (2nd S. ix. 402.) — The Chronicle of England by Capgrave gives, what is common in most ancient histories, a fabulous origin, which may nevertheless contain some element of truth. Geoffrey of Monmouth, at the instigation of Walter Mapes, Archdeacon of Oxford, translated the Acts of the British Kings out of the ancient British tongue, which makes Brutus, son of Ascanius, and grandson of Æneas, the first sovereign of Britain and founder of London, and enumerates sixty-seven kings to Cassibellaun, the opponent of Cæsar. Amongst these sovereigns we may recognise the names: 6 Ebrauc (York), 9 Hudibras, 10 Bladud (Bath), 11 Leir (Shakespeare's Lear), 12 Gonorilla, 23 Guithelin (Watling Street?), 34 Margan (the sea), 40 Coillus (King Cole), 66 Lud, and 67 Cassibellaun, who lived B.C. 50. But as the exploits of Arthur, A. D. 450, are still extant mainly in fable, we must not expect historical certainty at a period five centuries earlier, unless confirmed by Greek or Latin contemporary authorities; still less, if we travel further backwards to eleven centuries before Christ, and long prior to written history, if we except the early part of the Old Testament, and perhaps a few authorities to whom Josephus refers at the beginning of his *Antiquities*. Although Geoffrey's list of kings may be fabulous, still it is circumstantial, and the number of the kings corresponds pretty well with Newton's average estimate of the duration of a reign. It is, *prima facie*, preferable to the statement of Capgrave, who simply divides this island into three parts, Logria, Albania, and Cambria, and finds etymological sovereigns for them in Leogrius, Albanactus, and Camber, as he finds Brute for Britain. Nennius, who mentions Brito, the

son of Silvius, and *great-grandson* of Æneas, as ruling in Britain in the time of Eli the priest and judge of Israel, makes no mention of any of the sixty-seven of his successors, which Dr. Giles considers, excepting Cassibellaun, as existing only in the imagination of him who first catalogued them. (*Hist. of Anc. Brit.* i. 49.)

T. J. BUCKTON.

Lichfield.

COLDHARBOUR: COAL (2nd S. ix. 440.) — The first of these words appears to be a vegeto-mineral term. Coal, co-al, *co-aled*, in its participial form, would seem to be an Anglicised corruption of a Latin compound signifying *concretion*. The Lat. *co-al-esco*, *co-al-es*, deprived of its inceptive suffix, might suggest the possibility of such a derivation, denoting material formation, the massing and gradual uniting or growing together of coal constituents. The above etymology may not be acceptable to C. T. and the other numerous correspondents who have with varied success discussed the origin of these words in your pages; but if the one now advanced be admissible, then in the Anglo-Roman name, Coldharbour, *Coaled-arbor*, we have a word expressive of that transitional process of vegetable deposits transformed; in other words, of the Coal-escence stage, or rather concretion of carbonised matter. I fear this is a somewhat strained etymology, but, *quantum valeat*, I offer it for C. T.'s consideration.

F. PHILLOTT.

P.S.—Since writing the above, it has occurred to me that "Coldharbour" might be, after all, only a familiar corruption of the French, *Le Col d'Arbre*, query, a wooded ravine; or, a pass where trees grew. The article dropped would give the anglicised designation, Cold'arbor.

"Coal," in the cognate languages of N. W. Europe, appears as *kohle*, *küle*, *kaal*, *kul*, *col*, and *kol*; terms which sometimes stand for coal the mineral, sometimes for anything that has been carbonised by fire, as when we say "burnt to a coal."

In Hebrew we have *hālā*, to roast, and *gekhālīm*, hot coals. These words in the subsequent pronunciation of Hebrew, which prevailed at an early period, became *kolo* and *gekholim* (the *a* long, as in father, acquiring the sound of *o*). From one of these, probably the latter, we appear to have derived our English *coals*. *Gekholim*, *kohlen* (Ger.), coals.

VEDETTE.

IRISH CELEBRITIES: GARIBALDI, ETC. (2nd S. ix. 424.) — The name Garibaldi or Gerbaldi is derived from the O. H. G. name Gerbold or Garibald (of which the inverse is Bolger), which would either translate "very bold" or "bold in war;" from the O. G. *ger*, war (A.-S. *gar*); *ger*, *valde*, desirous, active; *geren*, cupire, studere, *ger*, a dart. The same root is found in composition of several hundred personal names: as German, Ger-

man, Jarman, O. G. Kermunt, Gærmunt, and the inverse Manger, Mangar, Monger; Gerbert or Charibertus; O. H. G. Gericho, O. G. Gerrich (synom. with the name Cararicus, a ruler of the Franks), whence Gerrish, and the Eng. name Garrick; Gerken; the O. G. Gertraut, "very beloved," whence Gertrude; Gerhart, Gerrard, Girardin; Girauld; Garot, Garrett, and the inverse, Radiger, Irothgar, or Roger (whence Hodge, Hodgkin), Garbutt, and the inverse Bodger; the O. H. G. Gerlind, Eng. Garland; perhaps, as an inverse, Linnegar; Garraway; Alger, Aligar, whence Dante Alghieri; Ludegar, Leodgar, Lutiger or Ledger; Otgar, Eadgar or Edgar; Gerlach, by corruption Garlick; the O. G. Leofgar, and the inverse Gerlof. Indeed MR. GARSTIN himself may derive his name from the same root; for we have the name Garstang, i. e. "Garri's stang or pool;" although Garstin might also be from Garristein.

The French names Pelissier, Pellisier, Peletier, Pelletier are from the Fr. *pelissier*, *pelletier*, a furrier, one who sells skins; from *pellis*, a hide, skin. In like manner the English names Pilcher and Pillischer mean a maker of pilches, a warm kind of upper garment (the great coat of the fourteenth century) from A.-S. *pylche* (Fr. *pelisse*).

R. S. CHARNOCK.

Gray's Inn.

"VANT," DERIVATION OF (2nd S. ix. 426.)—MR. CHARNOCK suggests that the termination *vant* may be derived from the Danish *vand*, water, and gives as an instance of a local name so ending "Bullevant in Ireland." I have searched in vain for any place so called. If, however, I am correct in supposing that name to be a misprint for *Buttevant*, a garrison town in the co. Cork, the common etymology assigned to it will not support his theory.

This town, which was anciently called Bothon, is said to have derived its present name from the exclamation *Boutez en avant!* "Push forward," used by David de Barry, its proprietor, to animate his men in a contest with the M'Carthy's. It was subsequently adopted as the family motto of the Earls of Barrymore, who derived their title of viscount from the place, which was in their possession till sold by Richard the last Lord Barrymore.

JOHN RIBTON GARSTIN.

Dublin.

POPE AND HOGARTH (2nd S. ix. 445.)

"In 1731, he [Hogarth] published a satirical plate against Pope, founded on the well-known imputation against him of his having satirised the Duke of Chand under the name of *Timon* in his poem on Taste. The plate represented a view of Burlington House with Pope whitewashing it, and bespattering the Duke of Chand's coach. Pope made no retort, and has never mentioned Hogarth."—Thackeray's *Lectures on the English Humorists*, p. 238., note.

R. F. SKETCHLEY.

MARTHA GUNN (2nd S. ix. 403.)—The following lines, copied from the tombstone of Martha Gunn, in the churchyard of the parish church of Brighton, will be doubtless acceptable to N. I. A.

"In Memory of Stephen Gunn, who died 4th of September, 1813, aged 79 years.

"Also Martha, wife of Stephen Gunn, who was peculiarly distinguished as a bather in this town nearly 70 years. She died 2nd of May, 1815, aged 88 years."

Under her name follow those of her children, Friend, Elizabeth, Martha, and Thomas. The above is copied verbatim, and may be seen on a tombstone to your right as you enter the N.E. gate of the churchyard.

II. J. MATTHEWS.

MUSWELL, CLERKENWELL (2nd S. ix. 199.)—In the Repertories to the Originalia, 6th part, 31 Hen. VIII. Rotul. xvj., we find the following entry:—

"De homagio Willielmi Cowper et Cecilie uxoris ejus tenentium unum magnum messuagium sive firmam vocatam Mouswell ferme ac Capellam vocatam Mouswell chapell in parochia de Clerkenwell in comitatu Midd. necnon advocacionem etc. ecclesie sancti Michaelis in Wodestrete London. per licenciam Regis inde factam."

ABRACADABRA.

POOR BELLE (2nd S. ix. 364.)—In reply to the REV. MR. GRAVES, I beg to say that the *Dublin Correspondent*, edited by the late Counsellor Townsend, was the newspaper from which I made the cutting anent "Poor Belle." I have got in my possession files of this once influential journal from 1808 to 1821, and to the best of my recollection the extract in question appeared in the file for 1809. I sent the original cutting to the Editor of "N. & Q.," but did not consider it of sufficient importance to preserve any memorandum of the exact date.

WILLIAM J. FITZ-PATRICK.

KIPPEN (2nd S. ix. 444.), in local names, is said to mean a "promontory." It is probably from the Gaelic *ceap*, *cip*, the "top, as of a hill"—doubtless from *caput*. In Irish, besides several other meanings, it has that of "head," a "piece of ground," "district," "limit," "bounds;" and *ceapan* is a "stump," a "small block." Carlisle (*Topog.*) says, *cip*, *kip*, in Irish local names denotes "a file of armed men"! There is the parish of Kippen, co. Stirling; Kippendavie, co. Perth; and Kippure is the name of a mountain, co. Leinster, Ireland. There are several local names compounded of *kip* and *kippet* in Scotland. There is also Kippenheim, a market town in Baden; but this, of course, is doubtful.

R. S. CHARNOCK.

EYELIN (2nd S. ix. 426.)—A travelled friend informs me that the picture by Lessing referred to, is in the Stadel Museum at Frankfort. It represents the tyrant Ezzelin of Ferrara in prison, visited by two monks. For Ezzelin, Byron will afford plenty of information.

E. K.

PRESTON REBELS (2nd S. ix. 404.) — There was printed a very particular list of the rebels in a contemporary broadside in my collection. The following is the title: —

"The Names of the Prisoners try'd at Liverpool from the 20th of January last to the 4th of February following, are plac'd in the following List in the same order as they were try'd: all the Scots are said to be of Prestown, because the certain places of their abode in their own country were not known. Those with the mark (*) to them were found guilty; those marked thus (+) pleaded guilty; and those with no marks were acquitted."

No date or place.

The place of execution is marked opposite to each name — many at Manchester, and more at Wigan, most at Preston. J. M.

Miscellaneous.

NOTES ON BOOKS.

The Miscellaneous Writings of Lord Macaulay. In Two Volumes. *With a Portrait.* (Longman.)

We have in these volumes the completion of the Works of one who has gained for himself the highest reputation as Poet, Essayist, and Historian: and in this collection of the Miscellaneous Writings of Lord Macaulay will be found specimens of his skill in each of the great branches of composition to which he devoted himself. Written at different periods of his life, and varied alike in matter and in form, the various compositions here reprinted serve to exhibit the noble writer's characteristics, — his glowing fancy, his varied and thorough scholarship, and his rich yet classic style.

The collection opens with what may be called the firstlings of his muse, the papers contributed by him to *Knight's Quarterly Magazine* during his residence at college, comprising not only able criticisms on Dante, Petrarch, the Athenian Orators, and Mitford's Greece, but two pieces of imagination — "Fragments of a Roman Tale," and "A Scene from the Athenian Revels," which will be read with great delight; and an "Imaginary Conversation between Cowley and Milton touching the Great Civil War," of which we are told that Lord Macaulay "spoke many years after its publication as that one of his works which he remembered with most satisfaction." These are followed by contributions to the *Edinburgh Review*, foremost among which are the papers on John Dryden and on History, and that matchless specimen of vituperative criticism, the article on Barere. The five admirable specimens of Biography contributed to the *Encyclopædia Britannica*, Atterbury, Bunyan, Goldsmith, Johnson, and Pitt, come next; and the work concludes with the Miscellaneous Poems and Inscriptions, among which will be found "The Battle of Naseby," which we have been so often requested to republish in these columns. Such are the contents of these volumes, the appearance of which will be received with the highest satisfaction by all the admirers of the no less gifted than kind-hearted writer, and who have from the moment of his lamented death looked forward anxiously for such a republication. Lord Macaulay's works form his fittest monument — and if, of these it may be said the Essays are the solid Base, and the History the polished Column, these Miscellanies may well be designated the highly decorated Capital. One word as to the Portrait; — it is strikingly like, and satisfactory in the highest degree.

On some Deficiencies in our English Dictionaries. By Richard Chenevix Trench, D.D., Dean of Westminster. Second Edition, revised and enlarged. To which is added, a Letter to the Author from Herbert Coleridge, Esq., on the Progress and Prospects of the Society's New English Dictionary. (J. W. Parker & Son.)

In the confidence that this admirable Essay will be read by all interested in the subject, we shall content ourselves with drawing attention to this enlarged and improved edition of it, and with announcing the fact that no less than fifty efficient contributors are engaged in the preparatory work for the new dictionary.

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The Sand Hills of Jutland. By Hans Christian Andersen. (Bentley.)

Hans Christian Andersen is one of the most original of modern writers, and one of the most fortunate of the day, for he has escaped imitators. The nineteen tales found in the present volume exhibit all the quaint poetic fancy of his *Danish Fairy Tales*; and while the rich humour of the writer is undiminished, his deep feeling of reverence appears more frequently.

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Notices to Correspondents.

H. M. (Holmstirrh.) We have no recollection of receiving such a Query. Will our correspondent repeat it?

A. Z. The portion of a masque in the Harl. MS. 511., is in the handwriting of Peter Beales, the writing-master. It is a Dialogue between a Squire, Proteus, Amphitrite, and Thomesis, written for the entertainment of Queen Elizabeth.

Dico. See "N. & Q." 2nd S. viii. 413. for the origin of the phrase "To get into the wrong box."

ERRATA. — 2nd S. ix. p. 403. col. ii. l. 46. for "grace" read "pace;" 2nd S. ix. p. 462. col. ii. l. 18. from bottom, for "Bury" read "Bray."

"NOTES AND QUERIES" is published at noon on Friday, and is also issued in MONTHLY PARTS. The subscription for STAMPED COPIES for SIX MONTHS forwarded direct from the Publishers (including the Half-yearly INDEX) is 11s. 4d., which may be paid by Post Office Order in favour of MESSRS. BELL AND DALDY, 186, FLEET STREET, E.C.1; to whom all COMMUNICATIONS FOR THE EDITOR should be addressed.

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(Continued from 321.)

At the close of the year 1603, James was conducting a negotiation through the Nuncio at Paris, by which he hoped to obtain security against conspiracy, by agreeing to grant some amount of toleration to the Roman Catholics.

Matters had reached this stage when an event occurred which put an end to this attempt at conciliation. In the course of the preceding summer Sir Anthony Standen had been sent by James on a mission to some of the Italian States. His selection for this comparatively unimportant service appears to have turned his head. He was himself a Roman Catholic, and was eager to distinguish himself by taking a part in carrying out the grand scheme of reconciling England to the Papal See. He gave out openly as he passed through France that his embassy was one of an important character. Upon his arrival in Italy he entered into close communications with Parsons, the well-known Jesuit, and wrote to Cardinal Aldobrandini, giving him information of the proceedings of the English government, and commenting on them at his pleasure. The Pope, who imagined that the Queen of England was inclined to change her creed, not only made use of Standen

her, but actually sent presents for her to the Nuncio at Paris, who was directed to deliver them to Standen as he passed through that city on his return. But, unluckily for the contrivers of this scheme, by which they hoped to enter England by a back door, Standen was not a man to keep a secret. He had hardly set foot in England when his whole scheme was known, and he was himself sent to the Tower. James, who was always extremely jealous of its being supposed that he was under his wife's influence, was, naturally enough, enraged. Even a less impulsive man would have seen that those who made no scruple of tampering with a wife, would be utterly untrustworthy if ever an opportunity offered of successfully tampering with his subjects. He at once ordered the presents to be returned, and the negotiation to be broken off.

Cecil's letter in which Parry was informed that orders had been given to return the Pope's presents is dated Feb. 14th, 1604*. On the 22nd of the same month the proclamation was issued by which all priests were ordered to quit the realm. It is impossible not to connect these two facts together.

On the 19th March, James laid down in his speech at the opening of Parliament the principles on which he then intended to act. The clergy he would not suffer to remain in his kingdom as long as they maintained the Pope's claim to dethrone kings. He had no wish to persecute the laity, if they would only refrain from sedition. They must, however, cease to attempt to make proselytes, for he would never allow them again to erect their religion in England.

It is plain that the feelings which prompted this last declaration would, sooner or later, draw James back again into persecution. For the present, however, he contented himself with stating that he intended to propose to Parliament some measures for clearing the recusancy laws "by Reason (which is the soul of the law) in case they have been in times past farther or more vigorously extended by Judges than the meaning of the law was, or might tend to the hurt as well of the innocent as of guilty persons."

It was under these circumstances that the Gunpowder Plotters formed their conspiracy. A plot had been discovered in which priests were deeply concerned; it was known that other priests had been engaged in another, the particulars of which were unknown. An attempt to enter into an arrangement with the Pope had been made by James, who in this question probably stood almost alone amidst his advisers, and that attempt had failed. Upon this he took the step of banishing the priests. It was, no doubt, a mistaken step, but it is impossible to say that it was unprovoked.

Immediately after the proclamation for banishing them had been issued, "at the beginning of Lent" * (Ash Wednesday falling in 1604 on the 21st Feb.), T. Winter was summoned to London by Catesby, and was there informed of the plot as being actually in existence. At that time the Parliament which he proposed to destroy had not even met.

The history of the conspiracy itself is too accurately given by Mr. Jardine to need repetition. The history of the gradual change of the king's intentions is less fully known.

On the 17th May †, he expressed his belief that the Papists were increasing, and "wished the Lords and Commons to think of laws to hem them in." James had wished for a condition of things in which there should be no persecution, and no proselytism. He had forgotten that the whole of that class of persons whose consciences would draw them into recusancy as soon as the fines ceased to drive them to church, would never be seen at church again until the fines were reimposed. As might be expected, the number of the recusants was on the increase.‡ The Roman Catholics themselves, about this time, boasted that their numbers had been augmented by ten thousand converts.§ This estimate had the effect of inspiring confidence in the hearts of the malcontents. One priest is reported to have been talking of another Catholic insurrection, and of seizing the city of Chester.|| The report of this conversation was, no doubt, made a few days subsequently to James's declaration, but the increase of the numbers, which excited the Roman Catholics, must have been equally well-known to the government.

On the 4th of June a bill for the due execution of statutes against Jesuits, &c. [1 Jac. I. c. 4.] was brought into the House of Lords. It received several amendments in the Lower House, so that it is impossible to say what was its original form, in which it probably represented the mind of the king at this period.

In the beginning of July an opportunity was offered to James of retracing his steps, and of renewing his schemes of toleration under better auspices than when he had sought to carry them into effect by means of a negotiation with the Pope.

A petition was presented to him in the name of the Catholic laity, in which the following sentences occurred ¶:—

* Confession of T. Winter, Nov. 23rd, Gunpowder-Plot Book, S. P. O.

† Commons' Journal, May 18, 1604.

‡ From Jan. to August, 1604, the number in the diocese of Chester increased from 2,400 to 3,433. "State of the Diocese of Chester," S. P. O., Domestic, ix. 28.

§ Account of a Conversation, &c., May 18, 1604. S. P. O., Domestic, viii. 30.

|| Examination of Beckton, May 20th, 1604. S. P. O.

"And that it may be more apparent to the world that this our lowly Christian desire, and humble demand, shall not in any wayes be prejudiciall to your Majesties Royall person or estate, we offer to answer person for person, and life for life, for every such Priest as we shall make election of, and be permitted to have in our severall houses; for their fidelity to your Majesty and to the State, by which meanes your Majesty may be assured both of our number, and carriage of all such Priests as shall remayne within the Realme, for whom (it is not credible) that we would so deeply engage ourselves without full knowledge of their dispositions; their being here by this meanes shall be publike, the place of their abode certayne, their conversation and carriage subject to the eyes of the Bishoppes, Ministers, and Justices of peace in every province and place where they shall live: by which occasion there may probably arise a kinde of vertuous, and not altogether unprofitable emulation between our Priests and your Ministers. . . . and we shall be so much the more circumspect and carefull of the comportments of our said Priests, as our estate and security doth more directly depend upon their honesties and fidelities."

Whether the temper of the people would have allowed James to accept this solution is doubtful. There can be no doubt that it would have been worth trying.

About the same time James told the French ambassador that, although he meant to consent to the bill, he had no intention of putting it into execution; he merely wished to have the power of using it if any necessity should arise.* As a proof of the sincerity of his intentions, he remitted to Sir T. Tresham and fifteen others the fines due since the queen's death, as an assurance that he would never call upon them for arrears.†

In spite of the king's assurance, the persecuting act was actually carried into effect at the summer assizes in some counties. At Salisbury one Sugar was condemned and executed merely as being a seminary priest, and a layman suffered a similar fate on the charge of aiding Sugar.‡ At Manchester several priests suffered death.§

Mr. Jardine (p. 44.) asserts that the judges, before proceeding on this circuit, received fresh instructions to enforce the penal statutes. There can be no doubt that he is again making a mistake of a year. The language used by letter writers when such instructions were really given in the following year would be inapplicable to the case, unless they were then given for the first time. The following passage in a letter addressed to James by the Constable of Castille as he was leaving England after the conclusion of the Spanish treaty probably points to the true explanation of these executions. He desires:—

"Ut pro sua humanitate ac clementia præcipere dignaretur ne Catholici in Regnis suis ob causam religionis ullam vitæ vel fortunarum subirent discrimen; abstinerentque ministri Regis a sanguine sacerdotum; et de transgressionibus Catholicorum non inferiores judices, qui

* Beaumont au Roi, July 18, 1604.

† S. P. O., Docquet, July 23d, 1604.

sæpe odio religionis veros legum sensus detorquent, sed graviores ac prudentiores a Magistrate Vestra eligendi cognoscere."*

This looks very much as if it was known that the executions at the summer assizes had been the work of the judges. It is quite in accordance with James's character that he should have forgotten or neglected to give those positive orders to avoid bloodshed, which we know that he did give in the following year, even when he was urging on the judges to put in force the penal laws. In default of such instructions, those of the judges who were peculiarly bitter against the Roman Catholics might think themselves justified in putting the statutes in force as they stood. One of the judges at Manchester was Serjeant Phillips, the Speaker of the House of Commons, and consequently fresh from the debates on the act under which he pronounced sentence upon the priests.

On the 5th September, a commission was appointed to preside over the banishment of the priests, but they do not seem to have been very active, if a list of twenty-one priests and three laymen which has come down to us contains the whole result of their labours.† Before their departure they addressed a dignified and respectful letter to the Council, complaining of the injustice of their treatment, and intimating that they did not consider themselves to be bound to remain abroad by any feeling of gratitude to the government which had released them from their prison.

S. R. GARDINER.

LORD BROUGHAM, DAVID HUME, AND PHILARETE CHASLES.

"It is not to be forgotten that injury to the cause of truth has been done by a very eminent person in whose great capacity and celebrity this city takes a just pride, how much soever his talents may have been misapplied; and it well becomes the instructors of youth strenuously to counteract the influence of David Hume, both on account of the incalculable importance of the subject on which he was misled, and also in respect of a far less material circumstance—the disposition of ignorant persons in other countries to represent him as having founded an infidel school or sect in Scotland."—*Lord Brougham's Speech at his Installation as Chancellor of the University of Edinburgh.*

The speech from which the preceding extract is taken has been universally read and admired; and greatly would any one be surprised, as I was, on happening to look into Philarete Chasles's *Etudes sur les Hommes et les Mœurs de l'Angleterre au XIX^e Siècle*, Paris, 1849, and finding that the author, in his chapter on the history and the historians of England, has written as follows respecting Hume and Lord Brougham:—

"Il (Hume) mourut honoré, estimé, et regretté; l'Eu-

rope lut son panégyrique dans quelques aimables pages d'Adam Smith. Entre 1789 et 1810, sa gloire d'écrivain et de philosophe toucha le point culminant. Le mouvement de réaction qui se fit bientôt sentir partit de l'Ecosse même, quand l'école de Dugald-Stewart et de Reid essaya de rétablir les principes de la certitude. Leurs idées gagnèrent du terrain, l'esprit humain, comme l'atmosphère, ne conservant sa puissance vitale que sous la condition d'une éternelle mobilité. Naguère on avait soutenu que tout est probable et possible, mais que rien n'est certain: on se mit à penser que notre conscience est chose certaine; on s'avança ensuite jusqu'à soutenir que toutes les opinions sont un fragment de vérité incomplète mêlée d'erreurs qui la défigurent. La renommée d'Hume se trouva compromise par ce triomphe de l'éclectisme: et Lord Brougham, dans ces derniers temps, lorsqu'il essaya de rejuvenir et de renouveler avec son audace habituelle la gloire du sceptique Ecossais, se fit l'avocat d'une cause qui semblait perdue. Ces variations de l'opinion ne s'arrêteront jamais."

Being ignorant of the fact, left now to be inferred, that Lord Brougham had ever put forth to the world views respecting Hume's scepticism different from those so earnestly inculcated in his lordship's speech at Edinburgh, I would respectfully ask your Paris correspondent, M. Philarete Chasles, to state his authority for the glorification of Hume ascribed to Lord B. in the above extract. I cannot discover, in his Lordship's brief *Memoir* of Hume, any warrant for such a sweeping accusation, which, if well founded, would establish a striking contrast between Lord B.'s present and former opinions regarding Hume's sceptical speculations. Should M. Chasles, on farther inquiry, discover that he has been led into error, he will no doubt be glad to rectify it, which is of the more importance, since his works are much read both on the Continent and in England.

J. MACRAY.

Oxford.

"VIRTUE IS ITS OWN REWARD."

I am under the impression that some years ago a Query was made in "N. & Q." asking for the origin or the author of the above phrase. I am writing this where I cannot refer to your Index, and am therefore unable to satisfy myself on this point, but, if I remember rightly, the sentiment expressed in the above passage was said to have been a rule of the Stoics; and I think the words, or something very like them, *Pretium sui est Virtus*, were quoted as being somewhere in Seneca. A day or two ago I happened to be looking through Silius Italicus, and in the 13th book of his Punic epic I came upon a line which may have been the original of the wise saw in general modern use. It occurs in the course of the description of the descent of the young Scipio to visit the shades of his father and uncle (Gneius and Publius Scipio) in Tartarus. The visitor bewails the calamity which had befallen them in Spain: but the sire commences an ad-

* S. P. O., Spanish Correspondence, Aug. 31, 1604.

first of which has passed into the popular proverb :—

*"Ipsa quidem virtus sibi met pulcherrima merces ;
Dulce tamen venit ad manes quam gloria vitæ
Durat apud superos, nec edunt oblivia laudem."*

I have added the second and third lines, because the three together contain, according to universally-agreeing criticism, the most beautiful of all the sentiments scattered over the *Punica*. They have been lauded for their majesty, purity, power, and wisdom. Barthius declared the lines to be the richest flower in the whole nosegay, and Cellarius could say nothing less of them than that they were "golden." I now wish to ask, as Niebuhr states that Silius took *everything* from Livy, and that the *Punica* is only a *paraphrase* of the historian's prose (an historian, be it remembered, who was as imaginative as a poet, and as partial as a biographer in love with his hero), whether your more learned readers can recall to mind any passage in Livy of which the above can be said to be a paraphrase? I have sought and can find none.

JOHN DORAN, F.S.A.

A NOTE ON BUGS.

Your correspondent J. R. (2nd S. ix. 453.), quoting from Adrian Junius, 1620, adduces various European synonyms for the Cimex, and remarks on the absurdity of the vulgar error which assigns the year 1667 as the date of the first introduction of the insect into England. Allow me to offer a precise and detailed account of the Cimex from the work of Mouflet, who illustrates his text with a woodcut representing a group of creatures only too readily recognisable as genuine bugs. The title of the work is as follows :—

"Insectorum sive minimorum Animalium Theatrum : olim ab Edoardo Wottono, Conrado Gesnero, Thomae Pennio inchoatum : tandem Tho. Moufleti Londinatis operâ . . . perfectum . . . Londini . . . 1634."

Lib. ii. cap. xxv. *"De Cimice,"* gives various synonyms for the insect ;—"Germanicè, *Wanlausz* ; Anglicè, *Wall-louse* ; Saxonice, *Wantzen* ; Brabant. *Wuegluys*, sive spondanum pediculus [*Wueg* is a misprint for *Weeg* = wainscoat]. Galli *Panise* nominant." . . . "Domesticus hic, fastidendum naturâ animal, est corpore rhomboidè, colore nigro, parum rubente . . . fatoremque maxime abominandum expret. Noctu acriter mordendo ex hominum corporibus sanguinem exugit in vite sustentationem. Lucem enim non perferit, eaque nascente in rimas lectorum parietumque se recipit. Post morsum vestigia purpurascencia cum dolore pruriginoso tumida relinquunt . . . Anno 1583, dum hæc Pennius scriptitaret, Mortlacum Tamesin adjacentem viculum, magna festinatione accersebatur ad duas Nobiles, magno metu ex Cimicum vestigiis percussas, et quid nescio contagionis valde veritas. Tandem re cognita, ac bestiolis captis, risu timorem omnem excussit."

This story of the ladies of Mortlake proves the

and, indeed, I have no doubt they may be ranked among our "oldest inhabitants."

I fancy that formerly the cimex was not always called "wall-louse," but frequently "louse," without any prefix, and I suspect it was with bugs, as we now call them, that Pepys,—who could find amusement in everything—made himself merry at Salisbury. In his *Diary*, A.D. 1668, June 12th, he has this entry :—"Friday. Up, finding our beds good, but lousy, which made us merry."

Having settled the question as to the early existence of the cimex in this country, we may next enquire,—At what period was the term "bug" applied to the insect? Much of the confusion relating to the history of the creature has arisen from the fact that the term *bug* was not applied to it till a comparatively recent period. The thing is old ; the word, in its present sense, is new. I need not remind those familiar with old English writers that "bug," or "bugge," originally meant *hobgoblin*, *bugbear*. In some old translation, in Psalm xci. 5., the "terror by night" is rendered the "bug by night." (I have not verified this quotation.) Now it is evident that when the verse was thus rendered, the cimex was not called "bug"; for, otherwise, the translation would have suggested an altogether ludicrous image. No doubt some reader of "N. & Q." will be able to resolve this question,— "When did the word *bug* cease to mean goblin, and become exclusively applied to the insect?" The change must have been rather sudden; for in Todd's *Johnson* I see L'Estrange uses the word in the former sense, while Pope, in a well-known passage, speaks of the "bug with gilded wings." Dean Trench could, no doubt, answer this Query.

JAYDEE.

Minor Notes.*

REMARKABLE LONGEVITY.—The following very remarkable instances of longevity have been duly recorded in the *Dublin Warder*, 26th June, 1824; and deserve, I think, a corner in "N. & Q." :—

"On the 12th instant, at the Countess's Bush, county Kilkenny, Mary Costello [died], aged 102. Her mother, Matilda Pickman, died precisely at the same age. Her grandmother died at the age of 120. Her great-grandmother's age is not exactly known, but it exceeded 125 years; and long before her death she had to be rocked in a cradle like an infant. Mary Costello's brother lived beyond 100 years; at the age of 90 he worked regularly, and could cut down half an acre of heavy grass in the day."

I am not aware of having ever met with a parallel case.

ABHBA.

A NOVEL WEATHER INDICATOR.—In several large farm-houses in Lancashire they use the fol-

renewed every second day. If the day is to be wet, the leech lies close at the bottom of the bottle; if the day is to be showery, it occupies a place about the centre (upward) of the bottle; but if the day is to be fine, the creeping thing lies on the surface of the water. A gentleman in this town informs me that he has tried this for the last seven months, and found it accurately correct: ten times more so, he says, than any glass, patent or otherwise. Is this thing known and used elsewhere? It is, I think, worth a Note, as I have never heard of such an indicator before.

S. REDMOND.

Liverpool.

LORD CLIVE AND WARREN HASTINGS. — A Saturday Reviewer, in an article headed "The Agapemone in Chancery," has this sentence: —

"History tells us how Lord Clive resolved, in the midst of Indian conquests, to repurchase the paternal acres."

Should we not for "Lord Clive" read "Warren Hastings"? It does not appear that the Clive patrimony (Styche) was ever sold out of the family, though, on the Indian conqueror's second return from the scene of his successes, he advanced a part of his fortune to relieve it of encumbrances (see Malcolm, vol. ii. pp. 148-50.).

But of Hastings we know, from Macaulay's famous essay, that —

"He would recover the estate which had belonged to his fathers. He would be Hastings of Daylesford. When under a tropical sun he ruled fifty millions of Asiatics, his hopes amidst all the cares of war, finance, and legislation, all pointed to Daylesford. And when his public life, so singularly chequered with good and evil, with glory and obloquy, had at length closed for ever, it was to Daylesford that he retired to die." — Macaulay's *Essays*, vol. ii. p. 182. (People's Edition.)

In the case of Warren Hastings, the statement of the Saturday Reviewer would have force; but with reference to Lord Clive, who had multiplied estates before he closed his eventful life at the age of forty-seven, it scarcely seems to be correct.

ARICONIENSIS.

THE LION AND UNICORN. — I believe that James I. was the first sovereign of this realm who assumed the lion and unicorn as the supporters of the royal arms. In addition to other evidence, I have a note of a pageant in Cheapside in 1603, where two chorister-boys of St. Paul's delivered, in "a sweet and ravishing voyce," a discourse wherein is the following allusion: —

"Where runnes (*being newly borne*)

With the fierce lyon, the faire unicorne."

Nichols's *Progresses of James I.*, vol. i. p. 358.

Now in a late visit to Corpus Christi Library I copied an "Inventory of the Church Goods of Ely Cathedral," taken in the 31st Henry VIII.;

Supposing the evidence to be conclusive that these animals came together for the first time as supporters to the royal arms in James I.'s time, can any of your readers supply me with an explanation of the reason of their joint appearance on what was doubtless an old vestiment in the 31st of Henry VIII.? HENRY HARROD, F.S.A.

OLD FINGER-POST RHYME. — About forty years ago a finger-post stood at a cross road near to Bunbury, Cheshire; on one arm was written

'If you are troubled with sore or flaw,
This is the way to — Spa."

And on the corresponding arm, in the opposite direction: —

"If sore and flaw you've left in the lurch,
This is the way to Bunbury Church."

Can any correspondent furnish the name of the Spa, which I have forgotten. I believe it no longer exists. U. O. N.

Queries.

LATIN, GREEK, AND GERMAN METRES. — Has any attempt been made to reduce to a system, or give rules for the rendering of Greek and Latin into corresponding German metres? If so, I shall be obliged by a reference to the best or any book upon the subject. Is there in any foreign language a metre similar to that of Tennyson's *Locksley Hall*? — C. E.

DR. B — — AND LUTHER'S STORY. —

"The B — — p of R — — asked Daniel to dinner, though he was contriving that he should be put in the pillory, and took him by the hand at parting, when the chaplain, Dr. B — —, who said the grace, whispered to a person of quality who sat next above him, that this hand-shaking on Palm Sunday brought to his mind the profane story which Martin Luther tells of the Bishop of Bamberg's fool. No doubt the chaplain would have claimed the same kindred as the fool, but for knowing that promotion did not come from that quarter."

The above is from a Whig pamphlet of 16 pages, entitled *High-Flying Loyalty*, with the date 1719, but no place of publication. It is very acrimonious, but now rather obscure. Probably the initials and "Daniel" signify the Bishop of Rochester and Defoe. Can any reader of "N. & Q." say who was Dr. B — —? And what is Luther's story? C. E.

"LA SCHOLA DE SCLAVONI." — In the pavement of the north aisle of North Stoneham church, Hants, there is a large stone upon which is sculptured a spread-eagle, around which is the following inscription in Lombardic characters: —

"SEPULTURA DE LA SCHOLA DE SCLAVONI, ANO DNI MCCCCLXXXI."

monument records? or refer to some authority where satisfactory information may be obtained respecting it? D. B.

THE WANT.—In Quarles' *Sampson* (sec. iv. l. 45.), among other things Sampson is to forbear from eating is mentioned:—

The Want
"That undermines the greedy Cormorant."

To what supposed habit of the mole does this refer? LIBYA.

MARTELLO TOWERS.—The following particulars appeared in the *Hibernian Telegraph*, 28th September, 1804, and in the *Drogheda News-Letter* of the following day:—

"The building the Martello Towers for the protection of the coast from Bray to Dublin proceeds with unexampled despatch; they are in general about forty feet in diameter, precisely circular, and built of hewn granite, closely jointed. Some are already thirty feet high, and exhibit proofs of the most admirable masonry; one has been just begun at Williamstown, near the Blackrock; those from Dalkey to Bray are nearly finished."

Some very just observations respecting them may be found in Sir John Carr's *Stranger in Ireland* (p. 112.), London, 1806; but I wish, for a particular purpose, to learn somewhat more of their history. To whom is the credit of originating them to be ascribed? How many in number? And how much of the public money was expended on their construction? ABUBA.

FAMILY OF HAVARD.—From Jones's *History of Breconshire*, I learn that the Rev. David Havard, vicar of Abergwili in 1730, married Elizabeth, daughter of Edward Howels, and had seven children, viz. four sons, Edward, *s. p.* (Rev.) Griffith, *s. p.*, David, *s. p.*, and Benjamin; and three daughters, viz. Mary, Elizabeth, and Sarah. Information is desired whether or not Mary was married, and, if so, to whom? About the middle of the last century there was one Mary Havard, of Trevecca, near Talgarth, Breconshire, who was clandestinely married to one Joseph Ralph—a person greatly beneath her in sphere of life, and was in consequence not recognised by her family. If any of the readers of "N. & Q." can throw any light upon this subject, to identify these two persons of the name of Mary Havard to be the same, it will much oblige. STUDENS.

BAMFIUS: BLADWELL.—Among the old family portraits which adorn the walls of the manor-house at Swanington in Norfolk is one over which the following lines are inscribed:—

"Vixit Olympiades ter septem Bamfius, ætas
Ter fuit illustri posteritate minor.
Virtutes numera, paucos liquisse nepotes
Comperies, paucos evoluisse dies."

The first line, I presume, is intended to denote

seems to be Latinised), and to whom the second line especially refers. The house and estate were, I believe, for many generations possessed by a family named Bladwell, which has been long extinct. Q.

ALBAN BUTLER.—The Christian name of this learned Roman Catholic divine so closely resembles that of an Alban Butler, gentleman of Clifford's Inn, whose will, dated in 1603, is mentioned by Mr. Hunter in his *Illustrations of Shakspeare* (ii. 47.), that this reference to the latter may perhaps deserve to be made a Note of, especially as I have heard that the early history of the author of the *Lives of the Saints* is involved in some obscurity. N. R.

MARY WILTSHIRE, A DESCENDANT OF THE STUARTS.—When in England in October, 1854, I visited an old spinster, living at Tytherton in Wiltshire, and who, for aught I know, may be living there still. Her name was Mary (*vulgo* Molly) Wiltshire, and she earned her livelihood by selling lollipops and such trifles. After I had been introduced to this lady as a gentleman from Holland, she fell into a kind of ecstasy, and told me, amongst other things, that she was a descendant of the Stuarts. As I could not very well understand her, the most interesting part of her conversation was repeated to me by one of the bystanders. I neglected at the time to inquire whether she could prove her descent, and so now address myself to "N. & Q." Perhaps the Rev. MR. JACKSON, then at Leigh de la Mer, would be kind enough to assist me. J. H. VAN LE

Zeyst Townhouse (whilst polling).

June 12, 1860.

CAMOENS.—Having seen in a local newspaper the mere fact announced that a monument has recently been erected at Lisbon to the memory of Camoens, I should feel obliged if any of your correspondents would give a description of it in your columns, or refer me to some account of it elsewhere. E. H. A.

QUOTATIONS WANTED.—

"Quando puer sedebat in sede lilia," etc.—*St. Brigida*.

"Cæsar regnabit ubique, sub quo cessabit vana gloria cleri."—*Merlinus Antiquus vates*.

Will some one kindly complete the above, and inform me of the exact references? B. H. C.

"And Beauty draws us by a single hair."

AP.

SCOTCH GENEALOGIES.—Where can I find pedigrees of any of the following families?

1. Ross of Balkaile. Where is Balkaile, and does the family still flourish?

2. Gib of Lochtain, Perthshire, 1750.

HON. CAPT. EDWARD CARR. — Can any of your correspondents say to what family "the Hon. Captain Edward Carr" belongs, who about 1725 was renting, and probably residing on, a certain property at Neasdon, a hamlet of Wilsdon, Middlesex?

Brewer, in his *Beauties of England and Wales*, under NEASDON, states that "Lord George Carpenter" purchased a house there in the same year, and resided in it until his death in 1731. By "Lord George Carpenter," I presume he must mean George, first Lord Carpenter, born 1657, created Baron of Killaghy 1719, who, as Major-General Carpenter, defeated the Jacobites at Preston, 1715, latterly sat in the House of Commons for Westminster, and finally died as above, 1731.

W. F. W.

PRICES OF LLANFFWYST. — Can either of the readers or correspondents of "N. & Q." furnish any account of the descendants of the Prices of Llanffwyst, alluded to in Coxe's *Tour in Monmouthshire* (1801), p. 244.; Jones's *History of Brecknockshire* (1809), p. 345.; Rogers's *Memoirs of Monmouthshire* (2nd ed. 1826), Introduction, p. 7.; or Basset's *Antiquarian Researches* (1846), p. 44.; and oblige an original subscriber?

GLWYSIG.

"BUSY-LESS." — Mr. Halliwell (*Fol. Shakspeare*, vol. i.) adopts this emendation of Theobald's, assigning as a reason that "it is so naturally (though perhaps not quite grammatically) formed, its rare occurrence is not, in itself, a sufficient reason for its rejection."

I should be obliged if Mr. Halliwell would inform me, and other readers of "N. & Q.," where this word does occur?

CLAMMILD.

Athenæum Club.

HOWELL, JAMES. —

"A German Diet, or the Ballance of Europe, wherein the Power and Weakness, the Glory and Reproach, &c., of all the Kingdoms and States of Christendom are impartially poiz'd, at a solemn Convention of some German Princes in sundry elaborat Orations pro and con. London, for Hum. Moseley. 1653. Folio."

This work is not mentioned by Lowndes, or his latest editor, Mr. Bohn. The frontispiece represents a man leaning against a tree, which is labelled, "Robur Britannicum"; and beneath, on a scroll, are "Hæc tatus umbrosæ." This plate appears to have been used in another of Howell's works mentioned by Lowndes. The names of the Orators, Verses to Reader, Dedication to Earl of Clare, and Address to Reader, occupy three leaves; the pagination is 1—68., 1—68., and 1—55.; at the end, The Table covers two leaves. Under what circumstances was the book written? DELTA.

THOMAS GYLL, Esq. — Can any correspondent tell me anything of this gentleman, to whom a letter, in the possession of the writer, from the

Rev. William Smith, the rector of Melsonby, and author of *The Annals of University College*, is addressed "at Searle's Coffee House in Lincoln's Inn" about 1728?

DELTA.

WHO IS THE BRIGAND?

"It is, I believe, undoubted that in 1848 the proposal for a *coup de main* on London was made to the revolutionary government of France, not by any obscure adventurer, but by a general officer of great reputation for civil as well as military qualities." — *Letter of 'A Hertfordshire Incumbent' to The Times of Saturday, 23rd June, 1860.*

May I ask the general's name?

P. Q.

LEGISLATURE. — When, and by whom, was the Parliament first styled a *legislative body*?

MELETES.

VALUE OF MONEY. — Can you induce PROF. DE MORGAN to tell us what was the value of money in the reigns of Elizabeth and James, as compared with that of Victoria? I am told by some that the calculation of the old money being five or six times more valuable than our own is erroneous.

G. H. K.

THE LATE LORD DENMAN. — Can any of your readers inform me where Lord Denman was buried? He died, I think, at Stoke Albany in Northamptonshire, September 22, 1854. If there is any inscription to his memory in the church where he was buried, or elsewhere, a copy of the same would greatly oblige

F. G.

Queries with Answers.

"THE SPANISH PILGRIM." —

"The Spanish Pilgrime, or an admirable discoverie of a Roman Catholicke." 4to. London, 1625. 136 pp., Epis. Ded., &c. 8 leaves.

Can you refer me to any account of the above work? It is dedicated to William Earl of Pembroke, and the Epistle of French Translator is signed "J. D. Dralymont," who appears to have made many additions to the text, which are printed in italics.

DELTA.

[The earliest English edition of this work is that printed by William Pousonby in 1598, entitled "A Treatise Paranelical, that is to say, An Exhortation: wherein is showed by good and evident reasons, infallible arguments, most true and certaine histories, and notable examples, the right way and true meanes to resist the violence of the Castilian King: to breake the course of his desseignes: to beat down his pride, and to ruinate his puissance. Dedicated, to the Kings, Princes, Potentates, and Common-weales of Christendome: and particularly to the most Christian King. By a Pilgrim Spaniard, beaten by time, and persecuted by fortune. Translated out of the Castilian tongue into the French, by I. D. Dralymont, Lord of Yarfeme, and now Englished. Printed for him, 1598, 4to." See Herbert's *Ames*, ii. 1276, where occurs the following note: "My copy has in MS. of the time, 'Vz. Don Antonio de Perez, Secre-

tarie of State to Philip II. who came hither into England." The work, however, may be viewed as an amusing specimen of the mystification which so often occurs in French literature. In Spanish, it may be doubted whether it ever existed at all, either as a printed book or a MS. It, however, the French work was really, as it professes to be, a translation, the supposed author of the original was not, after all, Don Antonio Perez, Secretary of State to Charles V. and Philip II., but the Portuguese Dominican, Father J. Texera or Texeira; and the latter appears, on this supposition, under the pseudonym of "P. Ol. [Pierre Olim] Pélerin, Espagnol battu du Temps et persécuté de la Fortune." Then, again, the name of the professed translator into French has all the appearance of being a disguise; "J. D. Dralymont, Seigneur de Yarleme," being, as there is every reason to think, merely the anagram of "J. de Montlyard, Seigneur de Meleray." Marchand, *Dict. Hist.*, art. *Montlyard*. In the catalogue given by Antonio (in his *Biblioth. Hisp.*) of writings, MS. and published, by A. Perez, no mention is made of the "Traité parénétique;" and it is almost superfluous to add that the curious inquirer will in vain search the chorography of France for any such lordship as *Yarleme*."]

AUGUSTINE BRIGGS, OR BRIDGS.—Information is requested respecting Augustine Briggs, or Bridgs, who was mayor of Norwich in 1670, elected member in 1677, and died in 1684. He was a trader, and kept the sign of the "Cock on Tombland." He also issued his token like many others.

I shall be extremely obliged if anybody, who could answer this, will do so either through "N. & Q." or to my address as under.

EDW. A. TILLET.

St. Andrews, Norwich, June 15, 1860.

[A long notice of Augustine Briggs will be found in Blomefield's *Norfolk*, iv. 217. 8vo. ed. 1806, with an engraving of his tablet.]

GLASTONBURY THORN.—Could any of your West Country correspondents give any evidence as to the truth of the story of the Glastonbury thorn? viz. that it always flowers on or about Christmas Day. And whether descendants from it retain the faculty?

R. T.

[For a full account of the holy thorn that grew at Glastonbury, see Warner's History of the *Abbey of Glaston*, 4to., Bath, 1826, Appendix, pp. v. xxxvi. & xxxvii. From the following extract it would appear that this miraculous tree has long since disappeared: "It had two trunks, or bodies, till the reign of Queen Elizabeth, in whose days a saint-like Puritan taking offence at it hewed down the biggest of the two trunks, and had cut down the other body in all likelihood, had he not bin miraculously punished (saith my author) by cutting his leg, and one of the chips flying up to his head, which put out one of his eyes. . . . The remaining trunk, and the place where it grew, Mr. Broughton describes, and says that it was as great 'as the ordinary body of a man, that it was a tree of that kind and species, in all natural respects, which we term a white thorn; but it was so cut and mangled round about in the bark, by engraving people's names resorting thither to see it, that it was a wonder how the sap and nutriment should be diffused from the root to the boughs and branches thereof, which were also so maimed and broken by comers hither, that he wondered how it could continue any vegetation, or grow at all; yet the arms and boughs were spread and

dilated in a circular manner as far or farther than other trees freed from such impediments of like proportion, bearing hawes (fruit of that kind) as fully and plentifully as others do. In a word, that the blossoms of this tree were such curiosities beyond seas, that the Bristol merchants carried them into foreign parts; that it grew upon (or rather near) the top of an hill, in a pasture bare and naked of other trees, and was a shelter for cattle feeding there, by reason whereof the pasture being great, and the cattle many, round about the tree the ground was bare and beaten as any trodden place. Yet this trunk was likewise cut down by a military saint, as Mr. Andrew Paschal calls him, in the rebellion which happened in Charles I.'s time. However, there are at present divers trees from it, by grafting and inoculation, preserved in the town and country adjacent; amongst other places there is one in the garden of a currier living in the principal street, a second at the White Hart inn, and a third in the garden of William Strode, Esq. There is a person about Glastonbury who has a nursery of them, who, Mr. Paschal tells us he is informed, sells them for a crown a piece, or as much as he can get."]

"NE GRY QUIDEM" (2nd S. ix. 485.)—Many thanks for your kind and prompt reply to my Query. On seeing your explanation of "gry" I turned to Liddell and Scott's *Lexicon* (Oxford, 1855), to see whether the word γρύ was to be found in classical authors. I there found—

"γρύ, a grunt like that of swine; οὐδὲ γρύ ἀποκρίνασθαι = οὐδὲ γρύσαι, not even to give a grunt, Ar. Plut. 17.; so, οὐδὲ γρύ, not a syllable, not a bit, Dem. 353. 10., Antiph. Πλους. 1. 13."

This meaning of the word seems borne out by the use of the verb γρύζειν by Aristophanes in his *Plutus*, 454., where it is used in the sense to grumble, to mutter, γρύζειν δὲ καὶ τολμάτων . . . (v. Liddell and Scott on γρύζω).

The object of my Note is to request you to add to the obligation I am already under, by favouring me with a classical authority for the use of the word γρύ in the sense of "the dirt that collects under the nails?"

LIBYA.

[It is out of our power to give any such authority that can strictly be called classical; but perhaps LIBYA will like to see what is said on the subject by Ælius Herodianus, who is supposed to have been born at Alexandria in the second century, and who is styled by Priscian "maximus auctor artis grammaticæ." He writes, γρύ, οὕτως ἔλεγον τὸν ὑπὸ τῷ ὀνυχί τοῦ δακτύλου ῥύπον, ἀπὸ δὲ τοῦτου καὶ πᾶν τὸ βραχύντατον. (Æ. Herodian. *Phileterus*, appended to Pierson's *Mæris*.) In the list of "Verba improbata et expulsa" appended to Forcellini we find "Gry, γρύ, sordes sub unguibus."]

Replies.

ALLEGED INTERPOLATIONS IN THE "TE DEUM."

(2nd S. viii. 352.; ix. 31. 265. 367.)

This rather important discussion cannot be left in the unsatisfactory state in which the last communication of A. H. W. leaves it. I perhaps, therefore, may be permitted to vindicate the integrity of the "Te Deum," and to attempt to

show that the charge of interpolation, though it may be "a clever piece of criticism," is in fact totally destitute of foundation.

It seems that one of the arguments on which stress is laid is, that the hymn is, "according to the venerable testimony of antiquity," *amæbæan*, and that the three versicles on the Trinity interfere with the regular alternation which its *amæbæan* character requires. St. Augustin would not have the last response; but St. Ambrose would both begin and end the hymn. Now, were I to concede the *amæbæan* nature of the hymn, I should still be disposed to dispute the necessity of the second interlocutor having the last word; especially in the unique instance alluded to,—the extemporised doxology of St. Ambrose and St. Augustin on the occasion of the latter's baptism, through the ministry of the former. But I contend that the hymn is not *amæbæan* at all: certainly not from its internal construction; the alternate versicles not being at all the necessary response to the preceding:—in fact, the arrangement of versicles being a mode adopted in comparatively modern times. The "Te Deum" is not more *amæbæan* than the *solo* canticles of the "Magnificat" of the Blessed Virgin, the "Benedictus" of Zachary, or the "Nunc dimittis" of Simeon.

Neither can its alternating construction be proved from the supposed fact alluded to—the mutual responses of St. Ambrose and St. Augustin at the baptismal font. That fact sound criticism has shown to be apocryphal. On what testimony was it supposed to rest? On a certain chronicle which bore the title of the Chronicle of St. Datius, who was Bishop of Milan, and died Jan. 14, an. 552-3. His testimony, both on account of his office, and his proximity to the times of St. Ambrose, was considered entitled to credence. I give the extract immediately bearing on the point:—

"Finita admonitione quam ad populum B. Ambrosius ministrabat, privatum ad eum Augustinus pervenit. At B. Ambrosius, cognita ejus scientia, patefactaque ejus disciplina, quid in arte valeret, qualiter in fide Catholica dissentiret, et per Spiritum Sanctum cognoscens, qualiterque fidelis et Catholicus futurus esset, placidissime et multum charitative eum suscepit.... Tandem nutu divino, non post multos dies, sicut multis videntibus et sibi consentientibus palam observaverant, sic in fontibus qui Beati Johannis adscribuntur, Deo opitulante, a B. Ambrosio, cunctis fidelibus hujus urbis adstantibus et videntibus, in nomine Sanctæ et individue Trinitatis baptizatus et confirmatus est. In quibus fontibus, prout Spiritus Sanctus dabat eloqui illis, *Te Deum laudamus* decantantes, cunctis qui aderant audientibus et videntibus, simulque mirantibus, id posteris ediderunt quod ab universa Ecclesia Catholica usque hodie tenetur et religiose decantatur." *Ex Chronico Datii*, lib. i. cap. 9.

This is the principal foundation for the alleged joint improvisation of the "Te Deum" by St. Ambrose and St. Augustin. But the illustrious

Muratori has shown, in the Appendix ad l. tom. *Anecdotorum*, cap. 6., and in his Preface to the History of Landulphus Senior (*Rerum Italicarum Scriptores*) that the so-called Chronicle of St. Datius was not written by St. Datius at all, but by Landulphus, Senior, who lived several hundred years later; and that there is nothing to prove that St. Datius ever wrote a Chronicle at all; but that certainly that which passes under his name is supposititious as to the authorship. This must be, as it since has been, considered well-nigh fatal to the authority of the Chronicle in this matter; not only on account of the eminent erudition of Muratori, but also of the office he had held of keeper of the Ambrosian library. The title of "Chronicle of St. Datius" had in fact been affixed to the codices by a comparatively recent hand. The answer, also, of A. M. Pusterla, Librarian of the Metropolitan Chapter of Milan; to Mabillon's enquiries as to the genuineness of St. Datius' Chronicle, confirms the conclusions of Muratori. It was as follows (*Analecta Mabill.* tom. i. p. 5.):—

"Non modò non eadem manu descriptum, verum neque ab eodem auctore; nam primam partem scripsit Landulphus senior; secundam Arnulphus, et tertiam Landulphus junior, omnes Mediolanenses Historici. Titulus Chronicorum est recentior, isque est hujusmodi: Chronica Datii Archiepiscopi Mediolani nuncupata."

Another editor of "Fragments of Milanese Historians" makes this remark:—"Libellis quibusdam historicis imperitè præpositum Datii nomen vidimus." And Merati informs us that at the end of the Metropolitan Codex is written, "*vetustissimis characteribus*,"—"Explicit Liber historicarum Landulphi historiographi." Now Landulphus senior, Arnulphus, and Landulphus junior, all wrote between the years 1000 and 1100.

As this passage in the Chronicle was the principal support of the alternate improvisation, I think it will be acknowledged that it has received a rude shock at the hands of so eminent a critic as Muratori. I will also here remark upon the inherent *a priori* improbability of the story. St. Augustin, although a learned and distinguished man, was yet, on the occasion, only a layman, just rising from the humble attitude of a catechumen; while St. Ambrose was an officiating Pontiff, deriving, at the moment, from the solemnity of the function and of the place, an exalting superiority over the neophyte.

However, it must be acknowledged that there was, previously to the time of Landulphus, a floating tradition of the sort, otherwise he could not have recorded it. There exists also a MS. Psalter, which was, anno 772, presented by Charlemagne to Pope Adrian I., who in the year 788 bestowed it upon the church of Bremen, where it was preserved during the space of 800 years, and which is now, I believe, in the Vienna library. In

the Appendix of this Psalter, the *Te Deum* is found, bearing this title — “*Hymnus quem S^{us}. Ambrosius et S. Augustinus invicem condiderunt.*” But there is no great authority in all this; first, on account of the late date 779; secondly, “*invicem condiderunt*” does not necessarily mean that it was jointly extemporised in the church; but rather that it was jointly prepared and composed in the cabinet. The probable origin of the tradition was the sermon attributed to St. Ambrose, numbered 92, in the Paris edition of 1549, and entitled “*De Augustini baptismo.*” This sermon, from internal evidence, from total dissimilarity of style and sentiment, from the incredible assertion put into the mouth of St. Ambrose, that he often prayed to God to be delivered from the captious sophistry of Augustin, whereas it was by hearing St. Ambrose preach that St. Augustin was converted to the Catholic faith, as he tells us in his *Confessions*, lib. v. c. 13. and lib. vi. c. 1.,—from these and similar indications of spurious origin, has been pronounced by all competent critics decidedly supposititious. The Benedictine Fathers have, in consequence, altogether omitted it from their edition of the works of St. Ambrose. And Cave stigmatises it as undoubtedly spurious, with this strong expression, “*Sermo ult^{imus} (92.) de baptismo Augustini, inepti cujusdam nugivenduli est.*” (*Historia Literaria*, ad an. 374.) Landulphus, however, refers to the assertions of the said sermon with approbation (lib. i. cap. 19.), and therefore partly founded his narrative upon them.

Who, then, is to be considered the author of the hymn? It is a very difficult matter to decide. The prevailing opinion inclines to St. Ambrose, who was undoubtedly the author of many hymns adopted in the liturgy. But it is to be remarked that all those hymns are *metrical*, which the *Te Deum* is not. And there exist various ancient MSS. which ascribe it to different persons. There is one at Rome, in which it is entitled “*Hymnus S. Abundii.*” Another, according to Natalis Alexander, is an ancient Benedictine breviary at Monte Cassino, which attributes it to the monk Sisebutus—“*Hymnus Sisebuti monachi.*” Another Codex in the Vatican gives it to the same monk, according to Cardinal Bona. Archbishop Usher mentions a Psalter which makes Nicetas the author. In the Benedictine edition of the works of St. Hilary of Poitiers (A. D. 1693) a fragment of a letter of Abbo, Abbot of Fleury (tenth century), is quoted in the Preface, in which St. Hilary is mentioned as its composer,—“*In Dei palinodia, quam composuit Hilarius Pictaviensis Episcopus, &c.*” Others there are who ascribe it to St. Hilary of Arles or some monk of Lerins. It must have been, when composed, adapted, they say, to the early morning office in choir; as is implied by the versicle “*Dignare, Domine, die isto, sine peccato nos custodire.*”

I have written at such length on this part of the question, that I must try to be brief on the remainder. I entirely dissent from the criticism on the words “*Te Deum laudamus,*” that the necessary meaning is, “*We praise Thee as God.*” Of course, “*O God*” is not accurate. But the strict rendering would be, “*We praise Thee being God* — *ὡς Θεός*, — or “*we praise Thee the God.*” The same construction follows in “*Te Dominum confitemur; Te æternum Patrem, &c.,*” and this is translated in the Common Prayer—“*The Lord, the Father everlasting.*” Each verb has a double accusative, and that is all.

The idea which A. H. W. has suggested, that possibly the “*Carmen*” which the Christians sang to Christ as God, as mentioned by Pliny in his letter to Trajan, was this very hymn, is quite untenable. In the first place, the common people in Bithynia did not use the Latin language: now the original of the “*Te Deum*” is undoubtedly Latin. Second. If the hymn were entirely devoted to the profession of belief in the Divinity of our Lord, it could not have been sung about the close of the first century, when Pliny wrote; they could not with truth have sung — “*Te æternum Patrem omnis terra veneratur*” — “*Te per orbem terrarum sancta confitetur ecclesia.*” Third. The “*Te Deum*” is not a “*carmen.*”

A. H. W. asserts that “the versicles in the even places answer those in the odd places, as far as the interpolated ones, after which those in the odd places answer those in the even.” I have already mentioned that the division into versicles is a modern arrangement; and have already shown that the responsiveness is imaginary. But a singular oversight is here committed, fatal to the argument. For the versicle “*Holy, Holy, Holy: Lord God of Sabaoth*” is in the odd place, and it answers the preceding versicle in the even — “*To Thee Cherubin and Seraphin: continually do cry,*” and this in a manner more closely connecting it, than in any other passage, being separated as to punctuation by a mere comma (Anglican translation) the only instance in the entire hymn.

The title “*Father everlasting*” is certainly given to Christ; but, unless the context indicate that application of the title — and that is the question — it generally would refer to the first Person of the B. Trinity. In like manner, the thrice repeated “*Holy*” is generally referred to the Three Divine Persons. As to A. H. W.’s last suggestion about the words *æternum Patrem*, I answer that the general rule of the Church in addressing God has always been to address the Father; as is quite evident from the usual termination of the Collects and other prayers — “*Through our Lord Jesus Christ Thy Son, &c.*” Of course the Son or the Holy Ghost may be specially addressed as occasion requires, or devotion suggests.

In conclusion, I have to remark that the order of this beautiful hymn is sufficiently patent, and

to a believing Christian, natural — 1. Unity. 2. Trinity. 3. Incarnation. 4. Ejaculations of supplication and praise, poured forth with that unconfounded hope which faith in those mysteries produces.

JOHN WILLIAMS.

Arno's Court.

P.S.—Since writing the above, I have read the replies of F. C. H. and B. H. C. to A. H. W. (p. 407.) As I have entered rather more fully into one portion of the question, I would still be obliged by the insertion of this reply. I am not disposed to agree altogether with B. H. C. in his tracing a close connexion between the "Te Deum" and the Greek "Morning Hymn." Identity of doctrine would produce of itself correspondence of sentiment, and possibly even of expressions. As to the passage he quotes, "We praise Thee, &c.," it is a literal translation, not of the "Te Deum," but of the "Gloria in excelsis"—"Laudamus Te; benedicimus Te; adoramus Te; glorificamus Te; gratias agimus Tibi propter magnam gloriam Tuam." This proves the connexion of the Hymnus Angelicus with the Greek Liturgy.

ON SEPULCHRAL EFFIGIES AT KIRBY BELERS AND ASHBY FOLVILLE, CO. LEICESTER.

(2nd S. viii. 496.; ix. 410.)

I beg to thank your learned correspondent J. G. N. for his courteous reply to my Query, and if I have, as he thinks, "too hastily identified the effigies with the actor and sufferer in the murder" of Sir Roger Beler, which it is not impossible may be the case, I shall be quite ready to acknowledge my error, however much I may regret the demolition of the ancient local tradition on the subject.

I believe, however, that J. G. N., from not having seen the effigies themselves, but merely the engravings of them, has assigned to them a later date than that to which they really belong.

I will notice J. G. N.'s remarks *seriatim* :—

1st. The statement that although Nichols appropriates the monument at Kirkby (or, as it is now invariably called, Kirby) Belers to a Roger Beler, there were several Rogers in succession, is perfectly true, the judge having been the grandson of a Roger Beler, and having transmitted the same Christian name to his son.

The effigies of the knight and his lady (whoever they may be) now rest on a comparatively modern altar-tomb at the east end of the chantry chapel, for the foundation of which the judge obtained a licence, 9 Edward II.; but from a close examination, on a visit which I made to the church a few years ago, it appeared almost conclusive to my mind, from the corresponding size of the slab on which the figures lie, &c., that the effigies had

been removed from the sepulchral recess for the founder's tomb in the south wall, now tenantless; whilst, in addition to the probability that a tomb would be erected to the memory of the founder, one proof to my mind that this represents the judge, and not his son, is, that we know the former was buried at Kirby, whilst the place of sepulture of the latter is not recorded, and there is no other monument of the Beler family in the church.

2ndly. As to the statement of Nichols (*Hist. of Leicestershire*, ii. 225.) that Sir Roger Beler at the time of his murder was "*then very old*," whilst, as J. G. N. asserts, "the effigy, which is engraved in plate xliii. of the same volume, seems to represent a *very young man* in *plate armour*," and probably of the time of Edward the Third."

The engraving here referred to (which I may remark in passing appears to represent the lady as several years older than her husband), although giving a good general idea of the *outline* of the figures, does not accurately show the details. The sculpture itself, if my recollection serves me, represents neither a very young nor a very old man; whilst, instead of the armour being entirely of plate, as shown in the engraving, it is of that transition period during which a considerable mixture of chain-mail and plate prevailed, as I find from my notes made on the spot that the knight is represented with the head resting on the tilting-helm, wearing the conical basinet with a camail of mail attached; a hauberk of mail appears below the surcoat or jupon; the arms and legs are in plate, with gussets of mail at the armpits and insteps; spurs with rowels, and solerets of moveable laminæ on the feet. On the surcoat appears the outline of a lion rampant, which identifies the tomb as that of a Beler, there being no inscription on it.

Although these details will enable us to assign an earlier date to the monument than J. G. N. does, on the supposition that plate-armour only is represented, it does not certainly afford evidence sufficiently conclusive to decide authoritatively whether the person represented is Sir Roger Beler the judge, or his son, as similar examples may, I believe, be found on reference to Stothard's *Monumental Effigies*, Bloxam's *Monumental Architecture*, and other works, early enough in date for the father, and late enough for the son, as but little change appears to have taken place in armour about the period in question.

It is even possible that the monument may have been erected on the death of the judge's relict to the memory of herself and her murdered husband; which, if so, would account for the armour represented being somewhat later in date than that used at the period of his death.

Although the date of the judge's birth is not recorded, we find that his *grandfather* was Sheriff of Lincolnshire, 40 Henry III., 1255-6, and the

earliest notice we have of him is the licence before-mentioned to found a chantry at Kirby, 9 Edward II., 1315-16, — a period of sixty years intervening, in which occurred the deaths of his grandfather and father, and, we may assume, his own birth; and he was murdered ten years later, viz. January 29th, 1326; from which (even on the supposition that his father died comparatively young) it would ensue that the judge could not have been a *very young man* at the time of his murder. This is still farther evinced by his widow having survived, according to Burton (*Hist. of Leicestershire*, ed. 1777, p. 138.), until the 4th Richard II., 1380-1, the long period of fifty-four years, and the fact recorded in Foss's *Judges of England*, iii. 231., that "they had a son Roger quite an infant at the father's death."

3rdly. The monument at Ashby Folville, "*said to be for old Folville who slew Beler*," is almost a fac-simile in design with that at Kirby, although of inferior material and execution, and is clearly of the same or nearly the same period. The head, however, rests on a double cushion instead of on the tilting-helm, and it has one peculiarity which I did not mention in my Query, viz. a thin iron rod, or spike, fixed in the right breast with lead, and protruding several inches, which local tradition asserts to represent the arrow by which Sir Eustace was slain by one of the judge's retainers. The quatrefoils enclosing shields on the altar-tomb (if it be the original tomb) would clearly point, as J. G. N. justly remarks, to a later date than that indicated by the armour.

4thly. I will not positively assert that the effigies of the two knights may not originally have been represented as armed with sword and dagger attached to the jewelled bawdrick still remaining, as supposed by J. G. N.; but it is at least extraordinary that no fragments of the one or the other weapon should be found adhering to the side of the knights, or to the body of the animal at his feet, in either instance, of which I do not recollect in my examination of the monuments to have discovered the slightest traces.

WILLIAM KELLY.

Leicester.

LEONARD MAC NALLY.

(2nd S. viii. 281. 341.; ix. 392.)

I willingly cooperate in the attempt made by your correspondent FIDELIS to produce any available redeeming traits in the character of Mac Nally, the paid counsel of the United Irishmen and the secret pensioner of the Crown. I fear, however, it will not be easy to effect a counterpoise. The following letter, signed "L. M. N.," appeared in a Dublin newspaper in the year 1817. Exclusive of the initials, the internal evidence suggests that Mac Nally was the writer.

He was passionately fond of theatricals, and wrote a number of dramatic pieces. Mac Nally's championship of the oppressed actress is creditable; but the concluding paragraph displays a species of coquetry to which Mac Nally was sometimes addicted.

WILLIAM JOHN FITZPATRICK.

"To Mrs. Edwin.

'Madam, — In a woman modesty and forbearance are amiable properties. They add grace to every acquisition, and reflect lustre upon the whole circle of moral and intellectual qualities — that they reign supreme in *your* mind is certain, and cherish with them this elevated principle — forgiveness of injuries. Your choosing to endure the oppression of being banished from the Stage by managerial caprice, and deprived of all the rights and immunities which the high rank you hold in your profession entitle you to, rather than obtrude your grievances on the public, render you (if possible) an object of stronger interest than ever. Every honest, feeling, and unprejudiced heart, must consider it a duty to succour and redress an unprotected woman thus situated. Can the Proprietors of Crow-street imagine the taste of the Dublin audience so lamentably debased, and their standard of admiration become so low, as to prefer the wretched *mélange* nightly exhibited at the Theatre, which at times would disgrace the Boulevards of Paris, to the legitimate Drama, and your chaste, inimitable performances? Thank heaven, we are not yet quite so vitiated; we long again to distil sweetness and instruction from Classical Plays, to be again enlightened by the ethereal fire of intellect, and not to feel the shackles of SUBJUGATION even in our amusements. We shall soon demand what we have a right to expect, your more frequent appearance — glimpses of you,

'Like angels' visits, short, and far between,'

will no longer satisfy us.

"In London the Public are nightly given, at Covent Garden, the united talents of Miss O Neil and Miss Stephens, why, then, are we not given Mrs. Edwin and Miss Kelly? Let the Managers attend to this wish of the Public, and it will save all parties a world of trouble. It would prove a national good, if legislators were obliged to see that our amusements were well selected, as intellectual exhibitions regulate and organize the mind, while those of frivolity debase and demoralize it.

"Before I conclude allow me, Madam, to inform you, that while I continue your Panegyrist you shall *never know me* — all old men are more or less eccentric. I have my whims, and one of them is, a dislike to being thanked for doing what I think my duty. Do not be depressed — rest assured, 'you are the people's choice!' and the thorns that envy would thrust into your wreath of laurel will soon fall to the ground. Farewell — accept my wishes, that through life your steps may be strewed with flowers and surrounded with blessings.

"I remain, Madam,

Most respectfully, yours,

L. M. N."

HERALDIC ENGRAVING.

(2nd S. ix. 371. 450.)

The notice on this subject by C. S. P. is very interesting. That writer does not refer to mine, and I presume did not observe it.

I have before me the passages from the two works of Marc Vulson de la Colombière, in each of which he claims, or seems to claim, to be the

author of the method of rendering heraldic tinctures by dots and lines. He calls it, in his *Recueil* published in 1639, "une nouvelle methode de cognoistre les metaux et couleurs sur la taille douce": and says that it is "invention dont je m'assure les Genealogistes ne scauront bon gré." In his *Science Heroique*, published in 1644, he says of the invention, "laquelle a esté imitée et pratiquée par le docte Petra Sancta au livre intitulé *Tesserae Gentilitiae*."

I cannot avoid coming to the conclusion, either that De la Colombière was attempting a literary piracy, or, which one prefers thinking, was guilty of a very large oversight in his own favour. It was not in his larger work, the *Tesserae Gentilitiae*, that Fr. Silv. Petrasancta first announced his method. He did this, as I mentioned in my notice (p. 372.), in his *Symbola Heroica*, published in 1634. This date, 1634, relieves those who are interested in the question from pursuing any inquiry as to De la Colombière's statement about the *Tesserae Gentilitiae* of 1638, and his own first work of 1639. He makes no mention of the earlier work of Petrasancta, and confines his suggestion of imitation to the *Tesserae*, 1638. We may fairly assume that, as he does not mention the *Symbola*, 1634, in which Petrasancta had announced his method fully, he either wished to avoid mentioning what would at once disprove his own claim, or did not know its existence. However, a work published in 1634 will not easily be accepted as containing an imitation of a method announced as new in 1639. With this I think we may finally dismiss De la Colombière.

But C. S. P. has introduced matter quite new to me, and probably new to many of the heraldic readers of "N. & Q.," for which all such persons are very much indebted to him. After this evidence it must be at once admitted that a method of rendering tinctures by engraving was suggested before Petrasancta announced his method in 1634. But in the passage from Petrasancta's *Symbola Heroica*, beginning "Sive autem," which I quoted on page 372., he seems to allude to a well-known and prevailing opinion that colours were rendered by different modes of hatching. He does not say that he was the first to propose any method of rendering tinctures: but he produces one which was unquestionably new, namely, that which is now familiar to us all. Purple is not mentioned in his *Schema*. I will here also quote the other passage in which he announces his method—the passage in his *Tesserae Gentilitiae*, p. 59., now lying before me:—

"Sed et monuerim etiam fore, ut solius beneficio sculpturae, in tesserae gentilitiis, quas, cum occasio feret, proponam frequenter, tum iconis tum arae seu metallum seu colorem Lector absque errore deprehendere possit. Schemata id manifestum reddent: etenim quod punctim incidetur, id aureum erit: argenteum, quod fuerit expressers omnis sculpturae," &c.

The rest follow; purple is given last but one. And here in 1638 we still see Petrasancta treating his method as one not generally known, by speaking of it in the future tense.

It seems to me that Fr. Silvester Petrasancta remains clearly possessor of the good fortune of having been the inventor of the present most useful method of heraldic engraving, and that he is probably a witness to the fact that the idea of such a method, originally æsthetic, did not begin with him.

D. P.

BURNING OF THE JESUITICAL BOOKS.

(2nd S. ix. 488.)

I have to trespass on your kindness by asking for space to answer your correspondent ERIC, in a very few words; although I really feel disinclined to weary your readers with the ominous name, "Junius," any more. But ERIC has put me on my defence.

He accuses me of "inaccuracy" of a serious kind:—1. In stating that the Jesuitical books were burnt at Paris in August, 1761 (the date of the arrêt condemning them); whereas, according to ERIC, "the execution of the arrêt was suspended for one year," and the burning really took place in August, 1762. And he refers to a passage in "N. & Q." (1st S. x. 323.), in which that circumstance of the postponement is certainly very confidently stated.

The best authority I can refer to is the *Journal de Barbier*, that careful and curious eyewitness of Parisian life, whose Diary has been lately published. He says, under the date Friday, August 7, 1761, after mentioning the condemnation: "*le même jour on a exécuté l'arrêt; et le bourreau a brûlé au pied du grand escalier plus de 25 livres ou ouvrages faits anciennement par les Jésuites*" (vol. iv. p. 407.). I should really be glad to know on what evidence the notion of "postponement" was founded.

2. In saying that Francis might have been in Paris in August, 1671, whereas, according to a note of Mr. Wade's on *Junius*, "Francis is not known to have been in Paris that year (1761); he is known to have been with Lord Kinnoul at Lisbon, from which city he returned to England in October." I have not by me Mr. Wade's note to refer to. But Lord Kinnoul left England for Portugal on March 7, 1760; and left Lisbon, on his return, Oct. 30, 1760. I quote both dates from the *Gentleman's Magazine*.

THE AUTHOR OF "A FEW WORDS ON JUNIUS AND MACAULAY" IN "THE CORNHILL MAGAZINE."

GARIBALDI, AN IRISH CELEBRITY.

(2nd S. ix. 424. 494.)

In a recent number of yours there appeared a letter signed JOHN RIBTON GARSTIN, referring to

an account of Garibaldi's Irish descent and birth at Mullinahone. As MR. GARSTIN appears anxious to learn if there is any truth in the Irish version of that great hero's history, allow me, as the author of the story, which first appeared in the *Clonmel Chronicle* (whence it was copied and garbled without acknowledgment by the *Limerick Chronicle*), to state for MR. GARSTIN'S information that my little romance originated in the absurd practice to which that gentleman refers, namely, that of the Irish press claiming for Ireland all the illustrious foreigners of distinction (*without distinction*), from St. Patrick of pious memory, who (they sing) "Came from dacent people, for his mother kept a sheebreen-house, and his father built a steeple," down to the gallant victor of Magenta.

Believing that the formidable list of celebrities, so appropriated, was incomplete without the name of Garibaldi, and at the same time deeming him eminently worthy of the honour I had in view for him, I resolved to humour the national propensity for hero-annexation, by conferring on him the proud distinction of an Irish pedigree, and, failing my ability to bestow on "his excellency" any territorial rank, to assign to him for the place of his birth the classic town of Mullinahone: thus qualified, his glorious name has been added to the list of Irish heroes, in accordance with the practice in this country; and, thanks to the press of the United Kingdoms of Great Britain and Ireland, due publicity has been accorded to the honour thus conferred, no doubt much to the amusement and edification of all political ornithologists, who could not have failed to have detected in the widely-circulated story a *canard* of the rarest species. As the bird, however, in the course of its flight has lost some of its best feathers, and been otherwise cruelly mutilated, and in some instances unfairly appropriated, I enclose a copy of the original story as furnished by me to the editor of the *Clonmel Chronicle*:—

"ANOTHER ILLUSTRIOUS IRISHMAN!

" 'Their name is Legion.'

" (From our confidential Correspondent.)

"The public will no doubt be surprised to learn that the illustrious Garibaldi, whose fame has spread over the whole civilised world, is a native of Mullinahone in this county (Tipperary), where his father, as worthy a man as ever breathed the breath of life, kept a school. His name was Garret Baldwin, but being much liked by his scholars they used to call him playfully, and for shortness sake, old "Garry Baldy." On the death of this excellent old gentleman, his only child, the gallant subject of this notice, was left under the care of his maternal uncle, a much respected priest of a neighbouring parish, who, having occasion some years after to visit the Eternal City on business connected with his profession, resolved on taking his young nephew with him, with the view of educating him for the church. They accordingly proceeded to Rome, where the lad was placed at college, but his ardent temperament ill brooked the confinement and

sedentary drudgery which his studies imposed upon him; and he therefore soon after took the opportunity of bidding a clandestine farewell to school and Rome together, and, leaving Rome by the Porta del Popolo, hastily proceeded on foot along the road leading to the north. After a weary tramp of several days he found himself tired and footsore at Turin, without even a single *bajocco* in his pocket. At this juncture, meeting with a dashing sergeant of the Sardinian army, he was induced to enlist, which he did under the pet name of his worthy father, which he Italianised for the purpose, and which name he has rendered illustrious by his heroic valour, and noble disinterestedness. Ireland, but especially Mullinahone, has just cause to be proud of her gallant son."

GARRY OWEN.

DR. PARR (2nd S. ix. 159.)—The extract from a letter from David Love to George Chalmers, dated Feb. 26, 1788, relating to the eccentricities of Dr. Parr, and given in "N. & Q.," induces me to offer another extract on the same subject, written by me, then an under-graduate, to my father, from Cambridge, in July, 1818:—

"Yesterday I dined at Emanuel for the purpose of meeting Dr. Parr, by whom a Harrow man is sure to have a cordial welcome. Dr. Butler (of Shrewsbury)* dined there also. Dudley North† seems to be very popular in his College, for they drank his health after dinner. Parr spoke of him in very high terms. The principal objections to the society of the 'learned pig' are, that he has a more than Mahometan fondness for tobacco, and the smoking of a pipe is with him, as with the followers of the prophet, a certain passport to friendship. The chief objects of his detestation seem to be a Christchurch man, a Johnian, a Welshman, and the Regent, all of whom suffer in turn under the lash of his invective. Harrow and Trinity are the idols of his adoration, so I was safe. Butler appears to be a very pleasant man, and much more of a civilized being than the Grecian Goliath. By the way, I must tell you that Sheridan's‡ room was uninhabitable for three hours after Parr's *déjeuner* fumigations."

C. E. L.

STOLEN BRASS (2nd S. ix. 463.)—There can be no doubt that the brass of *Robert le Grys*, referred to in the communication to the *Leicester Journal*, quoted by MR. GANTILLON, was stolen from *Billingford* church, near Diss, in Norfolk. Brasses with inscriptions to Christopher Le Grys, the father, and Christopher Le Grys, the son, of this Robert who died 1583, are mentioned by Blome-

Afterwards Bishop of Lichfield.

† Mr. Dudley Long, who assumed the name of North, and was one of the well-known witty Parliamentary associates of the Whig party in the Augustan age of Charles Fox.

‡ My lamented friend, the late Charles Brinsley Sheridan. I well remember the breakfast. It was on a Sunday, at his lodgings in that little alley by the church, between the gates of Trinity and St. John's. The Doctor never showed the slightest disposition to attend the morning service, but when breakfast was over, said, "Charles, Charles, where are the pipes?" and they had to be sent for from a neighbouring public-house. I doubt if, in this age of tobacco, such an outrage on propriety would now be perpetrated.

field as being in that church; but as he says nothing of this one, it had probably been reaved before his time. If your correspondent will kindly put himself in communication with the Rev. C. R. Manning, Rector of Diss, there being no resident rector at Billingford, he may rely upon this memorial, although more of genealogical than of archæological interest, being restored to its proper locality. Mr. Manning's careful researches and extensive information on the subject of monumental brasses is well known. He has recently turned his attention to Indents, and has communicated a most interesting and useful paper on "Lost Brasses" to a recent number of the Norfolk Archæological Society's publications. If such of your readers under whose notice any stray brass may come will follow the example of Mr. GANTILLON, by communicating the discovery through the pages of "N. & Q.," he may be the means of rendering important service to archæology or history.

G. A. C.

Observing Mr. GANTILLON's communication in this week's "N. & Q.," I take the earliest opportunity of writing to you, to inform you that I have little or no doubt that the brass referred to belongs to one of the Billingford parish churches in Norfolk, and that if you will write to Rev. G. H. Dashwood, Stow Bardolph Rectory, Norfolk, he will put you in a way of effecting a restoration, as he has a cousin a rector of one of the Billingfords referred to.

The clergyman of the other Billingford, which is near Diss, in this county, is the Rev. G. A. Cooper, and in my opinion it is this latter church to which the brass in question refers.

JOHN NURSE CHADWICK.

King's Lynn.

GENERAL BREEZO (2nd S. ix. 484.)—In "N. & Q." of this day (June 23rd), P. P. asks "if any one can explain the origin of this toast?" In giving the origin I always understood it to have merited, it should be accompanied by another, termed the bumper-toast, which used to precede it in days of yore, in what was considered the good old Catholic times, after the French language had been introduced here by our Norman invaders. The great toast of the day in those times was the Pope, holy father, Bon Père, or bumper, which being generally the final toast on great festive occasions, it was considered that the glasses would be desecrated by being ever again used; they were consequently smashed, when the presiding host directed a Brisée générale, or, according to the English version, a General Breeso.

This toast was so general at military messes in my younger days that I heard it frequently observed by foreigners that this General Breeso must have been a very celebrated commander,

his health having been so frequently and so enthusiastically drank, although they never could discover his name in any of our military annals.

In giving this version to P. P., if he is a parish priest, he is not, I presume, one of the papal sect, otherwise he would in all probability be more conversant with *Le Bon Père et La brisée générale*.

JOHN SCOTT LILLIE.

LIBRARY DISCOVERED AT WILLSCOT, CO. OXFORD (2nd S. ix. 461.)—The discovery said to have been made in the old glebe-house at Wills-cot is certainly very interesting, if true; but a suspicion arises from its not having been made earlier or more generally known, though stated to have occurred in last December. And, besides, why should an Oxfordshire discovery rest upon the authority of the *Southern Times*? But if the discovery really took place in Dec. 1859, and was as described, of a "closet containing about fifty volumes, probably concealed therein during the early days of the Reformation," then it will be most desirable that the literary world should be furnished with a catalogue of the whole library thus recovered, together with the dates of each publication comprised in it, which would determine whether the conjecture can be maintained, that they were secreted during the perilous days of persecution.

That religious books were sometimes "bricked up" in closets and walls, we know from the contemporary anecdotes of Edward Underhill, the "hot gospeller," who had recourse to this plan himself. He tells us that, shortly after the coronation of Queen Mary and King Philip, there began in London—

"the cruelle parsecusiōne off the prechiers, and earnest professors and followers off the gospelle, and shearchynge off men's howses for ther bokes. Wherefore I goott olde Henry Daunce, the brekeleyer off Whytechappelle, who used to preche the gospelle in his gardene every haly-laye, where I have sene a thowsande people, he dyde enclose my bokes in a bryke walle by the chemnyes syde in my chamber, where they were presarved from molyng or mice, untylle the fyrste yere off ower most grayouse quene Elisabeth."—(*Narratives of the Days of the Reformation*, printed for the Camden Society, 1860, p. 171.)

If the correspondents of "N. & Q." are read to such means of preserving books, I would request their communication.

JOHN GOUGH NICHOLS.

"HIS PEOPLE'S GOOD," ETC. (2nd S. ix. 281.)—

"Simul olim legislatori Mosis sanguine vescendum non esse mandavit Deus, simul ab istiusmodi cibo abstinere debere a præconibus gratiæ est constitutum. Et quantum tum veteris tum novæ gratiæ tempore illa res vilis habita sit, et nefaria; eo tamen contumaciæ, imo recoriæ homines processere, ut neutri legi aures præstent morigeram. At contra alii lueri, alii gulæ causa, summa cum impudentia mandatum contemnunt, in escam que

vesci vetitum est, sanguinem convertunt. Perlatum enim ad aures nostras est, quod intestinis tanquam tunicis illum infaretum, velut consuetum aliquem cibum ventri præbeant. Quod tolerari non debere Imperatoria nostra majestas rata, neque tam impio soli gulæ inhiantium hominum invento, nunc præcepta divina, nunc reipublicæ nostræ honestatem dedecore officii sustinens, jubet ne quid id scelus, neque ad suum usum, neque ut emptores detestando cibo contaminentur, ullo modo exercere audeat. At sciat quicumque dehinc divinum mandatum contemnere, sanguinemque in cibum convertere, sive vendat sive emat, deprehensus fuerit, se bonorum publicatione subjiendum, et ubi in acerbum modum flagris cæsus, ac cute tenus fœde tonsus erit, perpetuo patriæ exilio multandum esse."—*Imp. Leonis Constitutio lviil., Corpus Juris Civilis*, Amsterdam, 1700, ii. 745.

FITZHOPKINS.

Garrick Club.

THE OILEY HERO (2nd S. ix. 345.)—Ajax, son of *Oileus*, having survived the "slaughter" of the Trojan campaign, and escaped any immediate punishment for his very unhandsome treatment of Cassandra, whom (to say no more) he dragged from the altar of Minerva, was sailing home, when the goddess upset his boat, as some say by a thunderbolt—

"Ipsa, Jovis rapidum jaculata è nubibus ignem,
Disjicitque rates, evertitque æquora ventis."

Æn. i. 43.

Virgil makes the thunderbolt kill the hero; but, according to better authority, he "scaped" the "fire," when Neptune helped him to scramble to a rock, and he would have been saved, had he not presumptuously declared that, in spite of the gods, he would escape the perils of the sea. Hereupon Neptune split the rock with his trident; Ajax fell back into the sea, and almost in the words of Nestor to Menelaus (*Od.* δ. 511.) *died of drinking water.*

"Ὡς ὁ μὲν ἐνθ' ἀπόλωλεν, ἐπεὶ πίνεν ἀλμυρὸν ὕδωρ.

The allusion to *wine*, I cannot explain.

C. S. P.

LES CHAUFFEURS (2nd S. ix. 449.)—W. D. will find a very full and interesting account of "Les Chauffeurs" in the first volume of the new edition of the *Causes Célèbres* by A. Fouquier, published in Paris in 1857.

J. H. W.

PETER BASSET (2nd S. ix. 424.)—To the reference to this writer contained in Hall's *Chronicle*, which I first pointed out in 1844, and which Mr. J. G. NICHOLS cites at length, I can now add evidence from one of Hearn's works that he was also acquainted with Basset's writings. In his Preface to Thomas Elmham's *Vita et Gesta Hen. V.* (8vo. Oxon., 1727, p. xxxi.), he says:

"Quemadmodum et Gallica item aliquam multa, hinc inde in codicibus MSS. non paucis dispersa (Petri Basseti et Christophori Hansoni imprimis adversaria, potius quam historiam, imperfecta, in bibliotheca collegii Facialium) susque deque habuimus," etc.

The only entry in Mr. Black's *Catalogue of the*

at all answer to this description, is that of one article in the volume of William of Worcester's Collections, to which MR. NICHOLS refers (MS. XLVIII. art. 66.), which is thus described by Mr. Black:—

"A History of Henry the Fifth's Wars in France, f. 236. The two quires on which this article is written were probably a portion of a larger work. This History is divided into chapters: the first being entitled 'Comment les ambassadeurs du Roy Dangleterre vindrent en France, lesquelz sommerent le Roy de France de rendre les terres appartenantes au Roy Dangleterre. *Et tant mil xiiij. ou mois de Juin.*' The last chapter is entitled, 'Comme le Roy de France Charles mourut au bois de Vincennes;' and ends, '*son noble sanc et lignage.*'"—f. 269.

If this be not the work referred to by Hearne can Basset's and Hanson's *Adversaria* be preserved among the more purely heraldic portions of the library of the College? W. D. MACRAY.

WITTY RENDERINGS (2nd S. ix. 116. 246. 332. 413.)—Hardouin, *hominum paradoxotalos*, the French scholar, theologian, and antiquary of the seventeenth century, asserted that, with the exception of Homer, Herodotus, Cicero, the elder Pliny, the Georgics, and Horace's *Epistles* and *Satires*, all the classical works of antiquity were monkish fabrications of the thirteenth century. Consistently with this theory respecting classical texts, he maintained that scarcely a single ancient coin was genuine, but that all were forged by the Benedictines. He farther maintained that each letter on the inscription of a coin did duty for an entire word. "Quite so," said an antiquarian friend; I see what you mean:—those words, *con. on.*, which archaeologists are such fools as to read Constantinopoli Obsignatum, evidently signify, according to your view, Cusi Omnes Nummi Officinâ Benedictinâ." Le père Hardouin, it is said, "sentit l'inouïe, mais il garda son opinion."

F. S.

"There is an old maxim, *de minimis non curat lex*, which, I think, may fairly be translated 'Do not legislate for feather weights.'"—Earl Granville, House of Lords, June 12, in the Debate on the Light Weight Racing Bill.

R. F. SKETCHLEY.

ST. MADRYN (2nd S. ix. 445.)—In the *Supplement to the British Martyrology*, this saint is thus mentioned:—

"June 9. In North Wales, the festivity of St. Madryn, confessor. (Willis.)"

In the *Memorial of British Piety*, London, 1761 (p. 79.), there is another saint commemorated: St. Madern, or Madren, which name, if not the same as Madryn, is as likely as it to be derived from Makedranus, especially as there is a well or fountain in both cases. He is thus commemorated:—

"May 17. In Cornwall, not far from the Land's End,

where there is a chapel and a well called from his name, which by a remain of ancient devotion used to be particularly frequented on the Thursdays in May, and more especially on Corpus Christi day. Here, in the year 1610, John Trelille, who had been an absolute cripple for sixteen years, and was obliged to crawl upon his hands, by reason of the close contraction of the sinews of his legs, upon three several admonitions in his dream, washing in St. Mardern's well, and sleeping afterwards in what was called St. Maffern's bed, was suddenly and perfectly cured: so that 'I saw him,' says Bishop Hall (in his *Treatise of the Invisible World*, b. i. sect. 8.), 'able to walk and get ~~his~~ own maintenance.' This Protestant prelate, who was at that time the Bishop of the diocese, in his visitation, as he tells us in the same place, 'besides the attestation of many hundreds of the neighbours, took a strict and personal examination of the case, and found the whole to be unquestionable.' 'Here was neither art nor collusion,' says he, 'the thing was done—the author invisible.'

JOHN WILLIAMS.

Arno's Court.

BURIAL IN A SITTING POSTURE (2nd S. ix. 44.)—A case of interment of this particular kind came under my notice not long ago in the churchyard of S. Leonard's, Shoreditch. A high head-stone, which stands within a few feet of the iron railing bounding this churchyard, has an inscription which may be read from the public road, and it commences thus: "1807. Dr. John Gardner's last and best bed-room," &c. This person (so I was informed by the sexton) was buried in an erect posture, at his own desire. W. B. CAPARN.

MORS MORTIS MORTI (2nd S. ix. 445.)—These lines are to be met with as an epitaph in the churchyard of Alford, Lincolnshire. I remember to have seen them on a head-stone there some years ago. I will add another translation of these curious lines:—

"Unless by death, the Death of death,
A death to death had given;
For ever had been closed to man
The sacred gates of Heaven."

W. B. CAPARN.

Although not able to give W. B. the author of the above Latin distich, no doubt he will be glad of the following translation:—

"Had (Christ) the death of death to death
Not given death by dying:
The gates of Life had never been
To mortals open lying."

JOSEPH.

• This distich is cut on the tombstone of Rev. Fyge (?) Jauncey, in the churchyard of Castle Camps, Cambridgeshire; but whether by him I am not aware.

P. J. F. GANTILLON.

FANSHAW'S IL PASTOR FIDO (2nd S. ix. 464.)—My copy of the 1664 edition of this work has the 4to. portrait of Guarini. After the *two* dedications to Charles Prince of Wales, Denham's verses, and the *dramatis personæ*, is a frontispiece of Alfeo, a river of Arcadia, which faces the prologue. It

(to page 320.) commences "The Additional Poems," which include, among many others, the Odes on the Civil Wars of Rome, the Progress of Learning, Dido and Æneas, &c.

L. JEWITT.

Derby.

WESTMINSTER HALL (2nd S. ix. 463.)—In Knight's *London*, at the conclusion of the article on Westminster Hall, occurs the following passage:—

"Many different accounts have been given of the dimensions of the Hall, and in consequence we hardly know what authority to trust to. Mr. Barry's, we presume, must be from actual admeasurement; and the result is, 239 feet long, 68 feet wide, and 90 feet high."

J. H. W.

NOUVEAU TESTAMENT PAR LES THEOLOGIENS DE LOUVAIN. Bourdeaux, 1686" (2nd S. ix. 307.)

—It may be of interest to Mr. LLOYD to know that a copy of this most rare book was in the collection of the Bishop of Cashel at Waterford, and was sold at the auction of his most rare books by Messrs. Sotheby & Wilkinson, on the 26th of June, 1858. It was purchased for 62*l.* by a Mr. Thompson. I do not know his address, or where it is now deposited.

The following is the description given of it in the Catalogue, where it was numbered 259.:—

"This remarkable book consists of two portions, the first containing the Gospel and Acts, *pages* 1. to 414.; besides title, approbation, and names of the books, &c., *two leaves*; the second, the Epistle of St. Paul, the Catholic Epistles, and the Apocalypse, followed by a table, *pages* 1. to 352., Title and Abridgement of the Travels and Life of St. Paul, *two leaves*.

"The learned Bishop Kidder searched for some years before he could obtain a sight of this edition of the New Testament, so carefully had it been suppressed, and so completely silent are writers (prior to his time) as to its existence. *In truth it is one of the rarest of all modern books.* Besides its excessive rarity, it is peculiarly interesting to the Biblical student, on account of the numerous deviations from the original text (as to the Mass, Purgatory, &c.) exhibited in it. These attracted notice soon after its publication, and Bishop Kidder published a small tract relative to them in 1690; attention was again called to it by the Rev. Richard Grier, D.D., in his answer to Thomas Ward's Errata of the Protestant Bible, Dub. 1812, and still later by a reprint of Dr. Kidder's reflections, with a Memoir of the translation by Dr. Henry Cotton, Lond. 1812, to which work the curious reader is referred. Literary history scarcely furnishes a parallel for so gross a fraud as is in this volume perpetrated. Not more than seven or eight copies are known to exist."

In an able and interesting work by Joseph Browne, intitled *Browne's Lectures on Ward's Errata* (J. Nisbet & Co., London. 8vo.) published last year, there are copious extracts given from it. In his first lecture, at pages 47. and following as far as page 56. the extracts are very full.

The following is the correct title of the book:

"Le Nouveau Testament de notre Seigneur Jesus Christ, traduit de Latin en François par les Théologiens

de Louvain: imprimé à Bourdeaux chez Jacques Mon-
giron Melanges, Imprimeur du Roi et du College, avec
approbation et permission. M.DC.LXXXVI."

THOS. GIMLETTE, Clk.

Waterford Cathedral Library.

REV. GEORGE OLIVER, D.D. (2nd S. ix. 404.)

—The following is a list of the works of the above
learned and venerable divine, which was furnished
by himself:—

Historic Collections relating to the Monasteries of
Devon, 8vo. 1820.

History of Exeter, 8vo. 1821.

Ecclesiastical Antiquities of Devon, 3 vols.; a fourth is
expected soon to appear.

Collections for a Biography of the Members of the
Society of Jesus.

Cliffordiana, privately printed, 1828.

Collections towards illustrating the Biography of the
Scotch, English, and Irish Members of the Society of
Jesus. 1st edition, Exeter, 1838; 2nd edition, London,
1845.

Monasticon Exoniense, 1846.

Collections illustrating the History of the Catholic
Religion in Cornwall, Devon, Dorset, Somerset, Wilts,
and Gloucestershire, 1857.

Dr. Oliver had also much to do with editing West-
cote's MS. View of Devon, 4to. 1845, and with the Liber
Pontificalis of Edmund Lacy, Bishop of Exeter, pub-
lished in 1847.

This indefatigable author is ready now to pub-
lish the

Biography of the Bishops of Exeter, with the History
of their Cathedral: also,

The Civil History of Exeter, with the Biography of
its Worthies.

No portrait has ever been published of the
venerable Dr. Oliver. F. C. H.

TYBURN GALLOWES (2nd S. ix. 471.)—In the
year 1785 William Capon made a sketch of this
locality. At the foot of a drawing made by him
from this sketch in the year 1818 are the following
notes in his handwriting, which confirm the sug-
gestion of your correspondent J. D. as to the
position of the gallows:—

"William Capon del. 1785. pict. 1818.

"View looking across Hyde Park, taken from a one
pair of stairs window at the last house at the end of
Upper Seymour Street, Edgeware Road; facing where
Tyburn formerly was. The Eastern end of Connaught
Place is now built on the very plot of ground, then oc-
cupied by a Cowlair, and Dust and Cinder heaps, &c.

"The shadow on the right in the Edgeware Road is
produced by one of the three Galleries which were then
standing, from which people used to see Criminals exe-
cuted. They were standing in 1785, at which time the
original sketch was made from which the picture is
done.

"There were then five rows of Walnut Trees in Hyde
Park running North and South; they were very old, and
growing much decayed, were cut down about 15 or 20
years since, and gun stocks made of the wood of them.

"There is a cowlair in front with wooden buildings
covered with tiles—a wooden post and rail separates it
from the Uxbridge Road, and beyond on the other side
of the road is Hyde Park wall."

VESTIGIA NULLA RETRORSUM (2nd S. ix. 170.)
—With reference to the communication of DR.
DORAN, I beg to explain that the above is not
the *family* motto of the Earls of Buckinghamshire,
who are Hobarts by descent, but is now borne
by them *in lieu* of their paternal one, "Auctor
pretiosa facit," as the acknowledged motto of
Hampden, it having been assumed, together with
the name, by the fifth earl on succeeding to the
estates of the last Viscount Hampden in 1824;
the fourth Lord Trevor having been so created
in 1776, assuming the name and arms of Hampden,
"in compliance with the last will and testament
of John Hampden of Great Hampden in the co.
of Bucks, Esq." (Vide Debrett, ed. 1819, vol. i.
p. 398.) In this edition the translation given of
the above motto is, "There are no traces back-
ward;" certainly more correct than that given in
later editions, and the words acquire a peculiar
significance when viewed as "the motto of the
celebrated Hampden," from whom they have
doubtless descended to us, and in connection with
whom the later applications of them lose much of
their originality and force.

HENRY W. S. TAYLOR.

HUNTERCOMBE HOUSE (2nd S. ix. 327.)—"The
Old House of Huntercombe, or Berenice's Pil-
grimage," is the title of a story which was Miss
Jane Porter's share in a work entitled *Tales round
a Winter Hearth*, and published by her and her
sister jointly. I have often wondered that it has
never been reprinted. It is many years since I
read it, and have quite forgotten how Hunter-
combe House is introduced. The story is of the
time of the Crusades, and the scene is chiefly, if
not entirely, in the East. Miss Porter owned
that it was the most interesting to herself of all
her works, for it took her with her heroine to
Mount Olivet and Jerusalem. E. H. A.

LAW OF SCOTLAND (2nd S. ix. 446.)—QUERIST
may be informed that by the law of Scotland a
person may assume any name he pleases, provided
he does so with no illegal object. He will find
authority for this in the thirteenth volume of Shaw
and Dunlop's *Reports*, pp. 262—3.; but what
QUERIST alludes to, as to a man adding his mo-
ther's name to his own after her death, is a thing
quite unknown practically in Scotland, except
one is under an obligation to do so on succeeding
to a mother's property. G. J.

FOUR-BLADED CLOVER (2nd S. ix. 381.)—J. N.
asks some corroboration for belief in this incanta-
tion, and I may mention that in the West as well
as in the "far North" of our country, although
the belief has not fairly died out, it is in a rapid
state of decay. Boys and girls in their summer
rambles in the fields may yet sometimes be dis-
covered carefully searching for the *four-leaved*

but as one of curiosity, being extremely rare to be found.

Its use in dispersing the power of "glamour," or of witchcraft, has been famous since the most ancient times; indeed nobody knows how long. A curious illustration may be cited from the *Last Battell of the Soule in Death*, by Mr. Zachary Boyd, 1629 (p. 68.; reprint, 1831, p. 24.), wherein "The Pastour" says to "The Sicke Man":—

"Sir — it shall bee your fârrer best to suffer the loue of Christ swallow vp the loue and all other considerations of worldlie thinges, as *Moses his serpent swallowed vp the serpent of the Magicians*. Whatouer seemeth pleasant into this world vnto the naturall eye, it is but by juggling of the senses: If we haue the grace of God, this grace shall be indeede like as a *fourre-hooked Clauer*, is in the opinion of some, viz. a most powerfull meanes against the juggling of the sight: If wee could seeke this grace, it would let vs see the vanitie of such thinges which beguile the natural senses."

G. N.

TITLE OF THE CROSS (2nd S. ix. 437.)—Gorne-lius à Lapide, who died in 1637, in his *Commentary on St. Matthew*, ii. 23. and xxvii. 37., gives a description of this holy relic, which he says he had often seen and venerated, in the church of the Holy Cross in Rome. He testifies that it is very imperfect, and that nothing remains of the inscription but the word *Nazareus*, written in Greek and Roman characters, in the Hebrew manner, from right to left. The Hebrew letters, he says, are so much worn away that only the tops or ends of them are discernible. An engraving of the title was published by Bosius, *De Cruce Triumphante*, lib. i. cap. 11. It appears that the letters were red, and that the board was painted white. Alban Butler says it was so when discovered in the leaden case in 1492, but that these colours are since faded. He gives the present length of the board as nine inches, but says it must have been twelve. A friend who inspected this sacred relic only a few years ago, brought from Rome an engraving of the title in its present state, which he showed me, and no doubt such engravings are easily procured.

F. C. H.

EXETER DOMESDAY (2nd S. ix. 386.)—May I ask your learned correspondent M.A., Oxon., to put on record the earliest date of possession of property in Devon by the De Spineto family (De Thorne): by so doing he will much oblige

D'ESPINE.

HALFPENNY OF GEORGE II. (2nd S. ix. 426.)—With reference to a Query from J. Mn. about a halfpenny of George II., 1731-2, I take leave to say that I have a couple of them in my cabinet, and that if J. Mn. had seen any that had not been rubbed he would not in them perceive any trace of the rat. I have heard that on a Jacobite remarking that the Hanoverian rat was running up Britannia, a Whig replied, turning over the coin,

"Here's the cat to catch him!" and if the head be rubbed, the likeness to a cat is as good as that to the rat on the other side—the leaves of the laurel forming the ears and a small hole beneath the eye; while the outline of the back of the head makes a capital resemblance of a cat's back: both cases being of course quite accidental.

H. T. HUMPHREYS.

HUGH DE CRESSINGHAM (2nd S. ix. 388.)—Some "trace" of Hugh de Cressingham, temp. Edward I., is found in *The Life and Acts of Sir William Wallace*, by Henry the Minstrel, 4to., Edin. 1820, edited by Dr. Jamieson—Buke Seyynd v. 1171-2., he appears in the command of a portion of the English army at the battle of Stirling Bridge:—

"Hew Kertyngayne the wantgard ledis he,
With twenty thousand of likly * men to se."

Dr. Jamieson states in his *Notes*, "He is called *Kirkinghame* in editions. But the person meant was *Cressingham*, an ecclesiastic who was the king's treasurer," "a pompous and haughty man," says Hemingford, "who hurried on the battle in opposition to the counsel of Lundie and others." (*Hist.* pp. 118. 127. 129.)

Of his fate in that conflict, v. 1194-1200:—

"Wallace on fute † a gret scharp sper † he bar;
Amang the thickest off the press he gais,
On Kertyngayne a straik clossyn he hais
In the byrnes §, that polyst was full brycht.
The punyeand bed the plattis persyt rycht,
Throuch the body stekit || him but reskew,
Derfly ¶ to dede ** that chyftane was adew."

In the "Chronicle of Lanercost," a MS. some particulars of which were communicated by Mr. Ellis of the British Museum to Dr. Jamieson, is the following passage, not inconsistent with similar instances of revenge which occurred when the Scot was harassed and exasperated by a powerful foe:—

"Inter quos cecidit thesaurarius Angliæ Hugo de Kersyngham, de cujus corio ab occipite usque ad talum Willa Waleis latam corrigiam sumi fecit, ut inde sibi faceret cingulum eusis sui." (*Preliminary Remarks*, p. xlii.)

G. N.

WEATHER GLASSES (2nd S. ix. 343.)—I have possessed one of what I suppose your correspondent Exon refers to under this head for twenty years or more, and I have seen many others. As the indications are not very definite, I do not regularly observe or record it as I do the barometer and thermometer, rain gauge, &c., but it is decidedly affected by weather. Here is the vendor's printed account of it and its virtues:—

"A New Curious Instrument.

Formed of different Compositions, which will exactly shew the Weather; particularly high Wind, Storm, or

* Having good appearance.

† Foot.

|| Stabbed.

‡ Spear.

¶ Vigorously.

§ Corslets.

** Death.

Ten nest; it will be preferable by Sea and Land, being portable; and will be found to be very exact and useful.

"1st. In the first place, if the weather is to be fine, the substance of the composition will remain entirely at the bottom, and the liquid will be very clear.

"2nd. Previous to changeable weather for rain, the substance will rise gradually, and the liquid will be very clear, with a small star in motion.

"3rd. Before a storm or extraordinary high wind, the substance will be partly at the top, and will appear in form of a large leaf, and the liquid will be very heavy and in a fermentation. This will give notice twenty-four hours before the weather changes.

"4th. In winter time generally the substance will lie rather higher, particularly in snowy weather or white frost; the composition will be very white, with white spots in motion.

"5th. In the summer time, the weather being very hot and fine, the substance will be quite low.

"6th. To know which quarter the wind or storm came from, you will observe the substance will lie close to the bottle on the opposite side to that quarter from which the storm came.

"Experiments have been made of this improvement, and it has given much satisfaction both by sea and land."

J. P. O.

A NEW MODE OF CANONISATION (2nd S. ix. 383.) — T. LAMPFRAY asks for instances of dissenting places of worship named after saints. I believe they are not common, and even where they occur they seem to be usually owing to local circumstances. Among the Independents I find the following:—

Lewisham Road, St. David's.
Newcastle-on-Tyne, St. James's and St. Paul's.
Hindley, St. Paul's.
Wigan, St. Paul's.
Taunton, Paul's Meeting.
Dale, near Milford, St. Ishmael's.

Such names as Trinity, Zion, Salem, and Ebenezer are much more common; and we also find them named after Wycliffe, Ridley, Latimer, and Milton. In all cases they are simply names, and, as in the Church of England, the idea of dedication or consecration to a saint or other honoured person is not entertained.

B. H. C.

An instance has come under my own notice of an old church, or rather chapel of ease, being pulled down, and a new one built on the site, in which the old pre-reformation dedication was altered out of compliment to one of the principal contributors to the funds. The church in ancient days was dedicated to St. Thomas of Canterbury. It now bears the name of St. Mark the Evangelist.

EDWARD PEACOCK.

QUOTATIONS WANTED (2nd S. ix. 446.)—

1. "Words are fools' pence, and the wise man's counters."

"Words are wise men's counters, they do but reckon by them; but they are the money of fools."—Hobbes's *Leviathan* (Hallam's *Literature of Europe*, iii. 285.)

"Now as to politeness . . . I would venture to call it *benevolence in trifles*."—Lord Chatham (*Correspondence*, i. 79.)

R. F. SKETCHLEY.

MRS. A. COCKBURN (2nd S. ix. 298.)—There are three letters of this lady among those of eminent persons addressed to David Hume, edited by Mr. Burton, and published by Blackwood in 1849. *Vide p. 120.*

E. H. A.

Miscellaneous.

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PRIESTLEY'S WORKS. 26 Vols.
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LAST DAYS OF POMPEII. 3 Vols. 8vo.
AUBREY'S AUBREY.
NICHOLS'S TOPOGRAPHY. Parts 4, 5, 6, 7, 8, 11 to end.
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THE TIMES OF MORNING CHRONICLE from July, 1821, to June, 1825.

Wanted by *Mr. Lowe*, 13, New Broad Street, E.C.

Notices to Correspondents.

From our desire to include in our present Number as many Replies as possible, in order that they may appear in the same volume as the Queries to which they relate, we have omitted our usual Notes on Books, &c.

NOTES AND QUERIES of Saturday next, July 7th, the first of a New Volume, will contain, among other interesting communications, Papers on the following subjects:—

COLLEY CIBBER AND GAY.
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CHRISTOPHER LORD HATTON, THE AUTHOR OF A BOOK OF PSALMS.
DR. PARR AND SMOKING.
SCOTTISH BALLAD CONTEST.
COLLEGE SALTING.
FELLOWS'S VISIT TO LA TRAPPE.

MR. PEMBERTON GIFFS. Where can we forward a letter to this correspondent?

A. None of the books you mention are rare. Their value depends entirely upon their condition, binding, &c.

INVESTIGATOR. There is no charge for the insertion of Queries, nor for Books Wanted. Our bookselling friends have lately made such large demands upon our space under this head, that we have been compelled to omit their Lists. As they have, however, facilities for getting books of which they are in search, not enjoyed by private students, they will, we are sure, not complain of this arrangement.

B. S. I. We understand that Mr. Sims has in contemplation a new edition of his Index to the Harleian's Visitations, which will include an account of the Drury MSS. and other similar collections.

ALICUS. The Earl of Derby's letter to Ireton is printed in Hume's History of England, the Gent. Mag., and most of the works on the Isle of Man.

J. J. S. For notices of the David and Stole, see our 1st S. ii. 76. 126. 174; vii. 143. 215. 269. 336.

FERRATUS.—2nd S. ix. p. 494, col. ii. l. 15. for "co-al-es" read "co-al-co."

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